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MORNING STAR.

For the Morning Star.

Is it proper for Females to take part in Social Conference Meetings, by Speaking, Praying, &c.

The following article was written some time since for the Congregational Journal, as a sort of reply to pieces which had appeared in that paper on the other side of the question; but the Editor thereof not seeing fit to publish it and hear both sides, I now send it to the Star. 'Tis a subject that I for one feel somewhat interested in, and upon which I hope all who love our Lord Jesus Christ, of whatever name or denomination, will yet be agreed, and act accordingly; when God upon his sons and daughters, his servants and handmaids, shall pour the spirit of prophecy and they work together as fellow laborers of the same heavenly calling.

The Bible, that Book of Orthodoxy, and dispenser of light and truth, when correctly interpreted and understood, does not deprive females of the privilege of prayer and exhortation in social religious meetings. Our Savior has set an example for all of us to follow, and he prayed, not only in private, but with his disciples and in presence of his enemies. May he be our pattern and exampler! The words *man* and *men* in scripture usually apply to *all* the race, without reference to sex, and instructions are given throughout this blessed volume how, when, and where to pray. And shall the mouths of *women* be closed when a few get together "where prayer is wont to be made," there to mingle their hearts and voices in sweet unison, to supplicate God's blessing, to labor and pray for a revival of religion?

Such meetings have I attended, when the brethren seemed cold and indifferent, until some stirring words spoken by a sister, or agonizing prayer at the the throne of grace, would give new life to all present, kindling in each other a flame of unwonted love and zeal for the Redeemer's cause, while tears would start from eyes unused to weeping, and the result to both saint and sinner be most glorious. Yes, *the sisters* have sometimes been thus instrumental, under God, in "opening the windows of heaven" and bringing down upon the people the hallowed influences of the Holy Ghost, and eternity alone will fully disclose how many souls saved.

To behold for one's self the *effects* of permitting "females to pray audibly in promiscuous religious meetings" is more *convincing* than any learned dissertation on disputed portions of scripture, than the published views of *any* man or *body of men.* Those who have lived in different places, and been associated with different churches for the promotion of revivals, can give it as the result of their observations that where females have been allowed and encouraged to take part with the brethren in prayer meetings, there has the cause of Christ been most prosperous,—the Lord does bless in such cases,—which speaks volumes in favor thereof. Such a practice is becoming more prevalent, thank God, among the various sects.

I know this is a controverted point, that divines and commentators, as well as humble Christians, differ, that while some would prohibit the practice in question, believing it contrary to common sense and the teachings of inspiration, and would put a *padlock* as it were upon *the lips of females*, others look upon the matter in a different light, considering it not only *no sin*, but the *duty* of pious women to confess their Savior before men, "be ready to give a reason of the hope that is in them," and, if their own consciences and the Spirit of God incite, lead in prayer-meeting devotions. And such an opinion seems to tally with enlightened reason and the spirit of our holy religion. I know there are *bounds*, by overleaping which women are altogether out of the place designed them by the God of nature and revelation,—there is a proper medium—extremes should be avoided,—but it does seem as tho' that man was actuated by a spirit akin to bigotry who would in social religious meetings deprive females of the liberty of speech except when catechised by leaders and pastors, who would forbid them to "open their lips, or utter any sounds audibly, or sigh even, or groan, or exclaim "Amen, bless the Lord," &c. Methinks there wouldn't be much to respond Amen to, at a meeting with such a leader, (tho' there would be abundant occasion for sighing and groaning,") but if the Almighty himself took the lead, and his good spirit were shed down, there would be *freedom.*

"In Christ Jesus there is neither male nor female, but all are as one;" the Lord knows no difference, he looks at the *heart*, and "out of the abundance of the heart the mouth speaketh." The apostle's language respecting "women keeping silence in the churches" can no more be applied to *prayer* than to *singing*—both are devotional acts of religious worship;—it can no more refer to voluntary speaking than to the *answering of inquiries* put by a catechist. And those at this day, with all the light of the 19th century shining around them, who would forbid the Christian female from participating in conference and prayer meetings, are far behind the times and the spirit of the age. Many ministers and laymen discountenance such a practice, but herein they mistake error for truth, and arrayed against them is the genius of Christianity and the general tenor of scripture.—"Ye are my witnesses, saith the Lord,"—language addressed to all of whatever sex. In order to be a *faithful* witness, one must *testify* both by precept and example. The directions of sacred writ to "take up the cross," to "confess Christ before men," to "declare what he has done for the soul,' to "pray without ceasing," &c. are designed for *all* the race without distinction; and when a sister can pray as the spirit gives utterance, even if it be done audibly when some of the brethren are present, or *speak* to *edification*, God forbid that any one should undertake to tie her tongue, or fasten together her lips, or say unto her, hold thy peace! They that fear the Lord, whether male or female, will speak often one to another of his goodness, and warn sinners to prepare for judgment.—To every one's conscience, then, illumined by the spirit and word of God, let it be left, how, when and where he or she may exert an influence on the side of truth and righteousness. And let each sister in Christ be told not to bury her talents in the earth, even if to improve them she must sing with Deborah, or prophecy like Anna, or pray before folks, as did some women in our Savior's time to him, or speak to the people concerning Jesus as did the woman of Samaria.

I am not, by any means, an advocate for "woman's right" to desert her appropriate sphere, to ascend the public platform, or enter the pulpit to preach and harangue before the multitude or anxious to see in her aspirations for mingling in the strife and turmoil of political life. I believe her choicest, sweetest, most hallowed influence is exerted in connection with private and domestic duties, far retired from the busy highways of ambition; and that as mother and daughter, sister, wife and friend, she can best mold and fashion the face of society, train up the rising generation to love all that is good and holy, and instill into human hearts the pure, peaceable, transforming religion of the blessed Jesus. O how much may they do in our world to keep alive a spirit of piety, and help enkindle in hearts prone to sin, a burning love for the Savior, his people, and his cause. And at weekly prayer meetings, those loved places of resort to the humble and devoted Christian, and which some even will frequent who are sadly wanting in spirituality, when false professors and icy hearted brethren are throwing cold water upon the best of all causes, will the dear sisters by their words of encouragement, tones of entreaty, faithful rebukes, and fervent addresses at the throne of grace, produce a most blessed effect, be the means, under God, of restoring wanderers to the fold, awakening careless sinners, & bringing home many sons and daughters to glory.

And may we not hope that a practice will soon become universally prevalent which is calculated to stir up, warm and enliven the souls of all, giving life and energy to the professed body of Christ, in whom there is no division, "neither male nor female," as saith the apostle. Then will Zion arise and shine forth brightly, & all of her members be wakeful and actively engaged for the upbuilding of the kingdom of God's dear Son. Then from all will burst forth rich strains of praise, the precious, enchanting, and rapturous exclamation of "Glory to God in the highest!"

M. S. B.

For the Morning Star.

"Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure."—Phi. 2:12, 13.

In these comprehensive words we are led to notice,

1. The grand truth—"It is God that worketh in us both to will and to do of his good pleasure." A small transposition of these words, will make their meaning more plain. "It is God that of his good pleasure worketh in you both to will and to do." The words connecting the phrase *of his good pleasure* with the word *worketh* removes all merit from man, and gives God all the glory. It is by this alone he is impelled to work in him. This expression, says Mr. Wesley, is capable of two interpretations. First, to will may include the whole of inward religion, *to do* the whole of outward. Secondly, *to will* may imply any good desire, *to do*, whatever good results therefrom. Then it means God breathes into us every good desire, and brings every good desire to a good effect. All this tends to hide pride from man. It makes us know that every first emotion of good is from above, that God not only infuses every good desire, but follows it, else it vanishes away. Therefore "It is God that of his good pleasure worketh in us both to will and to do."

II. We are commanded to work out our own salvation. Work out means to do a thing thoroughly. You are, for you must do it or it will never be done. Salvation first begins with preventing grace, including the first wish to please God. It is carried on by convincing grace, which is true repentance.—Then this is Christian salvation. First, it begins like a grain of mustard seed, and then it branches, and becomes a great tree. But we are told to work out our salvation with fear and trembling. This is a proverbial expression—it cannot be understood literally.—It probably means, First, to work out our own salvation with all care and caution, referring doubtlessly to the expression *with fear.* Secondly, with great speed and exactness, referring to the latter word, *with trembling.*

But the steps to be taken in working out our salvation. 1. Cease to do evil. Let the wicked forsake his way. Repent of all our sins. Fly from them, confess them, and practice them no more. 2. Learn to do well.—That is, learn to obey God, learn to do right, learn to follow in the footsteps of Christ, learn to be zealous of good works—works of piety as well as works of mercy, learn to pray, pray in secret, pray in your families, search the Scriptures, attend to the ordinances of the church, baptism and the Lord's supper. Despise every appearance of evil.—And, finally, add to your faith virtue; and to virtue knowledge; to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; to brotherly kindness charity. This will perfect you in the love of God, and bring you off victorious conquerors, and more than conquerors.

III. The connection between the former and latter clause. Is there not a flat contradiction? If God worketh in us both to will and to do of his good pleasure, what need is there of our working? Does not his working render ours impracticable? If he works all, why should we work? But this is not sound reasoning. It may appear plausible, but it is the reasoning of flesh and blood. God does not teach so, it is the inspiration of man.

There are two ideas to be drawn from this that will destroy all such objections.

1. God works, and we can work. Were it not for this it would be impossible. Seeing all men are by nature sinners, they cannot do anything well till God works in them. Yes, were it not that God worked in us by his spirit, salvation would be beyond our reach, and hell would be our portion eternally.—Lazarus could not come forth from the grave till God gave him life. But this is no excuse to the sinner, for suppose he can do nothing until God works in him, it does not follow that he can do nothing, for every sinner, unless he has quenched the Spirit of God from his heart and sinned against the Holy Ghost, has a measure of the grace of God, for it hath appeared unto all men. It is a light that lighteth every man that cometh into the world. And this is the condemnation, that light hath come into the world, and men love darkness rather than light. Therefore as much as God worketh in us, we are able to work out. God has joined these together in the experience of every believer. Then no longer say you can do nothing; but work out what God works in.

2. God works, and you must work. You must be workers together with him; otherwise he will cease working. He will not save us unless we save ourselves—unless we ourselves "fight the good fight of faith," and agonize to enter in at the straight gate, and labor to make our calling and election sure.—Therefore let us say, "My Father worketh and I work." Under these considerations, let us never be weary of well doing, be steadfast, unmoveable, always abounding in the work of the Lord, and you will enjoy that salvation which never ceaseth.

A. DUTCH.

For the Morning Star.

Virtue, the germ of happiness.

"Virtue stands like the sun and all which roll around
Drink life and light and glory from her aspect."

Even as the smallest seed when it is nourished produces the tender plant, with its leaves, flowers and fruit, so the seeds of virtue, if nourished in the warm bed of the heart, will bring forth happiness—pure, unfading, unceasing, happiness.

I think it has been justly said that *virtue*, lovely virtue, is too tender a plant long to grow in this bleak world of sin. Her form is of a heavenly mold, and her garments are of too pure a white to dwell on earthly shores; and she seeks a fairer and more congenial clime, where nothing shall enter that defileth. Her purity is averse to the pollution of sin, and if we would have fair virtue for our companion, this foul monster must not be admitted into our hearts. If we love and cherish her, she will guide us while we sojourn in our earthly pilgrimage; and though the storms of adversity may howl around us, we shall be

Protected by that hand whose law
The threat'ning storms obey, while
Intrepid virtue sinks secure
As in the blaze of day.

If we would be happy, we must love and cherish virtue. We must invite her to take up her abode in our hearts; to be the guide of our ways; and when she points us to the way of holiness, to the bright star of Bethlehem, we must yield, saying,

Yes, virtue thou shalt guide my way,
I'll yield unto thy gentle sway;
I'll keep thy precepts in my heart,
And never from thy ways depart.
Thou shalt my chart and compass be
To guide me to eternal day,
I'll on thy guardian care depend,
And thou shalt all my steps attend.
Oh keep me pure, my conscience clean,
Free from all thoughts and deeds of sin,
Let not my garments be defiled,
While passing through this dreary wild.

If we thus welcome virtue to be our companion, we shall have joy and happiness unspeakable and full of glory. Her counsels will be the counsels of God and her precepts the precepts of his word and her dwelling place a mansion in heaven.

M. H.

For the Morning Star.

Our Country.

Behold the present aspect of our country. Does not its interests claim our attention?—Can we say all is well? No. The illustrious Jefferson could not say so, even years ago. Hear his language, "I tremble for my country, when I reflect that God is just—that his justice cannot sleep forever." If a statesman could tremble for his country in years that are past, who would not tremble and weep at the present time? Dreary are the prospects presented before us. View, for a moment, those flagrant crimes that are daily committed in almost every city, town, and hamlet.—These things alone are enough to arouse the spirit of every pious heart. But there are other things still more alarming. Infidelity is attempting to destroy the happiness of thousands. The Romish church is determined to blast America's fondest hopes. The most indefatigable efforts are now being made, to subdue our free and religious institutions. Slavery, American slavery, is a sin, a reproach, a stain, and a curse, upon us. Many of our public men do not fear God, nor regard man. Corrupt in principle, consequently corrupt at heart. Truly, our country is in a deplorable condition. Can the God of heaven look upon all this with approbation? No. Still he has upheld and supported us, thus far as a nation. But let it be remembered, "that God is just—that his justice *cannot sleep* FOREVER." We enjoy privileges procured by human blood. These privileges may soon be taken from us. Yes, they certainly will be, unless the righteous raise their fervent cries to God. Now, let every Christian, in all the land, be awake. Let Christian activity glow in every bosom. Reader, by the grace of God, do all you can to arrest the progress of sin and iniquity.

S. H. BARRETT.

For the Morning Star.

Procrastination.

Delays are always dangerous. To neglect what ought to be done at the present time, has caused unspeakable sorrow and anguish. Talk with that sick man who is now about to die. He can tell you, that he expected to be prepared to meet the terrors of death. But how is it? Procrastination, which is called "the thief of time" urged him to defer the work of repentance, till a more convenient season. Therefore, let the impenitent remember, that procrastination is the source of extreme misery. What wailings, what lamentations will be heard in the judgment day. O youth! O ye impenitent! be *wise.* Let no inducement cause you to procrastinate the present opportunity in securing an interest in heaven.

S. H. BARRETT.

For the Morning Star.

O let me be a Christian.

If I am destined to linger on earth a few more days, O! let me be a Christian. How can I live here without religion? What will soothe my depressed spirits? What can cheer my desponding moments? What can afford relief in the dread hour of death? Religion only can. Why then do I weep at calamities? Why do I mourn over the loss of health?—Have I not better prospects ahead? Is not God my friend? Surely he is. O! then, rejoice thou my heart. I shall, if faithful, live and reign with Jesus. Rapturous thought!

S. H. BARRETT.

For the Morning Star.

Prayer Meetings.

These meetings are sometimes of great benefit. In many cases, they are the foundation of revivals. They should, therefore, be appreciated. Prayer meetings ought to be kept up in every church. Also, in every neighborhood, where there are professors of religion. But another thing. It is said, that these meetings often become dry and uninteresting. What is the cause of this? The principal cause is, professors do not do their duty. Sometimes not more than one fourth present take any part in the exercises. No wonder that a meeting becomes cold, dry, and uninteresting. But if all would do their duty faithfully, no such complaints would be heard. Then every one would receive a blessing. Heaven and earth would be made to rejoice.

S. H. BARRETT.

For the Morning Star.

Charity.

Put on charity, said an apostle, which is the bond of perfectness. Love one another is also the Divine command; and when this excellent adorning is possessed, and this divine principle enjoyed, a spirit of kindness will be manifested toward brethren who may not endorse our views, and enter directly into our measures. Charity seeketh not her own, is not easily provoked. The man who is under the influence of love (or religion) is not prone to a violent denouncing of those brethren who he may suppose differ from him as to the propriety of his measures. A good cause and indeed religion itself may suffer through the uncharitable zeal of its advocates. Charity suffereth long and is kind: is not puffed up.

W. W.

Pierpont, N. Y.

From the General Baptist Repository.

The Divine Foreknowledge, Decrees, and Purposes.

BY REV. J. BURNS.

The objectors to the universal love of God to mankind have generally labored to support *their opinions by references to the Divine foreknowledge, decrees, and purposes;* and have supposed that in connection with these their position is invulnerable. We admit that the omniscient God must know all things from the beginning to the termination of our world's history; that this knowledge is necessarily perfect, or unerring; and that with the Divine mind, there can be no peradventure, or possibility of mistake: in other words, that this knowledge must be clear, absolute, and infallible. But, admitting all this, it does not in the least affect the possible salvability of all mankind. This knowledge does not interfere with the infinite mercy of God, but recognizes it as such. It does not render God partial, much less despotic in his acts: and, in reference to the final condition of men, while it must be perfectly acquainted with it, surely it must include the causes which have led men to that final destination. For instance, suppose, in any particular case of everlasting punishment, the foreknowledge of God clearly perceives not only the final miserable end of the individual, but also the way and means which lead to so fearful a consummation. It is very far from following, logically and justly, because God knows all and each of the human family who will be ultimately lost, that, therefore, they are necessarily lost through the fixed and arbitrary predetermination of God. Surely his knowledge must include within its bounds the sins of these individuals, their obstinate and incorrigible disobedience, their continued unbelief, and final impenitency; and, with the revealed will of God in our possession, in which his unbounded goodness is prominently exhibited, we hesitate not to affirm, that in the last great day of retribution, every man will be found to have been his own destroyer, and that no one perished merely through the Divine pleasure that it should be so.

The foreknowledge of God, then, is minutely intimate not only with the eternal condition of the whole human race, but perceives in each case the connection of the cause with the final effect.

On the Divine decrees it is not safe to speak, except with the volume of inspired truth before us. We have no data as to the decrees and purposes of God, except as it has pleased God to make them known in his Divine Word.

Some persons darken this subject by referring to the secret will of God, that is something in addition to the communications of Scripture, and on which the Scriptures are silent. We should wish to know how the existence of such a secret will came into their possession? what means they have above others of knowing any thing respecting it? and, if such a will in Jehovah exists, and is really known to exist by all those who speak or write about it, if it can any longer be considered secret. It is very clear that all such references are the mere confused notions of persons, who, finding the Scriptures insufficient to bolster up their favorite sentiments, plunge at once into the profound depths of the unrevealed or secret will of God. If such views only exhibited the weakness or presumption of their advocates, we should care little to notice them; but, unhappily, they would lead men to believe, that, while God has published his mind for the guidance and salvation of mankind in the Holy Scriptures, yet that he has another reserved rule of action in reference to their everlasting destinations.

The very idea is presumptuously wicked; it is an attack on the sincerity and truth of God. What can we know of the foreknowledge, decrees, or purposes of God, if we close the pages of divine truth? Here alone the moral perfections of God are displayed; here alone his will concerning us is made known; and to this it is our interest and felicity to appeal at all times.

We read of the decrees and purposes of God in several portions of the sacred oracles, but nowhere is it affirmed that God hath decreed the eternal, unconditional punishment of his creatures; nowhere that God hath shut men up to a course of necessary iniquity, impenitency, and destruction; nowhere, that there has ever been one of woman born, who from the womb should be reprobated, or excluded from the tender compassion of Deity. Is it not fair to infer that all the Divine decrees and purposes would be in strict conformity with the Divine righteousness, truth, mercy, and grace? Has he not declared that he is no respecter of persons? that all souls are his? that his tender mercies are over all his works? Can we then justly conclude that a great proportion of his intellectual responsible creatures have been left out of his compassionate regards; that there is no hope of their salvation; and that his prescience has ever regarded them as doomed to eternal torments? Conclusions more illogical, or more unscriptural, cannot possibly be contemplated.

But to the law and to the testimony; and let us hear what the Scriptures teach as to the decrees and purposes of God. In reference to the term decree, in connection with God, it is confined to a few passages. It relates to the rain, the heavens, and the sea,—Job xxviii. 26. and xxxviii. 10; Psa. cxlviii. 6; Prov viii. 29; Jer. v. 22; to Nebuchadnezzar, Dan. iv. 24; to God's judgments on Judah. Zeph. ii. 2; to the Messiah, Psa. ii. 7; and to the portion of the wicked, Job xx. 29. But in no instance is the word found in reference to the unconditional state of the righteous or wicked in a future world. We have the purpose of God in the New Testament Scriptures in reference to Pharaoh,—Rom. ix. 17; in reference to the calling of the Gentiles to the privilege of the gospel,—Rom. viii. 28; in reference to the posterity of Jacob and Esau,—Rom. ix. 11; in reference to the mystery of the Divine will, in the calling and uniting of Jew and Gentile in the dispensation of grace,—Eph. i. 9—11, and iii. 1—12; and finally, in reference to the Divine intention of saving men, not by works, but by grace,—2 Tim. i. 9. But nowhere is it the declared purpose of God to save men irrespective of faith and holiness, or to condemn men irrespective of obdurate wickedness and unbelief. It was the mind and purpose of God to send his Son to redeem mankind. It was his purpose that the Jews, actuated only by their own envy and wickedness, should be the instruments of Christ's death; that, as a nation, they should be removed from their high designation and privileges for their unbelief, and that then all the Gentiles should have made known unto them the unsearchable riches of Christ; that all, whether Jew or Gentile, who should receive with believing hearts the message of mercy, should be elected to the privilege of his sons, and an interest in all the promises and blessings of the new covenant; and that those who should continue steadfast and faithful to the end in well-doing *should obtain glory, honor, immortality, and eternal life.* We hesitate not to affirm, that to these ends only have we any account of God's purposes in the holy Scriptures, so far as the spiritual and everlasting interests of mankind are concerned.

It is amazing how these terms have been employed in the service of those who deny the general redemption of all our race by Christ Jesus. So extensively have they been used, that it might have been supposed there were specific chapters, or paragraphs, or, at least, sentences, in the Scriptures, where these terms were connected with the final state of men. Let the reader take his concordance, and go carefully through the whole, and he will perceive that the word decree, or purpose, is never once employed by the inspired penmen to denote any arbitrary or partial act of God in reference to his accountable, undying creatures. A perusal of the sacred writings will tend to impress upon the mind the immeasureableness of the Divine love to man. In these are the breathings of illimitable goodness, and the meltings of infinite pity and compassion. They have been given to us, not that we may extract the poison of error and despair, but that we may find the truth, which leads its possessor to the felicity of perfect moral freedom.

Men who would consult their own peace and happiness, would do well to ask, not so much what God may know, as what he has made known; not so much what he purposes, as what he has revealed; not as to his secret decrees, but what he has mercifully declared for our hope and consolation. God's mind is high above all our conceptions, his word is nigh us, in our hearts, if we do but believe. His ways are often inscrutable to our dim and imperfect conception, but his gospel comprehends the most striking facts, and the plainest truths; so that the wayfaring man though a fool need not err. His creative works are great and unsearchable, a part only are known to the most profound philosopher; but his redeeming work is detailed in all clearness; so that the poor and unlettered may be made wise unto salvation. It may entertain disputatious metaphysicians to cavil and conjecture about the prescience of Jehovah, and his decrees and purposes; but the more excellent way is to receive with the heart that gospel which is the power of God unto salvation to every one that believeth.—The Christian system is dark and unfathomable as presented in the writings of learned and subtle controversialists, but beautiful and clear as the light of day to those who hear with faith that saying which is worthy of all acceptation, that Jesus Christ came into the world to save sinners, even the chief.

A man may perplex himself much, and for a great length of time, in laboring to harmonize the doctrine of predestination, as set forth in the Calvinian school, and the freedom of the will which most of that school would also teach; but let the wicked forsake his way, and the unrighteous man his thoughts, and he will find no decree as a barrier to the free and saving communication of mercy to his soul. It would have been unwise in the dying Israelites to have entered on the study of optics ere they looked to the brazen serpent; equally so let not the inquirer after saving religion distract his mind, or waste his opportunities, on the difficult themes of prescience and decrees, but behold with an eye of faith the Lamb of God who taketh away the sin of the world. All who make this great personal, experimental act, will ultimately find that the Divine foreknowledge perceived them in the list of the finally glorified, and decreed them, as believers in Jesus, to the enjoyment of that inheritance which is incorruptible, undefiled, and that fadeth not away. One gospel fact is more than all the speculative propositions of theological teachers, and more joy is to be found in one of the Divine promises when simply received by faith than from all the polemical works of Divinity the world contains.

If any should doubt the sufficiency and freeness of God's offer of mercy in the gospel, I would conclude for the present with those beautiful lines—

"Not all the sins that you have wrought
So much his tender mercies grieve,
As that unkind, injurious thought,
That he's unwilling to forgive.

What, though our crimes are black as night,
Or glowing like the crimson morn!
Immanuel's blood will make them white
As snow through the pure ether borne.

Lord! 'tis amazing grace we own,
And well may rebel worms surprise;
But was not thy incarnate Son
A most amazing sacrifice?"

Heaven.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea."—"Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. xxi. 1, 3, 4, 7.

The Scriptures lead me to contemplate a world of perfect happiness. There is a glory in creation, and a glory in the kingdom of grace; but there is a kingdom beyond the limits of this world which is emphatically—the kingdom of glory; in which there is light without darkness, life without death, joy without sorrow, and holiness without stain.

How sublime is that declaration of St. John: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is."—How delightful and consolatory is the thought! Man was placed in the earthly paradise in the image and likeness of God; and all the redeemed and sanctified shall shine forever in the recovered image and likeness of God in the heavenly paradise. Here I see the work of divine grace. "Now are we the sons of God." Redeemed by the blood of Christ, and renewed by the Holy Spirit, the soul stands in an exalted and endearing relation to the eternal Father. "The Spirit itself beareth witness with our Spirit, that we are the children of God."

Here I see the nature of Heaven. "We shall be like him; for we shall see him as he is." The soul, defiled and deformed by sin, is by divine mercy and grace pardoned and renewed, and is thus made like God in the purity of his nature; and thus it is made meet for the inheritance of the saints in light."—*But further, when this brief, shadowy, imperfect life is over, it shall enter into the world of light, into the immediate presence of God,* and have that exalted and intimate vision of Him, of which, in the present state, it cannot possibly have any conception.

I need not perplex myself about the locality of heaven. Man is naturally corrupt, but heaven is perfect purity; it is essentially a holy, exalted, and happy state of the soul. The great point is not—*where I am;* but it is—*what I am.* Perfect holiness in an intelligent being is perfect happiness, in whatever part of the universe he may be placed. A holy soul sees God and delights in him. Here is bliss. So much as I have of holiness, so much I have of happiness; even of that happiness which is—yes, I will utter it—godlike, immortal, eternal.

But what am I at present? Even at best a miserable sinner. I would not amuse myself with idle fancies. Sin is mingled with my animal and spiritual frame; and it mingles with all I do. Is the old man completely put off, and the new man completely put on?—Have I already perfected holiness in the fear of God? Far hence be all delusion; I am a sinful creature, O Lord. What a languid and dying life is this! What changes and inequalities are here! My best thoughts and my best feelings are lamentably imperfect in themselves, and have but a lamentably imperfect influence over me. I think of myself; I think of the holiness of God, and of the glory of heaven; and I shrink, I tremble, I feel something like despair. Shall I, polluted worm, enjoy the sublime felicity of heaven? I dare not disbelieve it: I dare not renounce my hope.

Yes, from the clouds of time I look to the effulgence of the world of glory; from the storms and sorrows of time I look to the serenity and the joys of heaven; *from the imperfection of this transient and mutable state* I look to the perfection of that state which is eternal and immutable. I see the gracious purpose of God: the design, object, and issue of redemption. Thou, O glorious and blessed Redeemer! "shalt see of the travail of thy soul, and shalt be satisfied." By the knowledge of Thee shall many be justified.—They who know Thee now by faith, shall finally know Thee by immediate vision. They who follow Thee in the kingdom of grace, shall walk with Thee in the kingdom of glory. They who in this world "sow in tears," shall in another world "reap in joy;" and they shall join the celestial host in their triumphant song—"Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever."

O my soul! bear with patience the ills of time. Trial, change, pain, and sorrow, are the lot of man; but do thou acknowledge in all things, the will, the wisdom, and the goodness of our Heavenly Father. Let it be thy study, thy unceasing prayer, that thou mayest be in Christ, and Christ in thee; that thou mayest live by the faith of the Son of God; and that, while thou gloriest in Him as thy Prophet and thy Priest, thou mayest obey Him as thy Lord and king, and follow him as thy example. Do not merely think about the future glory; do not merely talk about it; but diligently, faithfully, and unremittingly prepare for the enjoyment of it. Some amuse themselves with fine *dreams* and fancies; some speak with *fluency* on future scenes; but time, if it be properly regarded, is the season for *duty.* Walk thou, therefore, in the paths of righteousness; and look forward with *humble,* animated hope, to the inheritance of the blessed in the world of perfection and felicity.

In the regions of light, in the everlasting Jerusalem, the "city which hath foundations, whose builder and maker is God," I see all that is sublime, delightful, and satisfactory.—If I look to this world, to its wealth and pleasures, its fame and honors, they are lighter than vanity; but when I look to the future world, to the celestial Canaan, I behold what is substantial and eternal; what fills my soul with a deep, calm, and pure joy.

O, my soul! rejoice in the gospel of Christ; rejoice in Christ himself. It is He who has opened the gate of heaven to all believers, and unfolded to them the boundless prospect of glory and blessedness. Look upward to that better world, and onward to unending ages, and magnify the love and mercy and grace of the Lord Jesus, who has obtained such an inheritance for his people; and order thy conversation as one of his faithful followers.

O, glorious Jehovah, Father, Son, and Spirit, have mercy on me a miserable sinner; prepare me for heaven, for eternity, for Thyself. Enable me so to believe and act during this short and uncertain life, that my everlasting portion may be with the righteous, through the merits and mediation of Jesus Christ our Lord—Amen.—*Book of the Heart.*

MORNING STAR.

WEDNESDAY, OCTOBER 23, 1844.

Meeting of the General Conference.

Our present General Conference met at the time and place, as appointed in the Star. A full delegation was present from almost all our Yearly Meetings, which now number over twenty. Besides the regular delegates, many others also attended to enjoy the privileges of the deliberations of the Conference, and to be at the anniversaries of the different benevolent societies. It was truly an opportunity refreshing to the man of piety, to see so much talent and sterling worth, as were evidently embodied in this meeting, consecrated to the service of God, instead of being devoted to worldly ambition and to worldly pleasures as is the case with the great mass of mankind. Again, while wide differences of opinion on highly important points which are intimately connected with the moral welfare of society, are causing clamorous disputings and unhappy divisions in other large ecclesiastical bodies, no one could but be delighted at witnessing in this assembly, almost perfect harmony on the various subjects, which now so imperiously claim the Christian's attention. We do not pretend however that a perfect unison of opinion was here found on every minor point. But while such minor differences occasionally arose, as they ever will where brethren think for themselves, they were evidently connected with a sincere desire to consult together with brotherly love, and adopt such measures for the progress of Zion, as might on the whole be thought best. Where true charity takes the lead it is easy getting along, no matter what the business may be. Feuds will not be very apt to rise. Hence the harmony of this meeting. Conference spent awhile, near the commencement, in hearing exhortations from some of the brethren considerably advanced in life, and who had seen much of the glory of God and been called to experience years of laborious toil in the service of our common Master. This was quite a melting season, and formed an excellent beginning to the important deliberations for which the brethren had met. If some of our Quarterly and Yearly meetings were spent more in devotion, instead of so much disputing, and arguing, have no doubt they would tend more to the honor of God and the good of man. In order to have a proper proportion of worship, Conference decided to hold no evening sessions, but to have meetings for preaching, exhortation, &c. evenings.

Business was done not only with great harmony, but with dispatch. Many points of thrilling interest came up in connection with this meeting. One or two of these points I just allude to, and particularly those which relate to our missionary effort. But a few years since the Home Mission Society sent a brother to Michigan. The result now is, that, through this instrumentality, quite an extensive Yearly Meeting requests to be admitted into Conference, and is joyfully received. About the same time also the Foreign Mission Society sent out missionaries to Orissa. As the fruit of this, a Quarterly Meeting is now received into fellowship, situated in that distant land. Thus Zion is extending her borders. It is almost surprising to think how rapidly our denomination has spread for a few years past. But instead of being proud of our rapid extent, it rather becomes us to be humble and continue to labor to do all the good we can to our fellow men. We are called on, as a people, to renew our exertions in the cause of God. If we slack our hands, we shall be verily guilty. H. Q.

TWELFTH GENERAL CONFERENCE

OF THE F. W. BAPTIST CONNECTION.

Brief Reports of Speeches, &c.,

BY D. MARKS.

Continued.

Thursday, Oct. 3, 1844.

Elder Way. On the application of the St. Lawrence Yearly Meeting, to become a member of the General Conference, Eld. Way, an aged minister of that body, remarked, "When the Freewill and Free Communion Baptists united three years ago, I was one that acted against the union, not because I was not with you in sentiment and in heart, but because my brethren did not see their way clear to go with me. After they became satisfied, and agreed to the union, the Lord sent down his Holy Spirit, and granted us a glorious revival. This, I received as a seal of the union.

Elder Curtis, on the application of the Union Yearly Meeting remarked,—I cannot judge of the location of this Yearly Meeting, its relation to other Yearly Meetings, and its consequent claims to be admitted as a member of this body. I know nothing against their claims. But I think it fit to remark on this occasion, that I am not without my fears, that in some sections there is a disposition to divide and subdivide so far as to weaken the power of discipline and hinder the success of the gospel.

Eld. Marks. I agree with bro. Curtis.—True, we have great reason for thankfulness and joy at the rapid multiplication of even small Yearly Meetings in the vast territories of the west. The case with them is different where a Yearly Meeting of two hundred communicants covers a territory of some hundreds of miles. But, it is to me a painful circumstance, to see nearly half-a-dozen Yearly Meetings rising in a single state, as in New York and Ohio. I do not believe it necessary. Look at the New Hampshire Yearly Meeting, covering the whole state, and including in her communion thirteen thousand members. Instead of weakening themselves by dividing, they have the advantage of able and concentrated counsel. Is there not reason to fear that these subdivisions into such small Yearly Meetings have, in some instances, originated from ambitious men, who have sought them for the purpose of putting themselves at the head of influence, or to obtain a seat in the General Conference? Look at the Friends [Quakers] with whom a single Quarterly Meeting covers all western New York, and a single Yearly Meeting extends over two or three states large as N. Y. and Penn. We have nothing in our constitution that would prevent two churches of five members each forming a Quarterly Meeting, and two such Quarterly Meetings, or twenty members, from composing a Yearly Meeting.—Hence, we ought to be cautious as to the precedents we set as to the receiving of small Yearly Meetings. These remarks, however, are not made in opposition to the reception of the Union Yearly Meeting, but only as a guard against dangerous precedents.

Eld. Chaney stated that the N. York Central Yearly Meeting, being a constituent part of the Free Baptist Gen. Conference, which was received three years ago, had omitted, through an oversight, to make a formal application to unite with this Conference, supposing themselves already a member. [They had changed their organization and name from Free Baptist General Conference to N. York Central Yearly Meeting.—*Reporter.*]—Three delegates were present and had taken seats in the Conference. He therefore offered a resolution, the purport of which was, that, whereas there had been a lack of formality in their reception, this informality should not affect their standing.

Eld. Marks. I am opposed to the resolution, because, if they are a regular member, which I believe the resolution, instead of confirming, will rather seem to unsettle the question, and also, because if that Yearly Meeting is not a member, I do not understand that the resolution will create the membership desired. If they have not been regularly received, let the delegates who know that the omission of application for a reception was a mere oversight, take on them the responsibility of making application, and let them now be received. Again, I am opposed to the resolution, because the preamble merely assigns informality as to their reception, as the cause of the vote, without telling what that informality is; so that one who knows nothing of the case might suppose that the informality consisted in their never making application to unite, and that this Conference, by this resolution, would vote them in contrary to their will. Thus the precedent might be taken for a bad one. I hope they will either be voted in regularly, or, if they are already a member of Conference, the preamble will show wherein the informality consisted.

Eld. Chaney. I differ from brother Marks as to the danger of this resolution becoming a bad precedent. No matter if future readers don't know wherein there was a lack of formality: it is enough that we understand it and act for ourselves. Wisdom will not die with us; another generation, we trust, will have sufficient light to act for themselves.

Eld. Whitcher [Not a member of the Conference,] advocated the resolution.

Eld. Whittemore. I consider that Yearly Meeting to be already a member of this body.

Elder Marks. I move the indefinite postponement of the resolution. Seconded.

Eld. Chaney. I hope this motion will not prevail. True, so far as the *spirit* of their relation is concerned they are a member of the Conference; but so far as *formality* is concerned, the only thing contemplated in the resolution, they have never united. Let it be observed, that this is a new organization with a new name, and under this organization and name, there was an oversight as to formal application, so that in truth they are with us, though there has been an informality, the nature of which we all understand, and which ought not, under the circumstances, to affect their relation.

Eld. J. B. Davis. If they are not regular members of the Conference, it seems to me they ought to come in in another form.

Eld. Curtis. The question is becoming an intricate one before the Conference, and can be better settled by a committee. I move that the motion for indefinite postponement, with the original resolution, be referred to the committee on church polity.

Eld. Rollin. Does the subject belong to that committee? or rather to the committee on membership?

Eld. Waterman. There appears to be a difference between the relation of this Yearly Meeting to the Conference and that of those Yearly Meetings which have not been formally united with us. I will read from the minutes of the last General Conference, p. 5. "Your committee on the union of the Freewill Baptists and Free Baptists report, 1. That from past correspondence and negotiations, it appears unquestionable that these two bodies of Christians are one in sentiment. 2. That we concur in their several names being synonymous so far as they relate to the sentiments of the above *two* religious bodies, but not as it relates to others. 3. That the Free Baptists, agreeably to their request, be received as a member of this Conference, and be allowed, if they choose, still to call themselves Free Baptists." From this, it would seem that they were received at the last Conference, and left to settle their internal regulations among themselves. Hence, I conclude this Yearly Meeting is already a member of this Conference.

Eld. Moulton. If a Yearly Meeting belonging to the Conference divides, the new organization applies for admission. Why should not this Yearly Meeting pursue the same course?

Eld. Wire. I am sorry Eld. Chaney's resolution did not prevail. We are wasting time to little purpose.

Eld. Gardiner. I think less time will be lost by referring it to a committee.

Eld. J. Pinkham. I think it best to refer it to the Committee on Membership, rather than to the Committee on Church Polity.

Eld. Curtis gave his reasons for moving to refer the question to the Committee on Church Polity, after which it was accordingly referred and subsequently reported without amendment and adopted.

Two letters from India, addressed to the Conference, were next read—one from Bro. J. Phillips, missionary in Jellasore, and the other from Rama, a native Hindoo preacher, translated by brother Phillips. These letters produced much feeling and many tears. A request from the Balasore Quarterly Meeting, in Orissa, India, to become a member of the Conference, was presented, and a motion made to receive it.

Eld. Noyes, missionary from Orissa, read by request a part of the letter from Rama, in the Oriya language. He then remarked—Though this Quarterly Meeting is small, there is one encouraging circumstance in the character of the Hindoos; when they become settled in any thing, they persevere at all hazards. I never saw a Hindoo that did not profess religion, and I never saw nor heard of a backslider among them. When their religion requires them to perform long and painful pilgrimages, measure distances of hundreds of miles with the length of their bodies, burn themselves with hot irons, or die martyrs 'neath the wheels of Juggernath, they are always ready for the service. Now let these faithful Hindoos be fully converted to Christianity, and they will make the best of Christians. We may expect they will be as faithful to the true religion as they now are to the false religion.

Elder Waterman. There is a difficulty in the way of this Conference receiving a Quarterly Meeting as a member of their body, since the Constitution says it shall be composed of Yearly Meetings.

Elder Noyes. [Not a member of Conference.] If we should follow our personal feelings, we should receive them as a member of the Conference, according to their request; but as there is evidently a constitutional barrier in the way, I would not wish that a dangerous precedent should be set in deference to personal feeling.

J. J. Butler. [Not a member of Conference.] I know not why they might not be received as a Yearly Meeting. Their circumstances are so different from ours, that a very small number might judiciously form a Yearly Meeting. I think it would be justifiable to advise them to form a Yearly Meeting as soon as they can, and then join the Conference.

Elder P. S. Burbank opposed the idea of their reception as a Yearly Meeting, and recommended that they unite with some one of our Yearly Meetings.

Eld. Caverno. With all due deference to the judgment of those that have spoken, I must differ from them as to the barrier in the way of their reception. The Constitution does not say that Yearly Meetings alone shall compose this Conference, but 'other bodies' are named, among which I apprehend Quarterly Meetings in cases of exigencies may be included. If we receive them, will they not seem nearer our hearts? It appears so to me. If we refuse to receive them according to their request, will they not think we are cold?

Elder Marks moved an amendment to the resolution, by which it was made to acknowledge them as a regular Freewill Baptist Quarterly Meeting, while it alledged that it would be unconstitutional to admit them as a member of the Conference.

The amendment was seconded.

Eld. J. B. Davis. It would be useless to advise the Quarterly Meeting to unite with a Yearly Meeting in this country, since they could not represent themselves in such a body.

Eld. Rollin. What is the use of the amendment? To me it looks like resolving that the hand is a part of the body. They are already with us. of us, and a part of us, as much as they can be. To me the resolution looks like mere compliment.

Eld. Sinclair. Though, as Elder Rollin says, they are in our hearts, still it does not seem to me inappropriate to acknowledge them as a regular Freewill Baptist Quarterly Meeting in our fellowship. I am in favor of the amendment.

Elders Coltrin and Hunt advocated the amendment, which was finally adopted, and the previous question carried unanimously.

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N. B. The letter from brother Marks, of which the above is a part, was not received till late Friday evening, after more than one half of our inside was in type, and copy given out for most of the remainder. We could not, therefore, find room for the whole of it this week. We trust Bro. M. will write out and forward the remainder of his notes at the earliest opportunity. Our readers are anxious to see them.

Conference closed on Wednesday, the 9th, at noon, after an amicable and deeply interesting session of a little more than one week. May much good result from it. The Minutes of the proceedings and sketches of the debates will soon be laid before our readers in full. The Conference was entertained in the best manner by the brethren and people of Plainfield. The accommodations were ample, and the people kind and obliging.

W. B.

For the Morning Star.

NEWMARKET, N. H. Oct. 16, 1844.

Dear Bro. Burr:—

As I suppose that others more capable than myself will furnish your readers with an account of the proceedings of the late General Conference and Anniversaries, I will say nothing on the interesting matters relating to these important occasions. There are, however, two or three subjects that came under my notice during my absence to the Conference and Anniversaries, on which I wish to make some remarks.

Political Enthusiasm.

Most of the way from Kinderhook to Unadilla Forks, numerous ash and hickory poles had been raised by persons belonging to one or the other of the great political parties of our country. They varied from some thirty to one hundred and fifty feet in height, and were set up with a corresponding variation of expense. I was informed that there is a large number of such poles standing in Rochester, one of which cost one thousand dollars! Had the money thus wasted to gratify political ambition, been given for the benefit of the ragged, hungry children, and distressed widows and orphans that might easily be found near many of those monuments of political fanaticism and folly, it would have been spent to some good purpose. But, as it cannot now be appropriated in this benevolent manner, it is hoped that those who have spent their money for selfish political purposes, will consent to do some real good to their country, by cutting down their poles and giving them to the suffering poor for fuel during the cold weather of the coming winter. At Schenectady, the regular train of passenger cars was obliged to wait three hours for the extra trains which were loaded with multitudes of men on their way to a great political mass meeting, which was held in Albany the 2d inst. Such vexatious detentions are intolerable infringements on the rights of the business portions of the community, who often depend upon a railroad conveyance, as a means of expediting matters of great importance, when a few hours of delay would be attended with much inconvenience, painful disappointment, or great pecuniary disadvantage. If detentions cannot be avoided at such times, they ought in all cases to be confined to the extras, while the regular passenger trains should be allowed to proceed without delay. Every thing that could run on the rail-road track seemed to be put in requisition to convey the crowds of men who were on the way to the mass meeting. From the temporary conveyances in which, or rather *on* which many were riding, as well as from many of the poles which have been named, banners were displayed with such humorous, sarcastic, or aggravating political mottos and caricatures inscribed upon them, as best suited the taste of those who dictated or adopted them. Vast multitudes of the people of the state of New York, seemed to be almost frantic through a political mania, which descended even to the little boys and girls! In riding about thirty-five miles in an open wagon, children often saluted me with, 'Hurra for Clay,' or, 'Hurra for Polk;' and at one place I saw two or three short staffs nailed to as many fence stakes, the staffs containing banners about a foot square, with the name of Henry Clay inscribed upon them. I looked upon these demonstrations of political fanaticism with feelings of sadness. The pole erected by Moses contained an antidote for the distressed Jews who were bitten by fiery serpents; but the poles, banners, mottos, caricatures, and bundles of large green clubs which I saw in New York, indicated any thing than an antidote for the spirit of political rivalry so painfully manifest in that state. Such demonstrations of opposite political feelings alienate communities, and engender a spirit which may be easily increased to mob violence and brute force—to the horrors of a *civil war.*—O, how fatal to the interests of religion, how repugnant to the kind feelings of the benevolent heart, are such manifestations of passions which should never be suffered to develope themselves in a useless and injurious clamor for the ascendency of parties. While contemplating what I saw and heard, it was consoling to reflect that most of the Eastern states are comparatively quiet on the exciting subject of the coming election.

Rail-road Inhumanity.

As the multitudes who attended the mass meeting in Albany, were on their way home, a man in one of the cars informed the conductor that he was sick and wished to get out, but no notice was taken of him at that time, and not long afterwards he was found dead on his seat! At the same time it was found by his ticket that he had been brought by the place where he intended to stop. The cars proceeded, however, as if nothing of importance had taken place, and the corpse was carried some ten or twelve miles farther to Little Falls, where it was buried without being shaved. His remains were subsequently disinterred by his friends, carried to a place near the village of Ames, and buried in a becoming manner. It is probable that the Rail-road Company will be prosecuted for the unfeeling and heathenish manner in which the deceased was treated.

A case of Rail-road carelessness and rudeness occurred under my notice, which I will name. Last Thursday morning, I went to the Ticket Office in Albany, and took a ticket for Boston in the second class car on the Western Railroad. Eld. E. Fisk of New Hampton, called for a similar ticket. As he is not accustomed to traveling in the cars, he depended on the integrity and *carefulness* of the Ticket Master for the right ticket. Shortly after the cars left Worcester, a conductor, who said his name was George Haven, took Eld. F's. ticket without giving him a check. An Irishman, who could not read, calling himself George Lyon, presented his ticket, stating that he was going to Boston. He was told that he could go by paying his fare from Grafton. He replied that he paid eight dollars in Albany for two tickets to Boston, one for himself and one for his wife; and as he was entitled to go there without any further expense, he should not pay the eighty-three cents required. After some further conversation, the conductor opened the door when the cars were going at full speed, seized the Irishman and attempted to put him out! Finding that he must go out of the car if he did not pay the extra sum demanded, and as his wife had a ticket to Boston, he paid the money and was permitted to proceed. This conduct roused my feelings, and I remarked that some notice should be taken of it in Boston. The conductor soon left the cars, and another man came to receive the passengers' checks. On being told that I heard Elder Fisk call for a ticket to Boston, and that he and the abused Irishman received tickets to Grafton only, the man finally allowed Eld. F. to proceed without a check. But had he been a poor Irishman, he would, no doubt, have been *robbed* of eighty-three cents, or forced out of the cars several miles from Boston. If the W. R. R. Co. have a Ticket Master so *careless* that he must give out wrong tickets to two out of some fifteen or twenty passengers, it is the duty of that Company to see that the Ticket Office in Albany is furnished with a man whose inattention will not subject passengers to the rude insults of savage conductors. I heard of no person that received a wrong ticket in the *first class* cars, where ride most of the respectable, the wealthy, and the intelligent.

Dram Drinking--Whiskey Making--Washingtonians Voting for Intemperance.

At most of the taverns and places of refreshment on the Rail-road from Albany to Utica, liquor was openly sold to all who were willing to publickly proclaim their degrading SLAVERY to a BASE and RUINOUS APPETITE by calling for a dram. To the shame and reproach of New York, and the grief of the friends of humanity, let it be proclaimed, that a majority of the people near the railroad, are in favor of dram drinking; and, consequently, those who are engaged in the awful business of making drunkards, creating brutes of husbands, fathers, brothers and sons—of breaking the hearts of wives, mothers, and daughters—of filching the property and earnings of the slaves to the bottle—of increasing pauperism, wretchedness and immorality—carry on their detestable work under the sanction of an unrighteous, disgraceful, and wicked law! Two coach loads of the delegates to the General Conference, were sent from Utica by a Mr. Butterfield, a large stage proprietor of that city. I was told that both the drivers of these coaches took something to drink several times, and that they came very near upsetting the carriages in a dark night! Mr. B. wished to convey the delegates back to Utica; but they had no inclination to patronize a man that will peril the limbs and lives of passengers by putting them under the care of drinking drivers, and returned from the Conference by other conveyances. If the public would generally shun rumselling concerns, and rum drinkers and those who patronize them, intemperance, with its untold woes, would soon cease.

In Canajoharie, there are two distilleries, one of which has done nothing for some time till lately. Two men who have run the other have failed, one of them owing, as was supposed, some $20,000 for grain. The farmers who sold their grain to be made into whiskey, richly deserve to lose their money; for they encouraged the distiller in converting the staff of life into an instrument of misery and death.

Not long since, about one half of the temperance men in Canajoharie pledged themselves not to vote for any man who would grant licenses to sell intoxicating drinks. The other half refused to carry their temperance principles to the polls; and the result was, the election of a board of town officers that has licensed ten men to sell liquor in that town! For the drunkenness, misery, disgrace, and poverty caused by these ten men who legally deal out what the great Robert Hall calls, "liquid death and distilled damnation," the professed temperance people who voted for men in favor of granting these licenses, are mostly responsible! For the sake of shame and consistency, let them give up their temperance pretensions till they can refuse to vote for vampires, who, worse than the fabulous demons in mythology, suck the blood of rumdrinkers by *day* as well as by *night.* May God soon raise up some temperance Luther in that vicinity, to thunder tones of scorn and condemnation in the ears of the unprincipled men who take advantage of the depraved appetites of dram drinkers in order to enrich themselves, and build up their families at the expense of the happiness, property, and reputation of such as cannot control their appetite for rum. Martin Luther was aroused at the impudence of those who sold indulgencies; but such men, base and demoralizing as their business was, were not engaged in a work so demoralizing, degrading, and ruinous to the best interests of families and the community, as rum makers and rum sellers are.

Yours, as ever, E. HUTCHINS.

Boston.

Our prospects in this city are more encouraging than we had anticipated. A few weeks ago, after observing a day of fasting and prayer, for Divine guidance and protection, we, in connexion with the council chosen by the H. M. Board, organized a church, which *now* numbers 25. Others stand ready to join.

Our congregation has increased very rapidly since our organization. People are beginning to think that we are not trying an experiment, but that we have settled it in our minds that the cause here shall *never* be abandoned. Yesterday, P. M. we had a Hall full of people, and an interesting baptism at the close of the exercises. In the evening, gave an address on F. Missions. We intend in future to have the Missionary Concert regularly on the first Sabbath evening in every month.

Our friends who wish to have something to do in building up a church in Boston, had better be active, lest the work be accomplished before they lend their aid. E. N.

Theatres.

When a Theatre in Boston was converted into a chapel, and Dr. Beecher preached its dedicatory sermon, there was great exultation throughout the church. But where one Theatre in Boston has become a church, half-a-dozen churches have become Theatres.—While meeting houses are open to Mormon discussions and all kinds of ranting, the devil will have but little need of Theatres. He will not be particular about the name.

E. N.

Our Prosperity.

If we are to take the Gen. Conference as the index of our denomination, unanimity of sentiment and feeling prevails throughout our body. Disorganizers of any stamp will find but little success among us. Our tree has spread its branches over the far west; its waving limbs have greatly disturbed slavery on the south, and some of them have even extended across the Atlantic and Indian Oceans, casting a cooling shade on the burning plains of Hindoostan. All we now need to render our efforts efficient is to preserve our unanimity—and keep humble at the feet of Jesus.—Let us all take the exhortation, "Be not high minded, but fear." E. N.

ERRATA.—In No. 25, second paragraph of piece on "Be Steadfast," read, "examples of versatility of surrounding objects," instead of "*visibility.*" H. Q.

A Liberal Christian.

During my recent visit to the state of New York, I called on a brother who boards a minister and keeps his horse, without charge, besides paying him twenty-five dollars a year. In the item of board the preacher has a room, and is furnished with fuel and lights. It is refreshing to find such a bright spot in the wide wilderness of covetousness which now presents its gloomy desolations to the view of every careful observer of the movements of multitudes of professors of religion.

E. HUTCHINS.

Mormon Debate.

A debate is now in progress between Origin Bachelder and one Elder Adams, a Mormon preacher. It is carried on every night in the body of Marlboro' Chapel. Tickets are sold at the door. Query. Will not this have a tendency to make Mormonism respectable?

E. N.

F. G. Brown, formerly the Baptist preacher in Portsmouth, was re-baptized recently in New Bedford. He has embraced the doctrine of the 2d advent on the 22d, (yesterday.)

There is a report that the American Baptist Home Mission Society have refused to appoint a slaveholder in Georgia as one of its missionaries. We hope it will prove to be true.

We learn that a pleasant revival is in progress at Jamaica, L. I. in the Presbyterian church, of which Rev. James M. McDonald, is pastor. A considerable number are inquiring what they must do to be saved.

The Episcopal Triennial Convention has been in session in Philadelphia since the 2d inst. The most interesting topics of discussion which have come up relate to Puseyism, and the questionable good character of two of their bishops.

Precept and Practice. The Advent Herald, a leading organ of the Millerites, under date of Wednesday, Oct. 16, contains the following notice:

"As the date of the present number of the Herald is our last day of publication before the tenth day of the seventh month, we shall make no provision for issuing a paper for the week following. And as we are shut up to this faith—by the sounding of this cry at midnight, during the tarrying of the vision, when we had all slumbered and slept, and at the very point when all the periods, according to our chronology and date of their commencement, terminate—we feel called upon to suspend our labors and *await* the result."

Registers for Vermont!

A package of five hundred Registers was sent to bro. T. P. Moulton in season to be distributed at the late session of this Y. M.; but as he was not present it was not opened. The package is now in his hands, at Lyndon Centre, Vt. Brethren who wish for Registers in that section, and can get them of Eld. Moulton as conveniently as of us, will please forward their orders to him.

Eld. MOSES C. HENDERSON'S Post Office address is, "Township of Barrington, County of Shelburne, Providence of Nova Scotia." By a recent letter from him, we are informed that he is in the enjoyment of good health.

For the Morning Star.

F. W. Baptist Education Society.

This Society held its fifth Anniversary at Unadilla Forks, N. Y., on the evening of the 6th of Oct., 1844, at 7 o'clock.

Eld. J. Woodman, one of the Vice Presidents, took the chair. Prayer was offered by D. Waterman.

Chose a committee of five to nominate suitable officers for this Society.

Heard and accepted the report of the Treasurer.

The report of the Corresponding Secretary was then read. This was listened to with great interest. The report urged the importance of an *educated* and *sanctified* ministry, for the prosperity & usefulness of our denomination. It was accepted, and 1500 copies ordered to be printed for gratuitous distribution.

Elds. S. Wire, J. Woodman, and others, addressed the meeting.

Pledges to the amount of $865 were taken, some part of which was paid.

Heard and adopted the report of the committee on nominations, as follows:

J. Chaney, *President.*
D. Waterman, J. Woodman, John Fullonton, M. M. Smart, F. W. Straight, } *Vice Presidents.*
P. S. Burbank, *Cor. Secretary.*
D. S. Heffron, *Rec.* "
Wm. Burr, *Treasurer.*

Directors.

S. Curtis, E. Fisk, V. Elliot, J. Stevens, M. J. Steere, J. J. Butler, D. W. McKoon H. Quinby, H. Gilman, T. Stevens, H. Whitcher, S. Cumings, H. Loomis, E. Place, S. Williamson, A. B. Bullock, P. Lansing, C. Latham, Asa Dodge, J. D. Quinby, Ebenezer, Allen, J. L. Sinclair, R. Way, S. B. Padden, and Ansel Griffeth.

H. Whitcher presented the following resolution, which was unanimously adopted,

Resolved, That we advise every church in our Connection to make their minister, or some other person, a life member of the F. W. Baptist Ed. Society.*

Adjourned to meet at the call of the Chairman.

On the evening of the 7th, at 8 o'clock, the President again called to order.

P. S. Burbank gave notice that he proposed, at the next annual meeting of this Society, to have the Constitution so altered, as to require the Directors and Treasurer to be elected annually; also that the name of the school under its direction, be changed from Biblical Department, to Biblical School.

Adjourned without date.

*[It will be proper for the Sec'y to remark, that any male, friendly to the interests proposed by the Society, may become a life member, by contributing at one time, ten dollars, and any female, by the payment of five dollars.

According to the Register for 1845, there are in our denomination, 1201 churches; hence, if the spirit of the resolution is carried out, it will raise at once a fund of $12.010, a sum nearly sufficient, by being put at interest at 7 per cent, to sustain two Teachers in

the Biblical School. There may be a few churches that cannot do it; but the ratio must be very small; while there are hundreds, which, if they feel that they are stewards under God, will esteem it a privilege to make both their minister and his wife, life members. There are private members, as well as churches, who must give their tens, twenties, fifties, or hundreds, or meet an awful and overwhelming responsibility at the judgment.

The Biblical School can be sustained, it *ought* to be, and it now remains for the brethren to say, it SHALL be sustained.]

D. S. HEFFRON, *Secretary.*

Whitestown Sem., Oct. 11, 1844,

A meeting of the Board of Directors of the Freewill Baptist Education Society was held at Unadilla Forks, New York, October 7th, 1844.

D. Waterman was appointed Chairman, and D. S. Heffron Secretary.

The following resolution was unanimously adopted:

Whereas, the Trustees of Whitestown Seminary have offered this Board one half of their west wing building, and the whole when needed, and other privileges in that Institution for the use of our Biblical School; and whereas, the General Conference of the F. W. Baptist Connection have recommended this Board to locate the Biblical School in connection with said Seminary—Therefore—

Resolved, That we hereby locate the Biblical School in connection with the Whitestown Seminary.

Voted that a committee of three be appointed to make a statement of facts through the Morning Star respecting the location of the Biblical School.

Appointed J. Woodman, J. J. Butler, and H. Whitcher said committee.

The following persons were appointed an Executive Committee of this Board:—J. Woodman, A. Griffeth, S. Curtis, H. Whitcher, D. W. McKoon, John Fullonton, J. Chaney, V. Elliot, and M. J. Steere.

Appointed the following persons an Examining Committee of the Biblical School:—J. Fullonton, J. Chaney, A. B. Bullock, H. Quinby, H. Whitcher, and J. Woodman.

Appointed D. S. Heffron Sub-Treasurer.

Adjourned to 6 o'clock this evening.

Met according to adjournment.

Voted that J. Chaney, P. S. Burbank and J. Woodman be a committee to remove the Library belonging to the Biblical Department to Whitestown Seminary.

Appointed J. Woodman Agent to collect funds and otherwise promote the interests of the Biblical School.

Passed the following resolutions;

Resolved, that no person shall be admitted into the Biblical School, without presenting certificates of good moral character, and regular standing in some evangelical church.

Resolved, That any person, holding a license from a Q. M. in our connection, shall be thereby entitled to all the privileges of the Biblical School.

Voted that the Biblical School shall open its first term on the first Wednesday in Nov. next, and continue 16 weeks.

Adjourned to Oct. 9th.

Met according to adjournment.

Voted to employ M. M. Smart and J. J. Butler Teachers in the Biblical School for one year.

Voted that J. Woodman be appointed to deliver a course of lectures to the Biblical School, in the first term.

Appointed H. Quinby to give a course of lectures in the second term.

Voted that the second term commence Wednesdey, March 19, 1844, and continue 16 weeks. D. S. HEFFRON, *Sec.*

Unadilla Forks, N. Y., Oct. 9, 1844.

For the Morning Star.

Location of the Biblical School.

The committee appointed by the Directors of the F. W. Baptist Education Society to give the reasons for locating the Biblical School at Whitestown, N. Y. submit the following statement of facts.

We considered, in accordance with the sentiments of the G. Con., that this School should be located where it could best subserve the interests of the whole denomination. We remark, then, that Whitestown is eligible as a central position; not indeed being the centre of territory, but very near the centre of population in the connection. Being on the Erie & Western Rail Road, on one of the greatest thoroughfares in the country, and easy of access from every quarter and by all sorts of conveyance, its situation in this respect is highly favorable. It may be considered as forming the connecting link between our Eastern and Western churches—a fact *felt* at our late Gen. Conference. We are furnished by the Trustees of Whitestown Seminary with lecture room, library room, & rooms sufficient for the accommodation of all our students; said rooms being provided each with a stove, chairs, table and bedstead; our students are to have access to the library, scientific lectures, and chemical and philosophical apparatus of the Seminary; all these privileges are granted unto us free of charge. The Whitestown Seminary is situated in a healthy and pleasant village, in the midst of a fertile country, where wood, provisions, &c. are low, so that the expenses of students will be much less than in many other places. The Seminary has accommodations for about 200 students, and convenience for boarding 150. The property of the Seminary cost between twenty and thirty thousand dollars; and is now estimated to be worth $15,000. Its debts are $6,500, and it has good subscriptions to the amount of $5,000. It receives annually from the State from $400 to $600, which is appropriated to the benefit of its literary department. The permanency and high character of that Seminary, therefore, cannot be doubted.

Under these circumstances, with the generous offer of the Trustees of that Seminary to furnish accommodations for our Biblical School, the General Conference were almost unanimous in the expression that Whitestown is the place where the School should be located; and the intense animation and interest felt in behalf of it by the delegates from all parts of the connection, and the evidences received of the sentiments of our brethren generally West and East, made it morally certain that the interests of the School, and the union and harmony of the denomination required that our Biblical School be established in connection with the Whitestown Seminary. And we trust that with the spirit that pervaded the Conference, and the interest so extensively prevailing on the subject, that the School will be so patronized and sustained as to prove a great and lasting blessing to our beloved connection.

JONATHAN WOODMAN,
HIRAM WHITCHER,
J. J. BUTLER. } *Com.*

Unadilla Forks, N. Y., Oct. 9, 1844.

Accounts of several Quarterly Meetings, &c. we have deferred for want of room. All will appear in due time.

SLAVERY AMONG THE OLD SCHOOLMEN.—The Watchman of the Valley states that at the recent meeting of the old school Synod of Cincinnati, a Mr. Burch from Kentucky, a slaveholder, who said before Synod that he now had two slaves WHOM HE INTENDED TO SELL, was invited to sit as a corresponding member. The motion was vigorously opposed, but carried, 61 to 17; 12 non liquet.—At night the Old School Presbytery of Cincinnati had a meeting and received him as a member, though not without opposition. Mr. Fullerton next morning moved the Synod to declare the Presbytery irregular in receiving him. Synod then voted that Mr. Fullerton had made a "violent and unjustifiable attack" on the Presbytery and Rev. H. J. Burch.

THE BAPTIST DENOMINATION.—What a numerous and powerful body this denomination has become. Their almanac for 1845, which is just published, presents the following array of figures, which show a host sufficient of itself, if animated with the devotion and piety of the primitive faith, to overbear all the entrenchments of the enemy and convert the world to Christ. According to this, there are in the United States, Baptist Associations 540: churches 9230: ministers 6377: baptized in one year 89,589: total 707,942. It is further stated that some associations are not included in this estimate, and that probably the Baptists of the United States number considerably more than 800,000. The Redeemer has a right to expect much of so large a number.—*N. Y. Evan.*

TRACTS.—The New York City Tract Society employs twelve city missionaries, and has the gratuitous services of about 1,100 monthly distributors. The gratuitous issues of tracts have amounted to about 7,000,000 pages in five months. Thirteen steam power presses, (equal to between 30 and 40 common printing presses,) are employed in the Society's work. —*Ib.*

Religious Intelligence.

For the Morning Star.

MEREDITH VILLAGE, N. H. Oct. 12, 1844.

Bro. Burr:—In haste, I take up my pen to say to the friends of Zion scattered abroad, that God is reviving his work in this section, and granting the refreshings of his grace, after the long drouth; triumphantly refuting the gainsaying of the enemies of the cross, and putting to silence the ignorance of those blind guides who assert that the God of revivals has left the churches, and teach for doctrines the commandments of men. Owing to circumstances since coming to this place, I have had but little opportunity of visiting and laboring among the people; but having just finished my harvesting, I repaired to the place of an evening appointment in New Hampton, where the exercises of the meeting were unusually solemn, and several confessed their heart wanderings, and resolved to seek the Lord anew. Before the meeting closed, it appeared to me that a cloud of mercy was hanging over the people, and at the close I made a second appointment. Emanuel himself was evidently with us; and a number more, with deep feeling, said they were sorry they had left the Savior, and entreated Christians' prayers. Another appointment was made the next evening; and, feeling it duty, I visited through the day from house to house. This was the day fixed upon by Mr. Miller's disciples for the winding up of the drama of this world's history. It was a calm and pleasant day, and I felt the evidence that God blessed me in inviting sinners to Christ, and praying from house to house. In the evening meeting, which was the last night, (Oct. 11,) the power of the holiest fell upon the people who had assembled. One youth began to weep soon after the text was announced, and continued through the meeting. At the close, the anxious were invited to arise for prayer, when immediately eight arose, all of whom were youth, excepting one; and while I congratulated them upon their happy choice, and bid them welcome to the Savior's Cross, & to the Saint's eternal rest, the excitement became great, and they wept aloud. Six humbly fell prostrate at mercy's altar, while their urgent case was presented in the name of the compassionate Jesus to the throne of grace, they mingled their cries to God for pardoning mercy. Most, or all, I believe, found rest in God that night. I underwent a night of extreme pain and restlessness from an affection of my lungs, which seems to have increased upon me, contrary to my expectations, in consequence of physical labor. But if I can see one more old fashioned general reformation, such as God has formerly wrought, I am willing to leave my earthly vesture upon the battle field, and ground my arms at my Emanuel's call; but I feel that I must see victory once more turn on Zion's side, and Zion's banner wave triumphant. In the morning after the meeting, the good brethren loaded me with their benedictions and with good things from their houses for my family, and I returned home, where I now write. To-night I have another meeting, and expect the coming of the high and holy One, not now in flaming and fiery vengeance, to let loose the dreadful artillery of his wrath upon a guilty world in his dread panoply announced by loud diffusive sound of brazen trump of strong lunged cherub—No, sinner, far other sounds—I hear that whisper from yonder bleeding summit: Come up hither, for yet there is room; but lest you trample on Divine indulgence, and slight the offers of redeeming grace, be instructed, O ye thoughtless ones; kiss the Son, lest he be angry with you, and ye perish from the way; make your peace, ye rebel sinners, while yet pardon may be granted; or the insulted, injured Spirit may withdraw, and you be left to wail interminable ages. SILAS GASKILL.

A Great Army.—What vast resources—what an amount of physical force—what an immense expenditure is required to sustain the army of England for a single year! And for what? Only to restrain and keep poor human nature where it should be, and prevent men from doing what they ought not. What a commentary on human character and conduct, that England alone, for her part, should require an army of 100,000, as she does the present year, bristling with bayonets to preserve her rights and protect her interests in a time of peace! This 100,000 men is exclusive of the forces in India, which are about 300,000 more. The sum asked for by the ministry is $30,000,000. The whole number of police and embodied pensioners besides, is now 163,000.—*N. Y. Evangelist.*

Disastrous Consequences of the Flood on the Mississippi. Many of the bottom farms still lie a dreary waste, the fences, barns, stables and out buildings lie in promiscuous heaps of rubbish. A large number of fertile and most desirable farms are now nothing more than barren plains of white sand. This sand has been deposited to the thickness of many feet on the bottom fields, and renders them sterile and totally unproductive. This is the case with many farms in St. Louis county, St. Charles and Warren, and we believe in all the counties on the Missouri that have bottom farms.

Quarterly Meetings.

Farmington Quarterly Meeting.

The fall session of the Farmington Q. Meeting was held with the 2d church in New Sharon on the 10th and 11th of September inst. The churches were mostly reported. The season was one of more than usual interest.

The forenoon of the second day was devoted to the cause of Missions, & at the close of an appropriate discourse on that subject by D. Waterman, a collection was taken of $19,16, to be appropriated for the aid of the F. B. F. M. Society, which is herewith transmitted to the Treasurer of said Society. Also, $23,78, being the avails of collections taken by several of the churches during the last quarter, and forwarded to the Q. M. Treasurer to be forwarded to the Treasurer of the Education Society in aid of that institution. The afternoon was devoted to the ordination of Br. Lowell Parker of Livermore. Sermon by S. Hathorn. Br. James Rollins of 3d Wilton church has been publicly set apart to the work of the ministry since the last session of the Q. M., agreeably to the arrangements then made. Br. Sumner Baker, of 1st New Sharon church, is a licensed preacher in this Q. M., whose name has been omitted in the Register from unintentional accident.

In the course of the meeting, it was voted that whereas Br. Charles Morse, who has for some time acted as Book agent, is now unable to attend to the duties of that office by reason of his feeble health.—Therefore request that Eld. George W. Bean of Farmington be appointed Book Agent for the F. Q. M.

The next session of the F. Q. Meeting will be held with the church in Readfield, commencing on the second Tuesday of December next at 10 o'clock, A. M. THOMAS PARKER, *Clerk.*

Farmington, Me. Sept. 21, 1844.

Clinton Quarterly Meeting

—Held its last session at Newville, on the 14th and 15th ult. Had a comfortable season. The church at Clinton requested the privilege of changing its name and location from Clinton to Whitestown. The request was granted.

Our next Q. M. will be held at Middleville, the 14th and 15th days of December.

H. WHITCHER, *Clerk.*

Unadilla Forks, Oct. 6, 1844.

Boston Quarterly Meeting

—Held its fall term with the F. W. Baptist church in Lynn, on the 24th ult. The business of the Q. M. was done with harmony and dispatch. The letters from the several churches reported good union and steadfastness in the faith and ordinances of the gospel. At this term, one new church was received into the Q. M. viz. the F. W. Baptist church in Boston, consisting of 23 members. Br. SETH T. THATCHER of the 1st church in Lowell received license to preach.

Next term of the Q. M. is to be held with the church in Nashua. JOHN M. DURGIN, *Clerk.*

Otsego Quarterly Meeting

—Held its last session with the church in Burlington, on the 20th, 21st, and 22d of Sept. inst. Owing to circumstances unknown to the writer, some of the churches were not represented. Heard reports from a part of the churches, which were generally refreshing. We were favored with the labors of Eld. N. D. Wilkins, from Walton Q. M. which were very thankfully received, and we hope the good counsel he gave us will be treasured up in good and honest hearts.

Our next session will be held with the church at Oneonta Plains, commencing Friday, Dec. 27th, at 1 o'clock, P. M.

WM. MARKS, *Clerk pro tem.*

Burlington, Otsego Co. N. Y.

Ministers' Conference was held at the above named place, which was the first ever held in this Q. M. Organized by choosing A. Wing, Chairman, and D. Greene, Clerk, and in accordance with the rules recommended in the Treatise.

Resolved, that we believe it is the duty of every minister to use his elective franchise in the doing away of oppression.

Our next session will be held at the house of Eld. A. Wing in Oneonta, on Friday, Dec. 27th, at 9 o'clock, A. M. D. GREENE, *Clerk.*

Sapfford Quarterly Meeting

—Held its Sept session with the church in Fabius, on the 7th and 8th inst. It was a good refreshing time. In the conference of business things moved harmoniously. On Saturday in the afternoon, instead of our usual course in such meetings, we attended to the examination of br. James W. Hills for the ministry. After obtaining satisfactory evidence that God had called him to that holy work, it was unanimously agreed to set him apart to the work of an evangelist on the next day, which was the Sabbath, and it was attended to in the following order, viz.

1st. Sermon by the writer from 2 Tim. 4:5, "Do the work of an evangelist." The speaker noticed,

1st. What it is to be an evangelist—his call.

2d. His work.

1st. Toward God as his Creator.

2d. Toward himself as a rational, accountable, and progressive being.

3d. Towards the church as a faithful minister of Christ—never to desert his brethren in times of difficulty, and thus become a hireling—"flee when the wolf cometh."

4th. Toward the unconverted. Never to become impatient, but to let the long-suffering of God be a rule of his patience and perseverance to win souls to Christ. The speaker concluded with a few remarks to the church on the support of the gospel ministry.

2d. Consecrating prayer by Eld. L. G. Gardiner.

3d. Charge by Eld. A. Griffith.

4th. Right hand of fellowship by Eld A. Daniels.

5th. Concluding prayer by Eld. J. Frasier.

Benediction by the candidate.

J. W. DARLING, *Clerk.*

P. S. At the close of the forenoon service, a collection was taken up for the Home Mission in the West, of $2,17. J. W. D.

Bangor Quarterly Meeting.

The fall session of Bangor Q. M. was held with the 1st church in Hermon, on the first Sat. inst. The delegates and visiting brethren were well received. The reports from the different churches show that the state of religion is low.

Messengers were received from the Exeter and Prospect Q. M's., and messengers were chosen to sit with them in return.

Our next session will convene with the church in Old Town the first Sat. in Dec. next—Conference commencing at 9 o'clock, A. M.

J. M. LOUGEE, *Clerk.*

Bangor, Me. Sept. 1844.

Religious Notices.

Notice.

The next term of the Weare Q. M. will be held at the South meeting house in Sutton, N. H. the 27th and 28th of next Nov. Conference at 1 o'clock, P. M., at Eld. I. Peaslee's house,

D. S. FROST, *for the Com.*

Appointments.

The Lord permitting, I will hold meetings as follows, and lecture on the subject of Slavery:

Doughty's Falls, North Berwick,	Me.	Oct.	26,	eve.
Beach Ridge,	"	"	27,	"
Kennebunk, Mousom Village,	"	"	28,	"
" " North Chapel,	"	"	29,	"
Hollis, 2d church,	"	"	30,	"
Wells, Branch meeting house,	"	Nov.	1,	"
2d church, Lebanon,	"	"	3,	"
1st " "	"	"	4,	"

I shall be at the Waterborough Q. M. at Little River Falls, Lebanon, and will make arrangements with brethren of other places to lecture for a short time. As the brethren where the above appointments are made have requested me to visit them, I hope they will remember that I have nothing to depend upon but their charity to sustain myself and family.

JOHN W. LEWIS.

Rockingham Quarterly Meeting.

Delegates to this meeting, to be held at Great Falls next week, will call on Bro. Smilie, near the Depot, who will direct them to stopping places.

General Intelligence.

Elections. In Ohio, the Whig candidate for Governor is elected by about 2000 majority. The Democrats have a majority of the Congressional Representatives. The election of members of Congress in Georgia, resulted in the choice of 4 Democrats and 4 Whigs. The Democrats claim a majority of 2519 in the popular vote.

Snow.—"A man informs us that on the last day of September he rode nine miles in Stewartstown in a sleigh, with the snow nine inches in depth." So says the N. H. Patriot. Snow fell at the same time in Plainfield, N. Y., where our General Conference was held, to the depth of nearly two feet. We saw many branches of trees broken down by the weight of snow which lodged upon them.

TEXAS. Dr. A. Jones, the anti-annexation candidate, has been elected President of Texas, by a majority of from 800 to 1300 votes. So it would seem that the people of Texas are opposed to annexation.

Vermont. The Legislature of Vermont is now in session. Hon. Andrew Tracy has been elected Speaker of the House, and F. F. Merrill, Clerk.

For the Morning Star.

Melancholy Accident. On Tuesday, 10th ult. Mr. John Kennett, of Eaton, N. H., while attempting to ford the outlet of Ossipee Lake, was thrown from his wagon and drowned. How the accident happened never can be known, as no one was present to witness the scene, or tell the sad tale. Br. Kennett was 20 years of age. He experienced religion about 5 years since, and became a member of the 1st church in Eaton, and has lived an acceptable member since. By this afflictive providence, a wife is bereft of an affectionate husband, two children of a kind and loving father, the church of a good member, and the poor of a liberal benefactor; but we trust that their loss is his gain. Funeral at the house of his father in Effingham. Sermon by Eld. J. Walker. Text, Matt. 24:44. C. E. BLAKE.

THE AMERICAN FLAG AND SLAVE-TRADE.—From the testimony of numerous witnesses and the published statements of Lord Aberdeen, there can be no doubt that our flag is constantly employed to cover the traffic in slaves. One of the most common expedients which it is made to serve is thus stated by Lord Aberdeen: "A system has been recently introduced at Bahia, which greatly facilitates the importation of slaves into that province. The fast-sailing American vessels arrived there from the United States, and, after discharging, are sold to a company of slave-dealers, the master engaging to take the vessel to the coast of Africa under American colors; a cargo of tobacco or rum is put on board, and sent direct to *some well-known depot on the coast, where it is exchanged for slaves; the* American master then gives up the command; the slaves are put on board: Brazilian colors are hoisted, and the vessel sails on her return voyage." American vessels are also constantly employed to carry all the various articles needed for the slave trade, the very fetters for confining them being made in this country. It is not uncommon for one of our vessels to be sold with the understanding that our flag shall continue to be used until one or two slave voyages have been completed.

We know no remedy for these evils but renewed vigilance on the part of our vessels of war, unless it should be thought expedient to make them the reasons for an additional act of Congress guarding against the misuse of the American flag.—*N. Y. Bap. Adv.*

Singular Phenomenon. On Wednesday, Sept. 11th, at about 9 o'clock, was observed from the deck of the Sloop Mount Vernon, by Capt. J. P. Smith, and also by all his crew, what, to all appearance, was a star, but of such a size and brilliancy, considering the sky was unclouded, and the sun was pouring down its rays with unusual lustre, as to almost lead to the belief that it was some supernatural vision. This singular phenomenon is represented as being, in appearance, nearly equal to the size of the moon. It remained visible nearly the whole day, and disappeared only as the shades of night were fast approaching, when all expected to have a better and more distinct view of this brilliant and apparently erratic heavenly body. Capt. S. states it to have presented an appearance, in color, similar to that of the planets at night, only a shade whiter.—*Key West Light of the Reef.*

Vermont Asylum for the Insane.—By the Eighth Annual Report, which is just published, the institution appears to be in a prosperous condition The buildings have been enlarged this season, furnishing greater accommodations, and improving the means of classification. 232 patients have enjoyed its advantages the past year, 74 have been discharged, and 158 now remain. Of those discharged, 51 have recovered. The terms are fixed at $2 per week, or $80 per year, if the patient remain so long in the institution. Patients from other States are received on the same terms as those from Vermont.

Pennsylvania. The Harrisburg Union, a Democratic paper, gives returns from every county in the State—21 are official, which make the majority of Shunk, the Democratic candidate for governor, 5,308. The members of Congress elected, are, Whigs, 9; Am. Republicans, 2; Democrats, 13; Total, 24. The Senate stands, Am. Republican, 1; Whigs, 11; Democrats, 21. The House, Am. Rep., 8; Whigs, 39, and Democrats, 53. Democratic majority on joint ballot, 15.

The Private Mail Case Decided.—Judge Randall, of the U. S. District Court of Pennsylvania, on Monday delivered his opinion in the case of Mr. J. W. Hale, against whom a verdict was rendered a short time since for forty penalties of $50 each, for carrying letters out of the regular mail on a post route, for profit. Judge Randall decided that Mr. Hale was liable for the penalties under the act of Congress, and ordered judgment to be entered against him and in favor of the United States, for the sum of $2000. The case will be taken up to the Supreme Court of the United States for revision, there being a difference of opinion among the District Judges of Massachusetts, Pennsylvania and Maryland, as to the application of the Post-office laws to the Private Mail Companies.—*J. Com.*

Prussia and the Slave Trade. In consequence of a convention concluded between the five great Powers on the 20th of December, 1841, for the suppression of the slave-trade, the Prussian government has published an ordinance, by virtue of which the captain, supercargo, & the first pilot of every ship convicted of having been engaged in the slave-trade, are condemned to hard labor for a period varying from five to twenty years. The same punishment will be inflicted on the owner, the insurer, or on any person advancing funds, knowing the destination of the vessel. The crew are to be liable to an imprisonment of from six months to five years, if it be proved that their operation in this trade has been voluntary.

Professor Tucker, of Virginia, estimates the products of our national industry as follows: Agriculture, $654,586,597, manufactures, $233,836,224; commerce, $79,721, 086; mining, $42,358,751.

Atheistical Witnesses.—At a trial before the District Court in Bangor, last week, of a female for stealing—Mr. Kinsell, the complainant, was offered as a witness, but objection was made to his admissibility on the ground of his atheistical belief. To support the objection several witnesses were introduced, who testified to declarations made by Kinsell that he did not believe there was any God, and that the Bible was no better than an old almanac, &c. The Court after a full argument of the question, ruled that the witness was for this cause inadmissible.

Prussian Postage.—It is estimated that the reduction of postage in Prussia will occasion a loss of seven hundred thousand Thales per annum, but that will not prevent the government making the experiment, and they are sanguine that ultimately there will be no loss. Every country in Europe goes ahead with cheap postage.

The pay of Authors.—The proportion of books which pay the expense of printing and publishing is small; of those works which reach a second edition not one in eighteen hundred and forty; of those which pass through two, not one in many thousands.

Weekly List of Letters Received.

A. Mead, R. Phillips, S. G. Smutz, J. Higgins, S. Krum, N. Thomas, C. Dudley, A. Coombs, P. Cummings, G. D. Garland, E. H. Hart, J. W. Darling, N. W. Bixby, S. B. Padden.

From Post Masters.

R. Paine.

New Agents.

D. BRANCH, Chester X Roads, Ohio.

G. W. BEAN, Book Agent for Farmington Q. M., Me.

Eld. RANSOM DUNN. He also will receive money for Missions

Eld. R. RICHARDSON, Colesville, N. Y.

EDMUND B. FAIRFIELD. He will also act as Agent in his travels for Strafford Academy.

Receipts For Books.

S. G. Smutz 10,00. J. Higgins 5,00. S. B. Padden 2,40. P. Ford 15,26. Eld. E. Noyes 5,00. Eld. G. D. Garland 2,25. J. Tyler 10,00. L. G. Gardiner 4,00. J. Tyler, by C. L. Vail, 20. C. L. Vail 50. J. Tyler, R. Carpenter 1,70. F. Read 1,40. D. M. L. Rollin 10 80. A. Dodge 27,75. Eld. Wm. C. Byer, by Samuel Nichols 50.

Subscribers for the Star.

N Thomas 2. C Dudley 4. A Coombs 1. L Prince 1. D Branch 2. E Noyes 1. B Parker 1. D Darling 1. S Darrow 1. A Leonard 1. J Wolster 1.—16.

Home Mission.

Received from the proceeds of the estate of J. C. Gore, Roxbury, Mass., interest on note of Thankful Bisbee,	45,00
Miss Hannah Storey, Waterbury, Vt., 1 pair socks,	25
Collection of Spafford Q. M.,	2,17
H. Fitch, Burlington Flats, N. Y.,	50
Whole amount	47,92

WM. BURR, *Treasurer.*

Foreign Mission.

P. Phillips, Unadilla Forks, N. Y.,	3,00
Free Baptist church at Ames, N. Y., by the hand of bro. Burlingame, $12,00 of which is for the support of a heathen child,	25,57
Individuals by E. H. Hart, Brownfield, Me.,	1,46
Children, " " " "	29
Eld. E. Fisk, New Hampton, N. H., to constitute his son O. B. Fisk, a life member, contributed at Gen. Con.,	10,00
Eld M. C. Brown, Columbia, N. Y., contributed at Gen. Con.,	1,00
A. Brown, Unadilla Forks, N. Y., con. at Gen. Con.	1,00
John Butler, " " " "	1,00
Mark Getchel, Me., " " " "	1,00
Milledgeville church, towards constituting Eld. O. Smith a life Member,	6,00
P. M. Hobson, Bath Me.,	1,00
Eld. C. Coltrin, Ohio,	25
B. E. Parker, do.	25
Eld. N Pullman, Mich.	1,00
Eld. M. Cole, N. Y.	1,00
A. Hopkins,	1,00
A friend,	18
Collection taken at the Sept. term of the F. W. B. Q. M., Farmington, Me.,	19,16
D. Tripp, Temple, "	50
Mrs. Polly Tripp, Temple, Me.,	50
J. Wendell, Farmington, "	28
T. Parker,	11
Collection taken at the Gen. Con., Plainfield, N. Y.,	21,98
" " " Clarksville,	1,06
" " " Leonardsville,	2,35
A friend in Boston, Mass.,	2,00
Mrs Babcock,	50
Mrs. C. Brand;	50
Thomas Perkins, Executor of the will of Sarah Chapin, deceased, being so much of her bequest,	160,00
Vetran church and Society,	9,00
Mrs. F. P. Gardiner, Dryden, N. Y., to constitute herself a life member,	5,00
Newport and Poland church, to constitute D. W. McKoon a life member,	10,00
H. Fitch, Burlington Flats, N. Y.,	50
2d. F. W. Baptist church and Society, Parma, N. Y.,	13,19
W Fuller, Plainfield, N. Y.,	2,00
E. Yates, " "	2,00
J. C. Gardiner, Elba, N. Y.,	50
E. Crumb, Unadilla Forks, N. Y.,	66
D. Loomis, " "	2,50
H. Loomis, " "	2,00
E. Spicer, " "	1,00
Female F. M. S., Plainfield church, Plainfield, N. Y.,	4,63
Whole amount,	316,92

WM. BURR, *Treasurer.*

For Education Society.

Received from the proceeds of the estate of John C. Gore, of Roxbury, Mass., interest on the note of Thankful Bisbee.	15,00
Church in Phillipps, Me.,	3,00
" in Dixmont, "	50
2d " " Mt Vernon, "	1,00
" " Farmington, "	4,34
" " Livermore, "	2,46
1st church in New Sharon, Me.,	2,65
" " Temple, "	1,17
1st " " Wilton, "	4,46
2d " " "	4,00
E. Maxwell, Bath, "	1,00
C. Maxwell, " "	1,00
M. Motherwell,	50
A friend in Providence, R. I., toward redeeming Eld. E. Noyes' pledge,	2,00
Whole amount,	43,28

WM. BURR, *Treasurer.*

Monies received for F. W. B. Education Society since my last report.

John Horn, G. F. N. H.,	2,00
Ann K. Sargent, Lowell, Mass.,	5,00
John G. Ricker, Lynn, "	25
Charles E. Alley, " "	50
Hiram W. R., " "	50
Isaiah Hill, " "	1,00
Moody H. Smith, " "	10,00
Olive Haley, Boston, "	5,00
At G. Con., I. D. Stewart,	8,00
Mark Merrill.	5,00
N. Pullman,	10,00
Phineas Ford,	5,00
N. W. Bixby,	1,00
I. A. Gard,	25
—— Gates,	25
Nancy Hubble,	1,00
Samuel Wire,	1,00
A. Brown,	1,00
P. Lansing,	1,00
David Marks,	1,00
M. Cole,	1,00
Stephen Williamson,	1,00
Of S. Curtis, for 1st Sabbath in Lowell,	6,00
Aphia Goodwin, "	2,00
Louis Goodridge, "	50
Susan Heath, "	1,00
Silas Curtis, "	5,00
Benevolent Society, "	8,50
Esther Ricker, "	5,00
Total	88,65

I also received a subscription at G. Conference, of about 300,00. J. Woodman, Agent.

CORRECTIONS.—In No. 17, Vol. 19, Jefferson Q. M. was credited 5,00, it should have been 6,00. No. 10, Vol. 19, B. Leadbetter, Farmington, Me., was credited 25c., it should have been B. Leadbetter, Leeds, Me. Both for F. Miss.

MARRIED

In Epping, Oct. 3, by Eld. J. G. Tuttle, Mr. Ezekiel Fullonton, of Boston, Mass., and Miss Adaline Bunker, of E.

In Sanford, Me., Oct. 8, by Eld. T. Stevens, Mr. Jacob Brackett of Acton, and Miss Abby P. Swasey, of Milton, N. H.

Sept. 15, by Eld. E. H. Hart, Mr. Samuel Danforth and Miss Mary Ann Brooks, both of Porter, Me.

In New Sharon, Me., 6th inst. by Eld. R. Ela, Wm. B. Webster, of Industry, and Miss Eliza Jane Palmer, of N. S.

By Eld. J. M. Durgin, Mr. Ezra C. Manning, of Reading, Mass., and Miss Frances R. Kendall, of Wilmington.

In Lebanon, Me., Sept. 12, by Eld. D. B. Cowell, Mr. Thomas Blaisdell and Miss Lydia Dixon, both of L.

In Charlestown, Mass., June 26, by Eld. D. Swett, Mr. George H. Conant, of C., and Miss Harriet Moses, of Allenstown, N. H. July 3d, Mr. Charles A. Hartill, and Miss Caroline S. Miller, both of C. By the same, Mr. Benjamin K. Mitchell and Miss Cyntha M. Bullard, both of C. Aug. 26, Mr. Samuel Dingley and Miss Sarah Sherman, of C. Sept. 15th, Mr. Henry A. Randall and Miss Eliza Ann Baxter, both of C.

Boston Wholesale Prices Current.

Corrected with great care weekly.

SEEDS. Herds Grass, $1,37 a 1,50 per bushel. Red Top, 50 to 60 cents. Clover—Northern 9 to 11c.—Southern, 7 to 9c. Flax Seed, $1,50 per bushel. Lucerne, 33c. per lb. Canary Seed, $2,25 a 2,37 per bushel.

GRAIN. The transactions of the week comprise a large portion of the arrivals at 54 a 55c. for yellow flat Corn, and 48 a 49c. per bushel for white. The article, however, at the close was of more difficult sale, and prices were a shade lower.

Corn—Northern, new, bushel 00 00—Southern, round yellow, 00 a 00—Southern flat yellow, 53 a 54—do. do. white 47 a 48—do New Orleans, 00 a 00—Barley 00 a 00—Rye, Northern, 00 a 00—do. Southern, 65 a 68—Oats, Southern, 00 a 31—Northern do. 00 to 32—Beans, per bushel 1,00 a 1,62.—Shorts, per double bush. 00 a 00—Bran, 00 a 00.

FLOUR. The supplies have come in pretty freely the past week, and the principal dealers have an ample stock on hand, to meet the prevailing demand. The late improvement in prices have not been sustained.

Baltimore, Howard St, 4 mos. cr. new $0 00 a 4 50—do. wharf, $0,00 a 0,00—do. free of garlic, $0 00 a 0,00—Philadelphia do. 4 mos. $0 00 a 4 62—Fredericksburg, low I'd new, 4 mos, $0 00 a 4,62—Alexa., wharf mountain, 0 00 do. 4 12,—Georgetown, new, $4 62 a 000. Extra, do. 4,75.—Richmond Canal, $0 00 a 4 62—do. City, 0 00 a 0 00—Petersburgh, city, $0 00 a 5 25—do. Country $4,50 a 0 00—Gen. common, cash, $4 75 a 4,87—do fancy brands $5 00 a 5 12—Ohio via Canal, $4 75 a 0 00—do do New Orleans, cash $0,00 a 0,00. Rye, 0,00 a 3,25—Indian Meal in bbls. $2,50 a 2,56.

PROVISIONS. There have been considerable sales of Pork during the past week. The sale of mess Beef comprise the old packed, and extra mees, new packed. The export demand for Lard has fallen off, and prices are again languid.

Beef—Mess 4 mo. new bbl. $6 00 a 6 50—Navy—$0 00 a 0 00.—No. 1, 5,00 a 5,50—do Prime $3,50 a 3 75—Pork—Extra clear 4 mo. bbl $00,00 a 00 00—do. Clear $10 00 a 10,50 do. Mess, 9 00 a 9 50—do Prime $7,00 a 7,50—do Mess from other States,— a — —do Prime do do $0 00 a 0 00 do. Cargo do. 0 a 0 00— —Clear do do $00 00 a 00 00—Butter, shipping, 00 a 00—do store, uninspected, 16 a 12—do dairy, 20 cts. a 22—Lard, No. 1, Boston ins. 00 a 0—do South & Western, 5 3-4 a 6¼—Hams, Boston, 7 a 00—Southern and Western, 5 a 6—Cheese, Ship'g and 4 meal, 3 a 4½—do new milk, 4½ a 5½.

WOOL. Duty. The value whereof at the place of exportation shall not exceed 7 c. per pound, 5 per cent. ad val. All whereof the value exceeds 7 cts. per pound, 40 per ct. ad. val. and 3 cts. per pound.

There has been more inquiry for most descriptions during the week, but we do not learn that very extensive sales have been made.

Prime or Saxony Fleeces, washed, lb. 50 a 55c.—American full blood do 43 a 47—Do. 3-4 do 40 a 42—Do. 1-2 do 37 a 40—1-4 and common do 32 a 35—Smyrna Sheep, washed, 20 a 25—Do. unwashed. 10 a 17—Bengasi do 6 a 13—Saxony, clean, 00—Buenos Ayres unpicked, 7 a 10—do. do. picked, 10 a 15—Superfine Northern pulled lamb 42 a 45—No. 1 do. do. do, 37 a 40—No. 2 do do do 25 a 33—No. 3 do do do 18 a 20.

HOPS. Duty 20 per cent.

The receipts of the week are about 200 bales, mostly on contract.

1st sort Mass 1843, lb. 9½ a 10½; 2d do 6 a 0.

HAY, 12 to 15 per ton—Eastern Screwed $8 to 10,00.

EGGS, 12c.

[REPORTED FOR THE MORNING CHRONICLE.]

BRIGHTON MARKET.—MONDAY, October, 14, 1844.—At Market 850 Beef Cattle, 150 Stores, 3500 Sheep, and 1700 Swine.

PRICES.—Beef Cattle.—The prices obtained last week were hardly sustained. We quote extra. $4,75 a $500. Fist quality, $4,25. Second quality, $4,00. Third quality, $2,75 a $3,75.

Stores.—Two years old, $10 to 13. Three years old, $15 to 19.

Sheep.—Sales from $1,25 to 2,25.

Swine.—Lots to peddle, from 3½

POETRY.

A young girl named Kendall, who lived by shirt-making, drowned herself in London last week, being rendered desperate by poverty and the dread of her landlord. It was proved on the inquest that she only received five farthings per shirt.

The "song of the shirt," copied below, never struck us half so forcibly before, often as we have heard it, as it did upon reading the foregoing scrap, from the N. Y. Evangelist.

THE SONG OF THE SHIRT.

With fingers weary and worn,
With eyelids heavy and red,
A woman sat in unwomanly rags,
Plying her needle and thread.
Stitch! Stitch! Stitch!
In poverty, hunger, and dirt,
And still with a voice of dolorous pitch,
She sang the "Song of the Shirt."

"Work! Work! Work!
While the cock is crowing aloof?
And work—work—work,
Till the stars shine through the roof,
It's O! to be a slave
Along with the barbarous Turk,
Where woman has never a soul to save,
If *this* is Christian work.

"Work—work—work,
Till the brain begins to swim,
Work—work—work,
Till the eyes are heavy and dim,
Seam and gusset and band
Band and gusset and seam,
Till over the buttons I fall asleep,
And sew them on in a dream.

"O! men with sisters dear!
O! men with mothers and wives!
It is not linen you're wearing out,
But human creatures lives!
Stitch—Stitch—Stitch,
In poverty, hunger, and dirt,
Sewing at once with a double thread,
A *shroud* as well as a shirt.

"But why do I talk of Death—
That phantom of grisly bone,
I hardly fear his terrible shape,
It seems so like my own—
It seems so like my own,
Because of the fasts I keep;
O God! that *bread* should be so dear,
And *flesh* and *blood* so cheap.

"Work—work—work,
My labor *never* flags,
And what are its wages? A bed of straw,
A crust of bread—and rags.
That shattered roof—and this naked floor,
A table—a broken chair—
And a wall so blank, my shadow I thank,
For sometimes falling there!

"Work—work—work,
From weary chime to chime;
Work—work—work
As prisoners work for crime!
Band, and gusset, and seam,
Seam and gusset and band,
Till the heart is sick, and the brain benumbed,
As well as the weary hand.

"Work—work—work,
In the *dull December light*,
And work—work—work,
When the weather is warm and *bright*.
While underneath the eaves,
The brooding swallows cling,
As if to show me their sunny backs,
And twit me with the spring.

"Oh! but to breathe the breath
Of the cowslip and prim-rose sweet,
With the sky above my head,
And the grass beneath my feet.
For only one short hour,
To feel as I used to feel
Before I knew the woes of want,
And the walk that costs a meal!

"Oh! but for one short hour!
A respite however brief!
No blessed Leisure for Love, or Hope,
But only time for Grief!
A little weeping would ease my heart,
But in their briny bed
My tears must stop, for every drop
Hinders needle and thread."

With fingers weary and worn,
With eyelids heavy and red,
A woman sat in unwomanly rags,
Plying her needle and thread.
Stitch! Stitch! Stitch!
In poverty, hunger and dirt,
And still with a voice of dolorous pitch—
Would that its tone might reach the rich!
She sang the "Song of the Shirt!"

COMMUNICATIONS.

For the Morning Star.

Moral Reform::::No. 4.

One very great mistake has been made in the treatment of those who have been guilty of the sin of licentiousness.

1st. The female has generally been treated too severely; and,

2d. The male has been treated with too much respect.

In most of cases, she has been cast out of society and despised, with scarcely a chance to redeem herself from disgrace, while he has been continued in society unrebuked.

Now this is unjust. Of the two, I consider him, in most of cases, the more guilty, and should be the more severely treated. In many cases, *he* is a seducer. He by flattery and promises *compels* her to submit to his wishes. There is no crime for which a man ought to be more severely punished, than for *such* seduction. It is no better than physical force. Who would not as soon have a man murder his daughter, as *thus* to ruin her character?

The gallows is none too bad for such a person, if any man ought to be hung. We very much need law to punish the adulterers of our land. The man who is so reckless to female character, as designedly to ruin it, and break the hearts of fond parents, ought not to be received into society, or be made a companion of any virtuous person. Would a virtuous young man be seen walking, riding, or in any other way associating with a young woman of bad character? Certainly not. No more should a virtuous young lady associate in any way with a young man of bad character.

Were community *properly* to treat men of loose characters, by casting them out of society, and had we laws to punish adultery, a great reform would be witnessed in this country.

As a virtuous young gentleman would not marry a young woman of a loose character, so a virtuous young lady ought not to marry a young man of lascivious habits. Let the vicious man and the vicious woman be alike treated; or, if either be favored, let it be the latter, for in most of cases, she is the less guilty. H. WHITCHER.

Unadilla Forks, Oct. 6.

For the Morning Star.

The following conversation took place a few days since between a *Personal Chattel* of one of the southern states, and a citizen of Ohio—time, 1 o'clock at night. A tremendous knock at the door. Enquiry, who is there? Answer, "colored man. I has been told to stop here by Mr. A——." The door being opened, the poor fellow hobbles in—a broken ancle is the cause of his lameness.—On being asked how it was broken, he said, "Five of us start for Canada. We got most to Ohio river. We hear nine white men and heap of dogs after us. We went fast—got to river—find old skiff. We all got over; but when climbing up the bank, four men see us. They holler and scream. We run very hard—got into thick wood, and stay till dark. We start and go a little ways in the road till we come to wood on both sides. Then we very fraid—go a little ways, all still and very dark—but we go but little, when all at once de white man on both sides de road jump up and holler suboy, suboy—here d——n nigger—come on. De dogs run by me. I holler, suboy. De dogs run, jump up. I run very fast in de wood; one white man close to me one time, but run faster till I come to deep ravine. I jump great ways and fall; try to get up, but can't stand; my ancle broke; I crawl little ways, and hear um holler and swear about d——n nigger, d——n dogs; no good. I lay still till morning. I look round; see nobody." He was asked if he knew what became of the other colored men. "No sir, I never see them since that night." How long did you stay in that place? "I stay fourteen days and nights." What did you live on? "I crawl on hand good ways and get some apples. One day, white man, looking for cows, see me; he come to me, and asked me some questions. I tremble; don't know what to say—he say, don't be afraid, get up. I tell him I can't; I show him my ancle, all swell big. He say, how long you been here. I tell him—he asked me if I hungry. Yes, sir, I very hungry. Some time my leg pain so, I don't want eat. He look *sorry*, and I see tear in his eyes—I feel much *better*—he help me up—and we go to his house—he good to me."

Not to continue his story—he was helped through the state, and is now in the land of the 'Star-led Pilgrims.' As he went away, a Bible was given him, for which he was very thankful. May Heaven bless the poor suffering, down-trodden slave.

SETH C. PARKER.

Peru, Huron Co. O. Sept. 10, 1844.

MISCELLANY.

Incident.

The following graphic and thrilling sketch of an incident which occurred some years since at the Natural Bridge in Virginia, comprises a passage in a lecture on Genius, delivered by the celebrated ELIHU BURRITT, the learned blacksmith.

The scene opens with a view of the great Natural Bridge of Virginia. There are three or four lads standing in the channel below, looking up with awe to that vast arch of unhewn rocks, which the Almighty bridged over these everlasting abutments "when the morning stars sang together." The little piece of sky spanning those measureless piers, is full of stars, although it is midday. It is almost five hundred feet from where they stand, up those perpendicular bulwarks of limestone, to the key rock of that vast arch, which appears to them the size of a man's hand. The silence of death is rendered more impressive by the little stream that falls from rock to rock down the channel. The sun is darkened, and the boys have unconsciously uncovered their heads as if standing in the presence chamber of the Majesty of the whole earth. At last, this feeling begins to wear away; they begin to look around them. They see the names of hundreds cut in the limestone butments. A new feeling comes over their young hearts, and their knives are in hands in an instant. "What man has done, man can do," is their watchword, while they draw themselves up and carve their names a foot above those of a hundred full grown men who had been there before them.

They are all satisfied with this feat of physical exertion, except one, whose example illustrates perfectly the forgotten truth, that there is no royal road to intellectual eminence. This ambitious youth sees a name just above his reach, a name that will be green in the memory of the world, when those of Alexander, Cæsar, and Bonaparte shall riot in oblivion. It was the name of Washington. Before he marched with Braddock to that fatal field, he had been there and left his name a foot above all his predecessors. It was a glorious thought of the boy, to write his name side by side with that of the great father of his country. He grasps his knife with a firmer hand; and, clinging to a little jutting crag, he cuts again into the limestone, about a foot above where he stands; he then reaches up and cuts another for his hands. It is a dangerous adventure; but as he puts his feet and hands into those gains, and draws himself up carefully to his full length; he finds himself a foot above every name chronicled in that mighty wall. While his companions are regarding him with concern and admiration, he cuts his name in rude capitals, large and deep, into the flinty album. His knife is still in his hand, and strength in his sinews, and a new created aspiration in his heart.

Again he cuts another niche, and again he carves his name in large capitals. This is not enough—Heedless of the entreaties of his companions, he cuts and climbs again. The graduations of his ascending scale grow wider apart. He measures his length at every gain he cuts. The voices of his friends wax weaker and weaker, till their words are finally lost on his ear. He now for the first time casts a look beneath him. Had that glance lasted a moment, that moment would have been his last.—He clings with a convulsive shudder to his little niche in the rock. An awful abyss awaits his almost certain fall. He is faint with severe exertion, and trembling from the sudden view of the dreadful destruction to which he is exposed. His knife is worn half away to the haft. He can hear the voices, but not the words of his terror-stricken companions below. What a moment! What a meagre chance to escape destruction! There is no retracing his steps. It is impossible to put his hands into the same niche with his feet and retain his slender hold a moment. His companions instantly perceive this new and fearful dilemma, and await his fall with emotions that "freeze their young blood." He is too high, too faint, to ask for his father and mother, his brothers and sisters, to come and witness or avert his destruction. But one of his companions anticipates his desire. Swift as the wind he bounds down the channel, and the situation of the fated boy is told upon his father's hearthstone.

Minutes of almost eternal length roll on; and there are hundreds standing in that rocky channel, and hundreds on the bridge above, all holding their breath, and awaiting the fearful catastrophe. The poor boy hears the hum of new and numerous voices both above and below. He can just distinguish the tones of his father, who is shouting with all the energy of despair, "William! William! Don't look down! Your mother and Henry and Harriet, are all here praying for you! Don't look down! Keep your eye towards the top!" The boy didn't look *down*. His eye is fixed like a flint towards Heaven, and his young heart on him who reigns there. He grasps again his knife. He cuts another niche, and another foot is added to the hundreds that remove him from the reach of human help from below.—How carefully he uses his wasting blade! How anxiously he selects the softest places in that vast pier! How he avoids every flinty grain! How he economises his physical powers—resting a moment at each gain he cuts. How every motion is watched from below. There stand his father, mother, brother and sister, on the very spot where, if he falls, he will not fall alone.

The sun is now half way down the west. The lad has made fifty additional niches in that mighty wall, and now finds himself directly under the middle of that vast arch of rocks, earth and trees. He must cut his way in a new direction to get from under this overhanging mountain. The inspiration of hope is dying in his bosom; its vital heat is fed by the increased shouts of hundreds perched upon cliffs and trees, and others who stand with ropes in their hands on the bridge above, or with ladders below. Fifty gains more must be cut before the longest rope can reach him. His wasting blade strikes again into the limestone. The boy is emerging painfully, foot by foot, from under that lofty arch. Spliced ropes are ready in the hands of those who are leaning over the outer edge of the bridge. Two minutes more and all will be over. That blade is worn to the last half inch. The boy's head reels; his eyes are starting from their sockets. His last hope is dying in his heart; his life must hang upon the next gain he cuts. That niche is his last. At the last faint gash he makes, his knife, his faithful knife, falls from his nerveless hand, and ringing along the precipice, falls at his mother's feet. An involuntary groan of despair runs like a death-knell through the channel below, and all is still as the grave.

At the height of nearly three hundred feet, the devoted boy lifts his hopeless heart & closing eyes to commend his soul to God. 'Tis but a moment—there!—one foot swings off!—he is reeling—trembling—toppling over into eternity! Hark! a shout falls on his ear from above! The man who is lying with half his length over the bridge has caught a glimpse of the boy's head and shoulders. Quick as thought the noosed rope is within reach of the sinking youth. No one breathes. With a faint, convulsive effort the swooning boy drops his arms into the noose. Darkness comes over him, and with the words, God! and mother! whispered on his lips just loud enough to be heard in heaven, the tightening rope lifts him out of his last shallow niche. Not a lip moves while he is dangling over that fearful abyss; but when a sturdy Virginian reaches down and draws up the lad, and holds him up in his arms before the tearful, breathless multitude, such shouting, such leaping and weeping for joy, never greeted the ear of human beings so recovered from the yawning gulf of eternity.

"I am Lost!"

Such was the dying and agonizing exclamation of a young man, who a short time before had been seriously expostulated with for neglecting the great and momentous interests of the soul and eternity. The faithful man of God who had thus warned him him to prepare to meet his God thus speaks of the interview:—

"I spent half an hour in reasoning with him. He treated me with great respect, acknowledged his necessity of religion, but suggested a thousand difficulties. I left him with a painful conviction, that amidst all the wonderful influence of this occasion, he had succeeded in keeping his conscience asleep.

"The meeting closed on Sunday night. On Monday morning I found the road alive with horses and vehicles of the returning multitude. After riding about four miles, I perceived a throng about a farm-house before me. I rode rapidly to it, and learned that a young man had been thrown from his horse and dangerously injured. On pressing through the crowd to the chamber where they had placed the sufferer, I found the young man whom I had warned so emphatically the day before. He was shockingly injured, and as I passed into the room a thrill of dismay seemed to pass over him. A physician soon arrived; he pronounced the case hopeless; and declared that he could not survive two hours. Never shall I forget the agonized countenance of the wretched youth when he learned his fate.

"'Must I die?' he exclaimed. 'Is there no hope? O! I cannot die, I cannot die.'

"I endeavored to direct him to the cross, and reminded him of the crucified thief.

"'Alas!' he replied, 'he never sinned against such light as I have abused. What shall I do? Pray for me, O pray for me.'

"We knelt down about the chamber, but his agonizing groans struck all with horror and confusion. I rose and endeavored again to direct him to the Lamb of God who taketh away the sins of the world.

"'It is *too late*,' he exclaimed, 'O, what would I not give, if I had heeded your warning yesterday: but it is now *too late*; I am lost.'

"His parents and sisters soon arrived; but the scene which followed I will not and cannot describe. The groans of the poor sufferer ceased only with his life. He seemed stunned by the sudden and terrible summons, and unable to command his thoughts sufficiently to pray. Who can describe the feelings of that poor dying youth? Who can imagine them? His body in agony, life reduced to two hours, and no preparation for eternity.

"Reader, be ye ready, for in such an hour as ye think not, the summons may come."—*Evangelist.*

Execution of Lady Jane Grey.

It remains now to describe the manner of her execution, with her words and behavior at the time of her death.

When she ascended the scaffold, she said to the people standing thereabout: "Good people, I am come hither to die, and by a law I am condemned to the same. The fact against the Queen's highness was unlawful, and the consenting thereunto by me; but touching the procurement and desire thereof by me or on my behalf, I do wash my hands thereof in innocency before God, and the face of you, good Christian people, this day."—And therewith she wrung her hands, wherein she had her book. Then said she: "I pray you all, good Christian people, to bear me witness that I die a true Christian woman, and that I look to be saved by no other means, but only by the mercy of God, in the blood of his only Son, Jesus Christ. And I confess that when I did know the word of God, I neglected the same, loved myself and the world, and therefore this plague and punishment is happily & worthily happened unto me for my sins. And yet I thank God, that of his goodness he hath thus given a time and a respite to repent.—And now, good people, while I am alive, I pray you to assist me with your prayers." And then kneeling down she said unto Fecknam, "Shall I say this psalm?" and he said "Yea," then she repeated the psalm, 'Have mercy on me, O God,' (the 51st) in English, in the most devout manner throughout to the end; and then she stood up, and gave her maiden, Mistress Ellen, her gloves and handkerchief, and her book to Master Bruges; after which she untied her gown, and the hangman pressed upon her to help her off with it; but she, desiring him to let her alone, turned towards her two gentlewomen, who helped her off therewith; giving to her a fair handkerchief to fold about her eyes.

Then the hangman kneeled down and asked her fogiveness, whom she forgave most willingly.

Then he desired her to stand upon the straw; which doing she saw the block. Then she said, "I pray you despatch me quickly." Then she kneeled down, saying, "Will you take it off before I lay me down?" And the hangman said—"No, madam." Then she tied the handkerchief about her eyes, and feeling for the block, she said, "What shall I do? Where is it? where is it?" One of the standers-by guiding her, she laid her head down upon the block, and then stretched forth her body, and said, "Lord, into thy hands I commend my spirit," and so finished her life in the year 1544, on the 12th day of February.

Their ashes shall be watched,
And gathered at the last;
And from that scattered dust,
Around us and abroad,
Shall spring a plenteous seed
Of witnesses for God!

Jesus hath now received
Their latest living breath—
Yet vain is Satan's boast
Of triumph in their death.
Still—still—though dead they speak,
And trumpet-tongued proclaim
To every wakening land
The ONE availing NAME.

Neglect of Family Government.

Chief Justice Parker, in his charge to the Grand Jury at the opening of the Court of Common Pleas, at Amherst, in the course of his remarks adverted to the rapid increase of crime. We quote from the Cabinet:—

"A few years ago, and it was computed that three-fourths of the crime originated in causes connected with intemperance. Still, after all that had been achieved by reform, the reports of the daily and weekly press produced a conviction that crime was on the increase.

In seeking the reasons of this, he would not with some ascribe it to the uncertainty or deficiencies of the law. The true explanation was to be found in earlier and more radical causes. Of these he gave the first place to the prevailing neglect of family government. On this point his remarks were most timely judicious. He alluded to the change which has taken place in society, from the rigid discipline of the past generation to the laxity which now dispenses with the exercise of paternal authority, and expressed the opinion that this was the opposite extreme, which was productive of the greatest social evils. He adverted to the reproductive tendencies of crime, and showed how insubordination to government and the indulgence of petty crimes in the neighborhood educated our youth for the most daring outbreaks against the peace of society.

As we listened to these admirable expositions of the incipient stages of crime, we could not but regret that it was not uttered in the hearing of every parent who has a son, who is permitted to pass his evenings abroad, on the common or in the other haunts, where boys are familiarized with profanity and vice and the petty offences against morality and order, in which some are such proficients.

Why I must contribute for Home Missions.

1. *The state of the country demands it.* On all hands I see causes at work corrupting the public morals—railroads, steamboats and stages, violating the Lord's day; the press teeming with frivolous and licentious books and pamphlets; intemperance rolling back over districts which were thought to be redeemed from its deadly wave; political agitation pervading the land, and enlisting every species of instrumentality, and appealing to all passions, good and bad. I see strange elements from foreign lands, mingling in the current of our national life; the numbers of the people growing with greater rapidity than the means of grace, and spreading fast and far beyond their influence. I hear ministers and laymen, from the newer and most exposed parts of my country, pleading with a thousand voices, but all to the same effect, that help is indispensable, that it must be generous, and that there must be no delay.

2. *My vows to the Savior demand it.* He died for my salvation; he had patience with me and cut me not off in my folly; he followed me by his Spirit, taught me by his word, subdued me by his love. I trust he has written my name in the book of life; has prepared for me a mansion, and awaits my coming thither, to fill me with fullness of joy forever. All I possess I have given to him; and had I a thousand times as much, no claim of earth, no passion for pleasure, equipage or friends must interfere to prejudice his claim.

3. *Love to my neighbor demands it.* The emigrant disciple who went from the East to the distant West is still my neighbor. The hunter in the forest, the squatter on the prairie, the German colonist, the Irish Catholic, the slave in the cotton field, are my neighbors. Thousands of my neighbors are perishing. Some are ignorant, and perish for lack of knowledge. Some are in sorrow, and there is none to comfort them; some are dying and there is none to pray for them. There are myriads of children coming up on the stage of life without guidance; and myriads of men living without principle, and going down to the grave without hope. I would not so live and die *myself*; and I must not let my *neighbors* live and die thus, if aught that I have, or can do, will prevent it. I will therefore PRAY for my country, for her rulers, for her teachers, for my neighbors, the foreign immigrants and the settlers from the older States; and I will GIVE, that my conduct may be consistent and my prayer be heard. I will give *liberally*, for the wants are great; I will give *soon*, for while I wait, my neighbor is perishing.—*H. Miss. for October.*

OBITUARIES.

Departed this life in Brunswick, Me. June 18, 1844, Br. PRINCE COOMBS, aged 41 years, 8 months and 5 days. The subject of this notice experienced religion some 12 years since, and joined the Methodists in Lewiston, and was subsequently baptized by that order.—In 1842 he joined the 2d Freewill Baptist church in Brunswick, of which he remained a worthy member till death. His sickness was short but distressing.—Having been unwell for several weeks he took his bed on Tuesday, and the Tuesday following he fled to the world of spirits. He was much respected, as a townsman, for his honesty, and he lived in the practice of those virtues which he exhorted others to practice. He lived peaceably with all men, while his daily walk and conversation gave evidence that there was a reality in the religion which he professed, and which we believe he enjoyed. He delighted much in meeting with his brethren in prayer and conference meetings. His heart and his house were always ready to receive his brethren, and likewise all other societies. A few hours before he died he was interrogated relative to his hope. He gave no answer. He seemed to be in a praying frame of mind. But the cloud soon broke, a happier being I never saw. He shouted, Glory to Jesus, for 30 minutes, calling on all in the room to do the same. Oh! the glory that pervaded that room, while his happy spirit took its flight to God who gave it. By this afflictive event of God's providence, a wife is bereft of a kind husband, the church of a faithful brother, the town of a valuable citizen, while a large circle of friends are left to mourn his loss, which we have no reason to doubt is his eternal gain. A discourse was delivered at his funeral by the writer, from Amos 4: 12.

DAVID LANCASTER.

Died in Lisbon, Me. Aug. 27th, 1844, Brother JOHN BLETHEN, of consumption, aged 76. He was a man of feeble health for 35 years. He experienced religion in early life, but for the want of confidence did not make a public profession until five years before his death. He then came forward and related his experience, and was baptized by Eld. Gideon Perkins, and united with the first F. W. Baptist church in Lisbon, of which he remained a worthy member until death.—He has left an aged widow, a number of children, and a large circle of connections and friends to mourn his loss.

What if the saint should die
And lodge among the tombs,
He need not fear, he shall arise,
Rejoicing as he comes.
Though death should hold him down
With bands and mighty bars,
He shall arise above the skies,
And sing above the stars.

His funeral was attended on the 29th, and a sermon preached from Job 5: 8, by the writer.

A. W. PURINTON.

Died Sept. 19, 1844, in West Windsor, Broome county, N. Y. Deacon A. C. SPENCER. The subject of this notice embraced the Christian religion twelve or thirteen years ago in a powerful reformation which spread through the principal part of the town. He did not unite with any church until about six years ago, when he with a number more followed his Lord in the holy ordinance of baptism and became a member of the church militant, which he continued until he was removed by death to join the church triumphant. It may be said of our Bro. he was a good citizen, an humble Christian, a kind husband and an affectionate father. Four years he served in the office of deacon. The church has lost one of its best members, the town a good citizen, and a large family its head and leader. May the widow's God be their God. His house was the place where the servants of Jesus were received with joy and always found a home. A sermon was preached on the occasion by Elder A. Dodge. C. L. VAIL.

Died in Standish, June 22, 1844, ALPHEUS, son of Reuben and Sarah Shaw, aged 10 years and six months. Alpheus was an interesting child and much beloved.—His last sickness was short and severe. A large, attentive and solemn congregation, who sympathizsed with the afflicted, were at his funeral. And while a discourse was delivered from Heb. 9: 27, Jesus administered divine consolation to the afflicted, and impressed the minds of many with the solemn truth that they must meet him at the judgment, where no sin offering will be found for sinners. Alpheus,

"The hearts of parents are sad,
That here they shall see thee no more,
But O, may they greet thee again
In joy on that heavenly shore."

HIRAM SKILLIN.

Departed this life at his residence in Searsmont, Me. Sept. 19, 1844, Mr. SAMUEL THOMPSON, aged 71 years and 5 months. The subject of this notice was born in Lee, N. H. where he spent nearly half of his days.—From thence he removed to Belfast, Me. and thence to the place where he closed his earthly career. When he and his family moved into Belfast and Searsmont, there was a howling wilderness for many miles around them. After undergoing the hardships incident to settlers in a new country, they had the happiness of seeing the wilderness become a fruitful field. The blessing of the Lord was on all their labors. Mr. Thompson's death was sudden and unexpected. In the morning of the day of his death, he rose, to appearance, in as good health as usual. Afterwards he was taken with a fit, which closed his eyes in death, without a struggle or a groan. He has left a kind and affectionate wife, 6 children, one brother, 2 sisters, and other relatives and acquaintances to mourn their loss. His funeral was attended by a large and attentive concourse of people, whose tears spoke plainer than words that a friend was gone. EZRA CHURCHILL, jr.

Montville, Me. Sept. 22, 1844.

Bro. JOHN F. KENNETT, of Eaton, aged 29, departed this life by drowning in the outlet of Ossipee Lake the 10th of Sep. last. In this dispensation of Providence, his family is deprived of a good husband and a kind and tender father. The church has lost a worthy member, and the town a respectable citizen.

D. S. HOBBS.

Died in Corinna, Me. April 12, 1844, of consumption, JULIA ANN, daughter of Abiel and Ann Lancester, and sister of Elder David Lancaster, aged 30 years and 3 days. The subject of this notice received her first religious impressions at the age of 14 years. At the age of 15, obtained a secret hope of the pardon of her sins, which she retained about one year. After which she gave it up, in consequence of severe trials, which she had to pass through. At the age of 19, she was revived and baptized by the C. Baptists, and united with that order, of which she remained a worthy member till death. Her religion was uniform and consistent. She imbibed much of the spirit of Christ. She did not seem, at once, to enter so deeply into the spirit of devotion, but gradually ascended the hill of virtue until she obtained its summit, and her religion ripened into eternal blessedness. As she drew near the gates of death, all seemed to be well. No fear, no terror, but all, all serene. A few days before she died, when she supposed no one was near, she repeated, 'all ready, all ready, all ready;' denoting that her work was finished, and she only waiting for the summons. In death, she directed her friends to close her eyes, and her spirit took its flight to God who gave it. By this afflictive event of Providence, the church has lost a valuable member, while a large circle of friends are left to mourn her loss, which we hope was her eternal gain.

"Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees."

Remarks were made at the funeral by B. P. Winchester, from Col. 3:3, 4. D. LANCASTER.

In Raymond, Sept. 14, Miss COMFORT YORK, aged 40 years. The subject of this notice possessed a very amiable disposition, and was much beloved by her friends. She embraced the Savior for her portion in her youthful days, and her voice was often heard in meetings in telling of her heavenly enjoyments; but living at a distance from meeting and having a delicate constitution, she had not the privilege of associating with the people of God for several years, consequently she did not enjoy herself as she otherwise would have done. But, in her last sickness, she appeared to enjoy divine support, and looked forward to her approaching dissolution with composure. The day before she died, she repeated the following lines:

I'll praise my Maker with my breath,
And when my voice is lost in death.

Her strength failing, she was not able to repeat the remaining part of the verse. Believing that death was approaching, she called her friends to her, gave them some good advice, and gave each of them the parting kiss; and when death came, she calmly fell asleep in Jesus. May this dispensation be sanctified to the bereaved friends, and may they prepare to meet her in a better world than this. At her funeral, a discourse was given by Eld. S. B. Dyer, founded upon the expression, "Jesus wept." J. FULLONTON, Jr.

Died in Wellington, Me., August 24, MARIA HUTCHINS, in the 21st year of her age. The subject of this notice dated her experience of religion in Sept. 1837, at a Q. Meeting held at W.; but did not make a public profession of religion till Feb. 27, 1842, when she was baptized by Elder Wentworth Hayden, and joined the Freewill Baptist church in this place, of which she remained a worthy member until death. Her disorder was consumption, which was long and lingering; but she bore it with Christian fortitude and resignation. She lost a brother the 5th of March last, and remarked at his death, that she thought she should not long be deprived of his company. She selected Eld. Stephen Russell (the pastor of the church) to attend her funeral & preach from PSA. 23:4. Her funeral was attended on the 26th ult. by a large concourse of people, and her request complied with. It may be said of the deceased that she possessed an amiable disposition, and won the affections of the church, & a large community, and died lamented. Her parents, brothers, and sisters, feel that they have met with an irreparable loss. The church has lost one of its brightest ornaments, and community one of its best friends. She gave many exhortations while on her death-bed which will long be remembered.—Though she is dead, she yet speaketh. The prayer of the writer is that life may grow out of this death.

Will the Dover Gazette please notice the above, &c.

I. HUTCHINS.

Died in Hopkinton, N. H. Aug. 11, of Cholera Infantum and Hydrocephelus, ALPHONSO WATSON, only child of Eld. D. Sidney and Minerva D. Frost, aged one year, one month and one day. This death hath bereft us of one of the strongest ties that bound us to earth. Many scenes we enjoyed with him are still fresh to our minds. One, in particular, was his conduct at the time of prayer. He would sit still with his mother or on the floor while I was reading, but as soon as I knelt to pray, he would come and lay his head in my chair, and keep perfectly still till I was done praying.—We mourn the loss of his company, yet we trust that Jesus is the same now as when he said, "Suffer little children to come unto me, for of such is the kingdom of heaven."—Never before did religion, the Bible, its doctrines, Jesus and heaven look so sweet and blessed. At the funeral, an excellent and solemn discourse was preached by Eld. Jona. Rowe from 1 Sam. 3d chapter, latter clause of the 18th verse.

God takes the infant child away,
From parents' fond embrace,
Up to his heavenly paradise,
Where all such have a place.

The dearest rose begins to bloom,
And shed its fragrance round,
The gardener gently takes it home,
To thrive in richer ground.

D. SIDNEY FROST.

Contoocookville, N. H., Sept. 25.

Died in Andover, Aug. 2d, of disease in the throat, JESSE GRAVES, Esq. aged 52 years. Brother GRAVES experienced religion not far from two years since, was baptized and united with the F. W. Baptist church in this place, and lived a good Christian life till he was called home. His family, which consists of a wife and four children, has met with an irreparable loss, which they deeply lament, for he was a very kind husband and one of the best of fathers.—Also, the neighborhood, town and church mourn the loss of so great and good a man, but we believe our loss is his gain. His funeral was attended on the 4th by the writer, who addressed a very large and solemn assembly on the occasion. O may God sanctify this death to all surviving friends and relatives. ELIJAH WATSON.

Andover, N. H., Sept. 25.

Died in Lebanon, Me., Sept. 23d, Mrs. ELIZABETH, wife of Mr. Eli Rankins, daughter of Pelatiah and Betsey Dixon, in the 24th year of her age. Although she had previously indulged a hope, she deeply felt on her sick bed her neglect of duty; and, after much anxiety, found forgiveness and perfect peace. She bore a lingering sickness with Christian fortitude. During her last night on earth, she entreated her weeping friends to sing, so anxious was she to hear from others the music that filled her heart, that she seemed reanimated with the immortal breath of heaven filling her own wasted lungs, as she clearly sung the following lines:

Glory to God, O glory, for his redeeming love,
Religion makes me happy here, and will in worlds above;
We'll sing bright hallelujahs and join the holy song,
With Noah, Job, and Daniel, and all the heavenly throng.

She seemed filled with rapturous views of the heavenly world. As death came over her, with a smile she said, "I am going," and calmly fell asleep in Jesus. Oh religion, how glorious thy triumphs! She has left a companion, infant babe, parents, brothers and sisters, who feel and mourn her loss. She selected the hymns and text for her funeral. Sermon by Eld. E. Blaisdell, from the text selected—Rev. 14:13, "Blessed are the dead," &c. D. B. C.

Died in Durham, 22d ult. ANGELINE JANE, child of Mr. C. D. and Mrs. Mary M. Thompson, aged four weeks.

From earth's dark scenes it took its flight
To Canaan's blissful shore;
Ere sin defiled its infant heart,
Or trouble pressed it sore.

COM.

Died in Somersworth, Great Falls, N. H., August 24, of consumption, Bro. JOTHAM M. STEVENS, aged 33 years and 24 days. The subject of this notice experienced religion about 4 years ago and was baptized by Eld. Silas Curtis, and joined the 1st F. W. Baptist church at Great Falls, of which he remained a worthy and respected member till he took his exit from this world to join the church above. Br. Stevens has left a heart-broken widow, two small children and many other relatives to mourn their loss. The church feels that it has lost one of its best members, whose voice was often heard in the prayer and conference meeting; and who was always willing to contribute to its interests. The Sabbath School is also deprived of one of its warmest supporters; and especially the Bible class entrusted to his care for more than three years, mourn the loss of a long respected teacher. His remains were carried to the Freewill Baptist church on Sabbath, Aug. 26, and a discourse delivered by the writer to a large and deeply interested congregation, founded on Is. 38:1. H. WEBBER.

Printers in Me., &c.

Died in Somersworth, Great Falls, N. H., Aug. 27, sister MARTHA, wife of Br. Nahum Reckerd, in the 43d year of her age. The subject of this notice experienced religion several years ago, was baptized by Eld. Hosea Quinby, and joined the third church in Parsonsfield; afterwards removed her relation to the first F. W. Baptist church at Great Falls, of which she remained a worthy member till discharged by death. Her funeral was attended on the 29th, and a discourse was delivered by the writer, founded on Is. 3:10. H. W.

Departed this life, Sept. 21, sister MARY ANN SMITH, of Holderness, wife of Bro. John Smith, and daughter of Bro. Joseph and Sally Mudgett, aged 23 years. Sister Mary Ann experienced religion 6 years ago, but being naturally diffident and feeling her entire unworthiness to follow her Savior, like too many others, she neglected the ordinance of baptism; but ever endeavored to live in accordance with Christian principles. She was taken sick about two months since with the Typhoid fever in its worst form.—The best remedies were administered, but proved ineffectual. A council of physicians was called, who decided that her disease was incurable. She had been impressed with the duty of baptism for six years, and her impressions did not weaken upon a sick bed, but bore upon her with redoubled weight. She felt that she could not die in peace without attending to that ordinance. She desired to live that she might have the privilege of following her Savior—But the unconquerable disease was steadily performing its office—her flesh wasted—her strength declined—and she seemed to stand upon the brink of the grave. But still she cherished an ardent desire to be baptized, and determined to attend to it, although she was very feeble. She was unable to raise her head from the pillow or bear the least weight on her feet. The writer was sent for, and she wished me to baptize her. Her husband and parents were anxious for her to be gratified. As a servant of the Lord, I deemed it duty to administer the ordinance. Accordingly arrangements were made, and Tuesday before she died on Saturday, a baptistery was built of convenient size, and placed near the door and filled with water. The neighbors were notified, and a large congregation assembled to witness the impressive scene. A few remarks were made by the writer, and a hymn of her own selection sung, and a prayer addressed to the throne of grace. She was then in a large chair conveyed to the door by her husband, father and myself, and baptized in the name of the Holy Trinity.—When she was taken from the water she exclaimed, "Bless the Lord, O my soul, and all that is within me praise his holy name. Many tears fell from the eyes of the gazing multitude, and the place appeared awfully solemn. She united with the first church in Holderness. After this she seemed more comfortable. Her mind was fully set free, and her soul was happy in God. The night before she died she was in great distress, but her mind was tranquil. She spoke of the sufferings Christ endured for her, repeating the first two verses of the 432d hymn, C. Melody. "Did'st thou, dear Jesus, suffer shame," &c. It was evident that she could not long survive, but the cold waves of Jordan terrified her not. The next day, about 2 o'clock, P. M., she asked her mother if she was not dying. Her mother told her she thought she was. Immediately she turned her eyes and raised her emaciated hands, and exclaimed, Glory, glory, glory to God! She then conversed with her friends separately, giving each her hand, and faithfully warned them to prepare to meet her in heaven. All present received her dying counsels and warnings, which we think will not soon be forgotten. She then repeated the following lines:—

"There's not a cloud that doth arise
To hide my Savior from my eyes—
I soon shall mount the upper skies,
All is well.

Bright angels are from glory come—
They 're round my bed, they 're in my room—
They wait to waft my spirit home,
All is well."

Ah! yes, she exclaimed, Bright angels glitter around my bed—they wait to convey my happy spirit to the skies. I am going! I am going! I am going!—glory—glory—glory. Her voice faltered, and she spake no more. In about thirty minutes, her spirit took leave of earth, we trust to dwell in the paradise of God. By this dispensation of Divine Providence, her affectionate husband is bereaved of a beloved companion, and withered are all his anticipated joys in life—her parents of a dutiful daughter, and an only brother of an endeared sister, and friends and neighbors of one that was highly esteemed. She selected the hymns to be sung at her funeral, which were the 867th and 832d of the C. Melody—and Eld. S. Dana to preach her funeral sermon, who gave a very solemn and appropriate discourse from 1st Thess. 4: 13, 14, after which Mount Vernon was sung, and her remains were borne to the grave, there quietly to repose till the resurrection of the just. E. TRUE.

Died in Holderness, July 15th, sister MARY L. ROGERS, aged 43 years. Sister Rogers had been a professor of religion a number of years and a worthy member of the 1st F. W. Baptist church in this town. Her attachments were exceedingly strong for her family, and it was not without labor and prayer that she was enabled to give them up, and become reconciled to die. But he who has said, "I will never leave thee nor forsake thee," revealed himself and took away the fear of death, and gave her reconciliation of mind, so that she was willing to give up her family and rejoiced in the prospect of a glorious immortality beyond the grave.—After a long and lingering sickness, she bade adieu to earth in the triumphs of faith, leaving an affectionate husband, three children, and a numerous circle of relatives to mourn their loss. A discourse was delivered on the occasion by the writer, from Prov. 14:32. E. TRUE.

REGISTER FOR 1845

IS now out of press and ready for distribution. It contains the usual astronomical calculations, which were made by Mr. LEAVITT of this state—the names of all our churches, Quarterly and Yearly Meetings, with the No. of members, and the alterations and increase the past year, &c. &c. Also, the names of all our preachers, ordained and licensed, and the churches with which they stand connected. It also gives the time when most of our Yearly and Quarterly Meetings are held—the names of preachers who have died the past year, with a

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☞ All communications and business letters sent by mail and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense,*) should be directed to **WILLIAM BURR, DOVER, N. H.**

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MORNING STAR.

SLAVERY.

Prof. Hudson's Lectures on Slavery,

Delivered at the Oberlin Collegiate Institute.

Brief sketches reported by D. Marks.

LECTURE VII. JULY 23, 1844.

I scarcely know where this evening to begin. The value of time, to the Professors and students of this Institution, particularly at this period, as the time of commencement approaches, will compel me this evening to close these lectures for the present. And the vast extent and importance of some branches of the subject to which no allusion has been made, cause me to hesitate, as to which parts to select for this evening. The Lectures will be continued hereafter, as occasion may require, or convenience give a more favorable opportunity. As yet, scarcely a fragment of the arguments against slavery has been presented; the time having been occupied thus far, merely on the *laws* and *cruelties* of the system. And even these have been but partially discussed. It is desirable still further to consider the subject.

1. The influence of slavery on the mere *interests* of the Southern States.
2. Its influence on the interests of the North.
3. Its influence on moral character.
4. Its influence on the finances of the Nation.
5. How it effects our principles.
6. Its influence on our National character.
7. Its influence on religion.

But a mere brief notice of these points, is all that we shall have time to present, even in the future occasional lectures. I will call on some living witnesses, for the further testimony, which has been promised, and then close by as full allusion to the most important points, as time shall permit.

Mr. Jones, will you state briefly, what you have seen as to the most important features of slavery, occupying some ten or fifteen minutes?

[Mr. Allen Jones is a man of color, and a wealthy, hard laboring, and very skillful blacksmith, residing in Oberlin. He has documents in possession, showing the following facts, or nearly all of them to be true.

1. That by the will of a former master, he was set free.

2. That the *heirs*, (pretending to him, that he could not get his freedom *by the will*, pursuaded him to *buy himself*, and that by *extra work*, he paid them in 1826 $1400 cash, and that still they refused to give him his freedom.

3. That he sued for his freedom, on grounds of the *will*, and his having paid $1400 for himself—lost his case in the Court of Common Pleas, appealed to the Supreme Court, and finally lost his case, the Court deciding that the validity of such *wills* must not be admitted, &c., so be paid by *extra* labor, $375, the costs of his suit, thus clearing his bail.

4. He was next cast into jail, to be sold "down the river," and was visited by *fourteen* different persons to buy him, who after hearing his story, and his determination to be free, would not venture to purchase him. At last he was sold to two men, with the understanding, that *by extra work* he should buy his freedom. He paid them $1600, cash for himself, and since then, has earned and paid over *three thousand dollars* in cash, for his relatives. ☞ "*Slaves can't take care of themselves.*"—REPORTER.]

Mr. Jones. You must excuse me for my awkwardness, remembering my attitude, brought up a slave, no larning, and not qualified to address such an assembly as this. I will state a few facts which I witnessed in North Carolina and Virginia. But, before I proceed, I will request Prof. Thomb to read some papers which I received from gentlemen in office, and of respectability. [Here, Prof. Thomb read several certificates from gentlemen in N. C., certifying that his conduct had been good, that he was a good and faithful mechanic, that he had bought his own freedom, had been cruelly mobbed, &c. &c.] I will first state some of the miseries I endured from a mob, Oct. 14, 1842. After having purchased my freedom, I got along so well, that I was envied, and they said I made the slaves discontent by my prosperity. I had gained some property by my labor, and had a house to rent. A difficulty arose about the rent. A white man wished to rent it, and determined to live in it, prohibiting me from renting it to whom I pleased. So I sued him, being assured that I could obtain my rights by law. But the slaveholders said it would not do for me, not only to be free, but also to get my rights by law—it would make their slaves discontent. So thirty or forty of them arose, seized me, and carried me out of the city, [Raleigh,] and, as they supposed, killed me, and then left me in the woods for dead. This is the treatment of a free colored man, to prevent his freedom from injuring their slaves.

Another specimen of the fruits of slavery which I have witnessed, is setting the blood-hounds on them, and shooting them when they run away.

When I was a slave, I was treated *very humanely*, for my kind master not only gave me the peck of corn a week, the usual allowance of the slave, but also six herrings too. [A laugh.] And these six herrings a week, I can assure you, were a great addition to my meals. Why, one herring cut up piece by piece, would eat up a great piece of bread. [A laugh.] You have heard of the kind laws which were made for us, colored folks, whether slaves or free; and of some of the blessed fruits of these laws; [A laugh.] And here I must remind you *Whigs* and *Democrats*, that for all the kind laws which have ever been made for us, with all their precious fruits, we are wholly indebted to your parties. [Roars of laughter.] We are not under any obligations to the *Liberty Party* for any of the humane laws with which any of the States, or the federal government, has blessed us from the beginning. [Continued laughter.] We shall return no thanks to you *third party folks—Third party*, did I say? I mistake—I should have said *first party*, for I believe this party was the party of the Revolution, the party of General Washington—but it has been *asleep* more than fifty years, and let the Whigs and Democrats do all the business in the slaveholder's own way.

I know a woman who was in justice legally free, yet she was held as a slave by a Mr. Hopkins, was kept as a house servant, and nursed his children. But she took it into her head to emigrate toward the North Star. He re-took her, and brought her to me, to fix bands of iron and horns, and a bell upon her. I told him I could not do such work very well, he must get some one else. He was angry, said he would give me no more custom—I'd get no more of his money. I said nothing. But I felt something I tell you. I knew one master who had a great strong slave, and he treated him so bad that he determined that he would attempt to emigrate. But his master re-took him, and paid him for it in what he called a gentle whipping, of only *five hundred lashes*, then rubbed his stripes well with red pepper and salt, and fixed three iron horns upon him with a bell. Still he ran away again, and that in the winter; and by the coldness of an iron about his ancle, he froze one leg, was again re-taken, and it mortified. I saw him when he gave up all expectation of recovery. A white person said to him reprovingly, "Now you see you ought to have obeyed your master." But he answered nothing. His ankle became rotten, and I saw them take hold of his foot and pull it off, while he was yet alive. [Groans.] This master then tied him up, his back and head being made fast against a post, and called his other slaves to witness his condition, as a warning against disobedience. The master then took his staff and pierced out one of his eyes. [Sighs and groans.] The dying slave shrugged up his shoulders, and merely cried, "O! O! O! Lord!" His master then threw down the body, where the hogs and the fowls devoured it, strewing the entrails in every direction. These things I saw with mine own eyes. [Continued sighs, groans and tears.]

Another slaveholder when about to die, felt uneasy, and to relieve his conscience, he fixed his will so as to free his slaves. I wanted a *free wife*, for I hoped some day I'd get free too, somehow, so I selected one of those that had been freed by this will; we were not married, for that is not allowed, but we came together like geese, [a laugh] and I called her my wife. And I was glad enough that I'd got a free wife. But by'm by, I was full of trouble. They said that some of the heirs of this man that died, was going to break his will, and then my wife would be a slave. The trial came on, and the lawyer broke the will. They said he plead in this way: "If these slaves be freed, all the other slaves will be discontented, and wont work for their masters, but run away. So it will not do to have this will stand." So the Court set aside the will, and one of the heirs sold my wife. I felt dreadful bad, and went to him, and said, "O master, what you sell my wife for? He said to me, "Boy, go off, or I'll cut your throat." Now Whigs and Democrats, these are specimens of what you have done for us by your legislation. I have hope for you, that you will be reformed, and that *justice* will enter into your principles of action. As for the *first* party I care not much about them. I think they are pretty sure to do right, but I am somewhat concerned about the other two parties, and why should I not be, when I and my people have suffered so much from them, and scarcely one among them is allowed to plead our wrongs? [Many wept.] I wanted to say something about the Professors here in this College. Here is President Mahan, he has plead the cause of our people pretty well, I am glad to see him in his seat. And as for Professor Finney, he has done something, but he do'nt come out as he ought to. [A laugh.] O, if he would walk right up to his duty, and plead our cause, he would carry all before him. [Continued laughter.] And here is Professor Morgan, [turning towards him,] he has done pretty well for us, but not as much as he might. [Roars of laughter.] But I hope he will be more faithful. And here at my left hand, [pointing toward him,] is Professor Cowles, who I am glad to see in his place, and he comes up pretty well to the work.

[Here some one asked, "Mr. Jones, had you a right to vote as a freeman in North Carolina?"

A. Jones. I had.

Question. Have you the same right in Ohio?

A. Jones. No.]

Mr. Jones. I knew one good Baptist brother in North Carolina, who was a minister;—and he would go and baptize, and then come to my shop to get handcuffs made to put on his slaves. He said to the husband of one of his women, "You come here and make my wenches cry—what you here for? You go off, or I will put a ball through you." I have often seen the whipping of slaves, and heard the slaveholders justify themselves, telling the slaves that the Bible required that they should be punished—that it said, "Spare the rod and you will spoil the child." Sometimes they would quote it, "Spare the rod and you will spoil the servant." My master once said to me, "I must give account to God for you, must answer to him if I do not punish you. Now how much do you think I ought to whip you, how many stripes? I say to him, Oh master, I do'nt know. I fear to tell him none, for then he be mad and give me a great many. So I say, Oh master, you know best, perhaps twenty or thirty licks, you know best how many I need—give me as many as you please.

After I had bought my freedom, and also the freedom of my children, I found that if I died, (not having been allowed the rights of marriage,) by the state laws, my children would be called illegitimate, and the State would seize them, sell them as slaves, and apply the money to public use. For this reason I determined, by the advice of white friends, to remove my children to the free states. So I took them to Philadelphia, that they might escape the danger of falling into slavery.—But, on my return to North Carolina, I found there was a great excitement. It was reported that I had not only gone off to free my children, but also to join the abolitionists.—So they prosecuted me, and brought me up before the Legislature to try me. Some said I had become a preacher, and that I preached abolition, and had stirred them up to send an army South to steal their slaves. I tell them they know better—they know that Allen Jones no sense to do such great things; and I tell them I no preacher, that I curse and swear. They then say that if I no preach, but curse and swear, I good fellow, and they let me go. They try to make out I no right to carry my children (when I bought them) off to free States. But there be one lawyer who plead for me well. So they let me go. I then was very true to the slaveholders and all on their side, till I could get off. For they said they would kill me. I curse and swear with them, and then they take me, and think me no abolitionist. [This was previous to Mr. Jones' conversion, which happened in 1837.—REPORTER.]

Prof. Hudson. The effects of slavery are seen in all its operations. Its effects you have seen on the mind of the individual that has just spoken. You have seen its influence in forming his own character, as well as in other facts which have been presented. I wish I had time to take up objections somewhat largely, but as but about ten minutes are yet allowed me this evening, I shall be able to test but one or two. It has been objected that "All that has been presented may be true—it may be true that slavery is a system of horrible outrage on all the rights of man, and that still, after all, *we* have nothing to do with it: That as our land was not the first polluted with slavery, and as we at the North have forged no chains, we might as well be called together, evening after evening, to hear related the cruelties of the Chinese, or of the Tzar of Russia, as to call us together on this subject."

Answer. Were *you* a slave, would you have any objection to a person investigating your sufferings, praying for you, and devising means to aid you, because that individual had had nothing to do in bringing you into slavery, lived a thousand miles off, or belonged to another nation? The gospel of Jesus Christ knows no such objection as this. It presents a common brotherhood of the whole human race, and allows neither want of guilt, distance, or relation to shut up the heart against suffering humanity. It will lead us to feel for the miseries of any portion of the family of man, wherever situated, by whomsoever oppressed, or whether suffering even justly for their own faults.

D. M.

For the Morning Star.

On the Future Punishment of the Wicked.

In examining this perplexing as well as painful doctrine of the Bible, I shall call your attention to three particulars, viz. the place, nature, and duration of this punishment.

I. The place of punishment. Here the inquiry arises, is there a local place, where the wicked will be punished after death. I answer, most certainly. If the wicked are punished after death, there must be a place in which they will be punished. For they are described as possessing bodies, and if they possess bodies, these bodies must be made up of particles of matter, and these particles of matter will require space to exist in. For matter cannot exist without space. The space in which these bodies exist is the place where the wicked will be punished; and if there be a place, it is local, and has its bounds. The name given to this place in scripture is hell. Where it is situated we cannot determine; but, suffice it to say, it is in the invisible world—or, more properly, the eternal world.

But here we are told that the Greek and Hebrew words, translated hell, never denote a place of future punishment. We readily admit that they do not always; but it is palpably false to assert that the words in the Greek and Hebrew scriptures, translated hell, do, in no case, denote the place and state of future punishment. This, I trust, will be satisfactorily made to appear,

1. By inquiring into the meaning of the Hebrew word *sheol*. This word, though frequently used in the Old Testament, is seldom translated hell. It primarily signified the place or state of the dead. Nor is it incredible, that this word having such a primary meaning should come to be used in a secondary sense. Human language, in its original formation, had no names for these objects; and as spiritual objects are received through faith, and not through the medium of the senses, in describing things spiritual the mind gives to them the names of those objects of sense to which they seem analogous. From this source originated the secondary meaning of the word *sheol*. So with many other words. Heaven originally meant the visible expanse or firmament alone,—and, for want of a better word, was in the process of time used to denote the abode of the blessed. So life and death are frequently used in scripture to express the reward of the righteous, and the punishment of the wicked. This is a settled principle of language, which no one disputes in form. Now the fact, that *sheol* did not primarily mean a place of punishment, does not prove that it does not in some instances, any more than heaven primarily meaning the expanse, proves that it is never used to denote the abode of the righteous. I will now refer to some passages where *sheol* is used to designate a place of punishment.

1. Psalm 9: 17. "The wicked shall be turned into hell, (*sheol,*) with all the nations that forget God." If *sheol*, in this passage, means nothing more than the grave, or the place of the dead, what more is threatened against the wicked, than the righteous. Both die and are turned into the grave. *Sheol*, in the passage before us, obviously implies a pit of destruction, in which the wicked, with all their comforts, will perish forever.

2. Deut. 32: 22. "A fire is kindled in mine anger, and it shall burn to the lowest hell (*sheol*)." *Sheol* here seems to imply that the wrath of God will pursue its objects after death to the lowest hell, or the place where the fire is not quenched. So, also, in the 15th verse of the 49th Psalm, *sheol* is translated the grave, where it obviously means the place of the punishment of the wicked after death, for it speaks of redeeming the righteous from the power of the grave, and how can this be, if it be not from suffering in *sheol* after death? For if there be no distinction of rewards and punishments after death, how does death feed upon the wicked in a sense that it does not upon the righteous?

2. Let us consider the meaning of the Greek word *hades*. This means literally a place devoid of light. It is of the same import with *sheol* of the Old Testament; and is used in the New Testament in the same sense. This place was considered by the Hebrews as a vast subterranean receptacle, where the souls of the dead existed until the resurrection of their bodies. The region of the blessed they considered to be in the upper part of this receptacle, while beneath was the abyss where the wicked were punished. Hades, though a general designation of the world of spirits, carries with it the idea of rewards and punishments. It is found eleven times in the New Testament. That here it sometimes denotes future punishment, will be seen by referring to Luke 16: 22, 23. Mat. 16: 18. Mat. 11: 23. By thoroughly examining these passages, no candid person can doubt the truth of their representing the place of the punishment of the wicked after death. What, then, is the conclusion? Why that *sheol* and *hades*, denote the unseen world: a place of happiness to the righteous and punishment to the wicked: yet they better express the place of the wicked dead, than the righteous dead. How false then the assertion that *hades* and *sheol*, have no reference to a place of future punishment.

3. I will refer you to a still more expressive word, viz. the Greek word *gehenna*. It is made up of two Hebrew words, and signifies the valley of Hinnom. It was anciently a pleasant valley near Jerusalem on the east.—Here the idolatrous Israelites sacrificed their own children to the idol Moloch by burning them. After the return of the Jews from captivity, on account of the abominations practiced there, it was made a place where to throw the carcasses of dead animals, the dead bodies of malefactors, and every species of filth. To prevent the pestilence which would arise from such a mass of putrefaction, constant fires were kept burning in the valley to consume the whole. Being the scene of so much cruelty, and the receptacle of so much pollution, and perpetual worms, and lurid fires, blazing by day and by night, it was the most appalling object which a Jew was acquainted with. By an easy metaphor, the Jews, who could imagine no severer punishment than that of fire, transferred that name to the infernal fire, the place of endless wrath. This word is used eleven times by our Savior, and once by the apostle James, viz. Mat. 5: 22, 29, 30. 10: 28. Luke 12: 5. Mat. 18: 9. 23: 15, 33. Mark 9: 43, 47. James 3: 6. Now if any man will candidly examine the passages above referred to, and the connection in which they stand, he can but see that they mean (not the valley of Hinnom literally) but the place where the wicked will be punished after death.

Again, Peter uses the word *tartaras*, the only time it is used in the New Testament.—2 Peter 2: 4. It is probably derived from the verb tonasro, to trouble, to disquiet, &c. It is represented by Homer as a deep place under the earth. It undoubtedly is designed by Peter to represent the place of future punishment. And if there be a hell where the wicked will be punished after death, as I think I have proved, I would say to those who pervert the scriptures to prove the contrary, as Paul said to the sorcerer, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord." This leads,

II. To speak something concerning the nature of this punishment. But what language can describe, what imagination can paint, a scene so awful? Is there any thing in nature that will compare with it! Will all the sufferings of ancient Greece and Rome! Will all the distress of wicked France, when her garments were rolled in blood, and civil war spread like a mighty wave, drenching her cities with carnage and death! Or will all the pain or anguish which Jerusalem, that devoted city, endured on the account of famine and war, compare with it! No! No! It is lost like a drop in the unbounded main.—They become like a mere insignificant cypher. But must we not appeal to inspiration? Here we can find language that will give us a faint idea of the future misery of the wicked. Our Savior gives a very striking description of it, in Mark 9:44, "Where their worm dieth not, and the fire is not quenched." These figures are taken from Isa., and are designed to represent that the destruction of the wicked will be awful, wide spread and eternal. It is not supposed that there will be any real worm in hell, and perhaps no material fire. How can a real worm or material fire prey upon the soul which is spiritual? The fire must be extinguished when the pile is consumed, and the worm must die when the food on which it fed fails. But our Savior tells us, "their worm dieth not and the fire is not quenched." He must therefore mean spiritual punishment, which would be loathsome and dreadful, like the worm that cannot die, and the fire that cannot be quenched. And it consists, 1. In their passions and desires. These occasion the sinner acute suffering and pain in this life. Look at the covetons man who wears himself out in the pursuit of wealth. Can any worm gnaw like this? Look at the votary, who, like the chariot wheel, heats himself in his career. He endures wearisome days and nights, while he eagerly pants for promotion; but is kept down by a more fortunate rival or adverse circumstances. This he does to gain that popular applause which floats on the breath of the unthinking multitude. Is there no gnawing worm at work in his breast? Look at the man of pride and vanity. He is anxious to gain admirers, and is filled with rage at every real or fancied neglect. Look at the passionate or revengeful man. Is not the bosom of his enjoyment a thorny pillow? Look at the drunkard, whose soul is inflamed with intoxicating potions. Does he not experience unnumbered woes, and deep and cureless wounds?—But in the future the passions and desires will start up with giant strength. Then the wicked will find nothing to divert their attention, to raise their expectations, or to assist them, for a moment in forgetting their misery.—The glutton and the drunkard will be tortured with inconceivable hunger and thirst. The envious man will be overwhelmed with pains of disappointed malignity. The man of pride will be filled with shame and everlasting contempt. Thus will the wicked suffer. All the fires of hell cannot burn it out. The floods of perdition cannot drown it. The passions must arise to the highest pitch of fury. They must be the sources of inconceivable misery. O how they will rage at their former madness.

2. It includes their understanding. Now it is blinded and perverted, but then it will be cleared and enlarged. The veil will be torn from every eye, and every thing will appear in its true light. O how it will augment the misery of the wicked, to know what a heaven of happiness they have lost, and what a hell of misery they have gained. Yes, while they hear the weepings and wailings and gnashings of teeth, in those regions of remorse, they will know they are never to be released—painful thought.

3. It will include the reflection of the sinner's own breast. They will then reflect that they were once in the reach of mercy. They will think of the many gospel sermons they have heard. They will think of the thunders of Sinai which have rolled over their heads—the melting strains of Calvary which have fallen upon their ears. O how painful must be the reflection. O how it will gnaw their hearts to reflect that they procured their own misery, and plunged themselves into this dark gulf of wo. "Son, remember," will be the worm. Oh! how it will sting like a serpent in that thought, "how have I hated instruction!"

4. It will include the consciences of sinners. The reproaches of the sinner's own conscience will cleave to the damned as worms to a dead body. Even in this life her scourges draw blood at every stroke. But here she is often drowned, all her reproaches stifled. But she will not always sleep on a myrtled bed. In a future state she will speak without interruption or intermission. The voice of her accusations will be more painful than the sting of a scorpion. Hear a dying infidel exclaim, "Sure there is a God, for nothing less than omnipotence could inflict what I now feel." What, then, must be the pains inflicted by its reproaches in eternity?

5. It will include a deprivation of all future good. This is the blackness and darkness of perdition; and, alas, who can bear it? O how gloomy is the deep dungeon which immures the soul in eternal midnight. O who can dwell forever shut out from light? How appalling that dark abyss, where is no sun, no moon, no twinkling star, no winning morn, nothing but the dense smoke of the bottomless pit. As the happiness of the righteous will consist in seeing God as he is, so one ingredient of the future lot of the wicked, will be being deprived of the transporting view of the Creator's glory, as displayed in the physical and moral economy of the universe.

6. Once more. It will consist in the wrath of God fastening upon a guilty universe.—Then we must be surrounded by a just and holy God to meet his piercing eye wherever we turn. O this will be a fire in the soul that shall burn to the lowest hell; a fire that will be felt in every faculty of the soul, when a God of inflexible justice shall avenge himself on the despisers of the riches of his grace.—Who of us, my friends, can stand before the Almighty, whose anger burns to the lowest hell? Thus have I glanced at the nature of their punishment, which, I conceive to be dreadful beyond description, worse than a real worm or material fire; for it will gnaw without dying, and burn without being extinguished

A. DUTCH.

To be Concluded.

For the Morning Star.

Three Scenes in the Life of a Maiden.

'Twas the hour of social prayer, and the school-room was thronged. An unwonted solemnity rested on those assembled, and yet it could not be ascribed to aught unusual.—'The even tenor of our way' had sped on in the daily routine of study, and the pleasant intercourse of friends. Death and sickness were aloof from us, and there was in truth no external circumstance to sadden the spirit. Respect and love for the cause we had assembled to remember sanctioned reflections, yet they seldom deepen as they did that night on the buoyant and young, unless some untoward physical event reminds them of death, affrights them in their enjoyment.

The hour had passed, and the teacher in closing his remarks desired those present who trusted in belief of Christ, to arise. A goodly number acquiesced to the request, and among them rose Mary L——. That her discerning intellect and delicate sensibility assented to and was affected by the truths of the gospel, her teachers did not doubt; but that she should give public expression to such feelings, elicited much surprise from those who knew the bitter animosity of her father to the dogmas of revelation. A father who, while he gloried in the intellect bestowed on his child, denied the Giver, and sought to prejudice her to his own false faith. Under strict injunction that no personal religious conversation should be held with her, was she allowed to enter the school. A remembrance of this, and consequent fear lest disregarding it might prove detrimental, by causing her to be removed entirely from their influence, restrained the teachers now from obeying the impulses prompting them to converse with her. Yet they rejoiced that the scattered seed had taken root, and trusted God to befriend the heart which, though seemingly alone and weak, is not alone and possesses perfect fullness in Christ.

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'Twas a glorious summer's day. The last of the term, and the one of our annual examination. Long anticipated as it had been, the most sanguine could but be satisfied with its beauty. The air, renewed by the shower of the preceding evening, lifted gently the blossoms in the flower-beds of the Seminary yard, and thinking that to some of us they hung their splendors out for the last time, with a sigh we plucked our favorite and passed in. The hall, bedecked with evergreens, which eager fingers had entwined, was filled with gathered friends, and the animated students, distinguished no less by the simple uniform they had adopted, than by that clearness of eye and placidness of brow which bespeaks cultivated intellect. And whatever may be said of the equality of natural capacities, we proved that day much difference in the acquisitions of different minds. We were not all equal, and far outshining all was Mary L——. We knew it before. We knew it would be so, on this day of all days to us, yet we did not envy that gentle, beauteous girl, but joined in the praises bestowed upon her.

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A few weeks passed away, and gathering to the much loved spot, we resumed our tasks. A September sun lighted the varied colors of the forests, and deepened the glow of the mellowing fruits. Yes, with a brilliant clearness, it looked down on the group gathered in front of the Seminary. And what means that assemblage? Why weep they, and around what do they cluster, and then retire?——I discern a coffin, and enshrouded therein, in the habiliments of the grave, I recognize, after an intent gaze, the features of Mary L——. Yes, she was dead. During the week succeeding the examination, she was seized with fever and delirium. Wasted to the last tenuity of life by the disease, she died after many days, and now from the loved school-room she has passed for the last time.

That room, which witnessed her avowed triumph over skepticism and infidelity, that scene of her mental superiority, is the one also of her funeral obsequies. The three greatest events of her social life transpired within its walls, and her memory will never fade from its associations.

We followed the bier down to the retired burying ground, and wept renewedly as the sods were thrown on the lowered coffin. The rays of the setting sun threw the shadows of the trees which bordered one side of the ground athwart the grave as we left her to that last repose.

Summers have passed since then. Autumn leaves have gathered around the head-stone, and winter snows covered all in their embrace.

The grave holds its own, but the spirit dwells with its God, while the lessons of its life are with us. And as I trace them back, methinks the solemnity of that evening conference finds a cause in the feelings of Mary L——, weighed down by the impressions gathered on her mind in view of the decision she was to be called upon to make, though that she was to be thus called upon, was as unknown to her as her dissolution soon after.

There are thoughts stealing upon us
Unbidden; whispering to the heart's deep
Secrets of death and heaven. This the sword
Which cutting one by one the chords of life,
Frees the soul for paradise above.

A.

Farmington, N. H.

For the Morning Star.

Dear Brethren:—Our Biblical School is now located; and the circumstances under which the location has been fixed upon are peculiarly encouraging. It has received the attention of the Gen. Conference, by which the wishes of the whole denomination in regard to it have become known—also, the interests of the connexion and the cause of God generally have been taken into the account, and with deep deliberation and prayer, that body came to the conviction that Whitestown is the place where the School should be located. Accordingly the Society has determined on that place. The advantages of the place are set forth in another article, published in the Star of last week, written by a committee appointed for that purpose, which article I hope will be read with interest.

I know, dear brethren, we have local feelings, and some of us would have been very glad to have had the School in our much loved New England; but we ought to be willing to make some personal sacrifice for the good of the many, and the interests of all parts of our denomination should be equally dear to us. We are engaged in one common cause—the cause of God—the cause of humanity. Oh brethren and sisters, could you have been at the Conference, and seen the thrilling interest felt by that body—witnessed the falling tears of poor aged ministers, almost worn out in the labor of the gospel—heard their fervent prayers, attended with their liberal contributions for the prosecution of the great and glorious objects of our Biblical School—your hearts must have felt deeply, and your hands would have been open to contribute to its support. But I have now only to ask you to make this a subject of prayer—go to your closets, brethren, and on your knees before God ask what you shall do for the heathen—what you shall do for the rising population of the West—nay, what you shall do for your own sons and daughters, scattered through the length and breadth of this land; and if

you do not hear the Holy Spirit saying, send them men of holy hearts and enlightened minds to teach them the great truths of Christianity, and lead them to the realms of light and life, it will be because the charge of the Savior to his disciples, "Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest," is no longer binding on the church.

I know you will feel on this subject, and I will not mistrust your liberality. I would say, then, dear brethren, again, you can send your liberality to brother BURR, of Dover, Treasurer of the Education Society; or our brethren at the West can send theirs to brother D. S. HEFFRON, of Whitestown, Oneida county, New York, Assistant Treasurer.

Our School is to be opened on the first Wednesday in November next, under the care of brothers Smart and Butler, who are well qualified for the task, and deeply interested in the cause. It is hoped that our young brethren who believe God is calling them to engage in the gospel ministry, will avail themselves of this opportunity to furnish themselves with important Biblical knowledge.

JONATHAN WOODMAN.

MORNING STAR.

WEDNESDAY, OCTOBER 30, 1844.

MEETING OF THE TRUSTEES.

NOTICE is hereby given that a meeting of the Trustees of the Freewill Baptist Printing Establishment will be held at the office of the Morning Star, Dover, on Wednesday, Nov. 20, at 11 o'clock, A. M. The following are the members of the board appointed by the late General Conference, viz.: J. M. Harper, Ebenezer Fisk, Enoch Place, Dexter Waterman, Silas Curtis, M. W. Burlingame, Daniel P. Cilley, A. B. Bullock, Jonathan Woodman, Seth C. Parker, Joseph Hobson, Elias Hutchins, and William Burr.

WM. BURR, *Secretary*.

Dover, N. H. Oct. 30, 1844.

TWELFTH GENERAL CONFERENCE

OF THE F. W. BAPTIST CONNECTION.

Brief Reports of Speeches, &c.,

BY D. MARKS.

Continued.

J. J. Butler read to the Conference a reference of the Freewill Baptist Education Society, asking advice as to the place of locating permanently the Biblical School under their care. An inquiry arose as to the reason which induced the Society to ask advice of this Conference, and Elder Woodman proceeded to give the reasons, in substance as follows:

When the Biblical School was commenced it was not designed as a sectional Institution; but as one, in which all the connexion should be allowed to participate, and be helpers in the great work of educating the ministry.—Hence it became obvious that its location should be such as to favor all the interests mutually concerned. There were several requests for its location in different places. We wished to satisfy as far as possible all concerned, but we feared lo take on ourselves alone the responsibility of locating the Institution. True, we had the power and the right to fix the location ourselves without asking counsel, but we feared some might be grieved, contributions be withheld, some young men be kept away from the Institution, or, what was still more to be dreaded, a rival Institution might arise. There was some difference of opinion in the Education Society, yet we might have obtained a majority. We preferred, however, to refer it to the General Conference.

Elder Chaney. I move the reference explained by brother Woodman be now referred to a committee of one from each Yearly Meeting.

Elder P. S. Burbank. I object to its reference to a committee made up in this way, because it will not give the large eastern Y. Meetings their equal share of influence on the question. And as the eastern Y. Meetings got up the Institution, and have done all that has been done to sustain it, they ought to have their *equal* share in controlling it.

Elder Chaney. I moved this reference because it is the *natural right* of Con. when counsel is asked of them, as such to answer, not according to sectional majorities, but according to its own constituted representation. Hence, a committee of one from each Yearly Meeting, the same as in appointing officers and as in settling many other questions where the whole connexion is interested, is just and equal. The small Yearly Meetings, it is true, have a greater representation according to their numbers than the larger ones. Still this is not unjust nor unequal, since these small Yearly Meetings are mostly in new sections of the country, and extend over large territories, which are soon to be thickly populated. Consequently delegates from small Yearly Meetings, in many instances, act for interests equally important with those of the eastern Yearly Meetings.

Eld. J. B. Davis agreed with brother Chaney.

Elder Badger. I agree with brother Burbank, that on this question there should be a committee raised on the equality of numbers, rather than on the principle of the equality of Yearly Meetings.

Eld. Fisk. I think the committee should be based on the equality of the number of members; then the representation will be just. I cannot vote in favor of a committee consisting of one from each Yearly Meeting, since that would not be according to equality.

Elder Pettengill. I move that the resolution be so amended as to raise a committee on the principle of the equality of numbers in the membership.

Elder Ransom Dunn. [Not a member of Conference.] I believe it would *not* be equal to raise a committee on the basis of the present number of members, because the West has far greater interests in the question to be settled, than they have proportionate numbers to represent here. A committee of the whole would better answer the wishes of several that have spoken.

Elder Waterman. Brother Pettengill's motion is virtually a motion for a committee of the whole, but I am in favor of the first motion, to raise a committee of one from each Yearly Meeting. I hope we shall not go into a committee of the whole on the question.

Elder Wire offered an amendment to the amendment, that the committee consist of six from the east and six from the west of Whitestown Seminary.

Elder Sinclair. I hope we shall consider the interests concerned not as sectional, and that the terms east and west will not be used to raise sectional feelings and jealousies. We go for the general interest.

Elder Steere. I have not been without my fears that sectional feelings and jealousies would arise. Still the terms east and west are proper terms to be used as in the case proposed; for eastern men know what is wanted at the east, and western men understand what needs to be done at the west.

Elder Place. When a man talks too much he loses his influence. It seems to me this subject ought to be referred to its natural committee—the Committee on Education.

Some one called for the reading of the names of the Committee, when it appeared that they were all eastern men.

Elder Chaney. From all that has been said, I find no reason for changing my mind as to the principle of raising the committee. One from each Yearly Meeting, in my opinion, would be more equal than any other plan that has been proposed.

Elder Pettengill. I misunderstood the nature of the motion that preceded mine. I designed by my proposed amendment to raise a committee on the principle that would most interest the whole connexion.

Elder Steere. I think of all the proposals made, that to refer it to the Committee on Education is the least appropriate, not only because all its members reside in one section of the country, but because that committee have already enough on their hands. I hope the motion to refer it to them will not prevail.

Eld. Coltrin. As I live at the West, I wish to say that I know of none of our brethren either in Ohio or in Michigan that feel any jealousies of eastern influence or control. I don't believe there are any that would be offended, or withdraw the patronage they feel able to give, if the Conference should judge best to locate it even on the sea shore. They have cheerfully given their support to the Star and Book Concern, while they have been located in the East and controlled almost entirely by eastern brethren. Indeed, I never heard a word of complaint on this account. They feel that the cause is one, and has but one common interest.

Elder Woodman. [Moderator.] I am not surprised at the warmth that has been manifested on this subject, for it is one of great interest; nor should I be surprised, if, before we get through this question, even ten times as much heat should be raised as we have yet witnessed. Brethren all mean right, and by using perfect openness, relative views and feelings will be known.

Eld. Fisk. As for myself, I am willing the Institution should be located wherever it shall be for the best. But it is not to be concealed that we have friends of the Institution at the east, that feel warmly interested in its prosperity, who are not acquainted with our brethren at the West. And we have some that are somewhat suspicious and need to be satisfied, if it goes to the West, that it goes into the management of safe hands. As to myself, I have not a doubt in my breast, as to the friendship and competency of our western brethren to manage the Institution well. But if it is to be removed west, I want that all our eastern brethren should have the same confidence.

Br. Warren. [A Biblical student.] Tho' I am not a member of the Conference, with permission, I wish to make a remark or two. It has been said by nearly all that have spoken, that they have no sectional feelings. But I think here is room for mistake. It is scarcely to be expected of human nature, that our feelings, if not even our sentiments, should not be greatly influenced by the local circumstances that surround us. Brethren may imagine they rise above all these influences, but let us remember that we are not always aware to what extent we may be influenced by sectional prejudices, while we imagine we are impartial. The safest way, under these facts, is to select a committee that will fairly represent this body; and the first committee proposed certainly seems to come the nearest to this object.

Elder Dunn. I know I am not influenced by sectional feelings. I have labored east and west, and am equally attached. I wish it to be located where the greatest good can be accomplished.

Eld. Moulton. I think it not democratic to raise this committee on brother Chaney's plan of one from each Yearly Meeting; it would not give the large eastern Y. Meetings their due weight in maturing the subject to bring it before this Conference. To give one of the smallest Yearly Meetings equal influence with one of the largest is not only antidemocratic, but unequal. And as for its reference to the Committee on Education, I hope it will not be given to that committee, for were we prepared to do justice to all the interests concerned, it is certain our hands are already full.

Bro. Bean. The remarks of many of the members have been extremely limited, more so than their feelings. But it seems to me time enough has been spent on prelimina ries.

The cries of question, question, now arrested further remarks. The several amendments were put and lost, and the previous question was agreed upon, to raise a committee of one from each Yearly Meeting, to mature the subject and present it to Conference.

Elder Wire. Brother Moderator, before this subject is dismissed, I wish a little explanation. It is said this Biblical School has been got up for young men. I would ask:—Are old men to be excluded from it? Cannot we who are in years be admitted to the privileges of learning in a Biblical School? As for myself, I should be glad to attend such a School, if I could.

Elder Woodman. Old men are not excluded from the advantages of this institution. If they are not too old to learn, they can be admitted to all its advantages; and we hope to see even some of our aged preachers, not only interested in the "School of the Prophets," but even actual attendants. D. M.

Lyons, N. Y., Oct. 14.

Order in Deliberative Bodies.

Order is always and every where important. It is the first law of heaven and earth. It is necessary to every man in every employment possible to man. But especially is it necessary to deliberative bodies. It is necessary to the deliberations of a single individual, even though he sit alone. Unless he think orderly, his thinking will result in nought.—But if order be necessary to the deliberation of an isolated individual, how much more so to a company of individuals deliberating together. Here confusion is destructive, with it deliberation ends. A body of men may indeed *sit* in spite of confusion. But they sit in vain. They cannot think correctly; and consequently they cannot act advisedly. For, "as a man thinketh so is he." Action is never better than thought.

All this is most evident. And hence the need of a formal organization, and the enactment of just and equal laws by which a deliberative body shall be governed. For with the best of intentions on the part of its several members, order cannot be maintained unless some common rules be agreed upon by which every member shall abide. But this being done, the strong are no longer so greatly liable to trench upon the rights of the weak.—The talkative are restrained from a constant display of their loquacity, even to the suppression of speech in the less *tonguey*.

The General Conference just held was a specimen of good order. Not that it was perfect, however, in this respect. But whether from a good moderator, good laws, or an orderly delegation, or from all combined, it was the most orderly of any equally large body of the kind in which we ever had the privilege of sitting; especially where the convention has been as long held. We believe the rules by which it was governed were not too rigid, nor too rigidly enforced by the moderator.—Even that rule in relation to whispering, we are convinced by the experiment was one of the best that could have been enacted. We doubt the propriety of such a rule in a school of children. But we believe it right and often necessary in a school of men. And should we ever assist in the organization of another General Conference, we shall do all we can to have it re-enacted. M. J. S.

Capital Punishment. Expediency.

"It is expedient," says the advocate of capital punishment, "that the murderer should be punished with death. But for the dread of this punishment, human life would have no security." Indeed, judging from what some men say, and many believe on this subject, we should think the abolition of Cap. punishment nothing less than an invitation, readily complied with by multitudes of bloody men, to come and kill! Says Dr. Cheever, capital punishment is "A SUN SHOT INTO CHAOS!" An orb of light! In the law requiring it, "you may see an image of the infinite in the finite, even as you may see the whole cope of heaven reflected in the dew drop."!!!

But talk is but talk. It may be eloquent, but it is talk still. But what are the facts in reference to the effects of the abolition of capital punishment? Have murders increased with its abolition? Let Rome, Russia, Bombay, Belgium and Tuscany give answer. Of not a solitary instance have we heard in which the abolition of executions has not resulted admirably. We know what some *say* about this. We know what Dr. Cheever says about Belgium and Tuscany. Of Belgium, we have before us the following statistics. They were prepared by M. Ducpetiaux, the inspector general of prisons, in his statistics on the punishment of death.

In 19 years, ending with 1814, executions 533, murders 399, or 21 per year.

In 15 years, ending with 1829, executions 72, murders 114, or 8 per year.

In 5 years, ending with 1834, executions none, murders 20, or 4 per year.

These statistics certainly favor abolition.—But, according to the imaginary fears of many, in the 5 years ending 1834, the murders would have been thousands. For Dr. Cheever's "*orb of light*" was then withdrawn.

Of Tuscany, too, we have a word to say, and this, too, the rather because against all fact and justice, it has been inhumanly dragged into the testimony in favor of Cap. Pun. Capital punishment was abolished in Tuscany in 1765. What was the effect? Says M. Birenger, in his report to the French Chamber of Deputies, "the punishment of death was abolished during a period of 25 years in Tuscany, and the mildness of the penal legislation had so improved the character of the people there, that there was a time when the prisons of the grand duchy were found entirely empty." Says M. Livingston, "In Tuscany, where murder was not punished with death, only five had been committed in 20 years; while in Rome, where that punishment is inflicted with great pomp and parade, sixty murders were committed in the short space of three months in the city and the vicinity." Says the duke of Tuscany himself.

"With the utmost satisfaction to our paternal feelings, we have at length perceived that the mitigation of punishment, joined to a most scrupulous attention to prevent crimes, and also a great despatch in trials, together with a certainty of punishment to real delinquents has, instead of increasing the number of crimes, considerably diminished that of smaller ones, and rendered those of an atrocious nature very rare."*

But after all, *Dr. Cheever* WILL claim Tuscany, because capital punishment has been re-enacted there. But it was re-enacted, as were a thousand other abolished evils, by Bonaparte and the French revolution.

Now, it must be evident to every unsophisticated mind, that so far as the statistical argument is concerned, it is in favor of the abolition of executions. This is silently admitted by Dr. Cheever himself, when he goes to work so circuitously to invalidate *all* statistical proof, & yet he tells of individuals who declare themselves ready to murder and would do it now but for fear of execution. But happily these persons did not live in any of those places where the experiment of abolition has been tried!!

Now, are not those persons who tell us that life will be rendered insecure, almost to a certainty of being destroyed, if the fear of capital punishment be removed, fairly bound to show that such has actually been the case wherever this fear *has been removed*, and yet the evidence of experience is all the other way. Said the Russian Queen, "we must learn to punish crime without imitating it." Human life is as sacred in the murderer as in his victim. Happy will it be for society when it shall be so regarded. The more instances of taking human life at human discretion are witnessed, the more ready are villains made for murder. Such is the fact, the experience of nations being the evidence.

But after all, reasoning from consequences is not very safe. But in the present case, the statistical argument proves at least one thing. And that is, that all that is said about the multiplication of murders as consequent upon the abolition of capital punishment is but empty declamation. M. J. S.

* In accounts of the workings of abolition of Cap. punishment in Rome, Russia and Bombay, we refer the reader to "*Essays on the Pun. of death*," by C. Spear. To this work we are indebted for many of the above statistics, &c. M J. S.

PORTLAND, Tuesday Morning, Oct. 22, 1844.

Millerism.

This is the eventful day. The last date which has been fixed on by the Second Advent believers, (as they term themselves,) for the termination of time. This day they expect to see the earth kindling like a fagot, the canopy flaming like a curtain, the sea boiling like a caldron, the dust, awakened by the sound of the trumpet, springing into life, the heavens opening, the Son of man descending to terminate their toils and sufferings, put their scoffers to eternal shame, and glorify them in sight of a hell-deserving church and world. Recently our city was quite cool on this subject, and the most candid and discerning part of those who had embraced the doctrine seemed about to take the sober second thought, but, since this new time of the 22d has been discovered, the slumbering delusion has revived as by magic, the leaders have been denouncing the church with redoubled zeal, and warning all the believers to take their names from the church books, and discontinue their membership, or they will all go to hell with the churches which hold them in fellowship! Some have been lucky enough to be turned out, and others have succeeded in getting their names erased. Thank God, our little church is clear of the delusion. Some rejoice exceedingly at the prospect of speedy deliverance, and others appear gloomy and dejected, but nearly all seem as self-righteous, dogmatical and denunciatory as though they had never been mistaken. They declare, as concerning previous dates, that God has revealed it to them. Some declare that the Spirit left the earth several days ago, but, thanks to God, it was abundantly present with us last night in an inquiry meeting, and, *comforted and rejoiced the hearts of Christians, and influenced sinners to seek the Lord.* Some who had begun to waver in their minds, have recently been besought by the faithful, with tears in their eyes, and with the most heart-moving, and almost frantic appeals, to embrace this new time of the 22d; and thus save their souls from ruin. In some instances, the minds of these wavering individuals have been so exercised as to throw them into despair, and many others, we have no doubt, have *nominally* embraced it, barely because they have been influenced to think that if that event transpires and they are not found believing in the *definite time*, they will be lost; while at the same time they do not thoroughly believe it after all. We had hoped that a large proportion of those who have professed to believe this doctrine would, as their different times passed away, open their eyes to the folly of their course, and renounce their vague notions, and again become respectable members of society as formerly, and receive that assistance which the hearts of Christians yearn to extend to them, as mistaken, erring brethren. But this hope has almost expired. The leaders are too willful to acknowledge their error, or too proud to return to the church, upon which they have poured such a flood of anathamas for not believing in their former dates, which have already proved false; or they are too ambitious and aspiring to relinquish their present preeminence in their own fraternity, or too unstable to ever again become sober members of a religious community; or too deeply infatuated to receive the truth, and so they continue and will continue to excite the multitude, deceiving and being deceived, whose zeal will probably burn till cooled in death. And how will they stand in judgment? If the Christian religion had been subjected to as many trials as Millerism has, and failed in all, as this theory has, who could have the hardihood to advocate it, or who would believe it, if it should be preached?

Wednesday Morning, Oct. 23. The assembly which convened in our city yesterday, anxiously expecting the dissolution of the world, are on earth still! Would to God that the sight of this bright and beautiful morning might cure them of their folly. A. K. M.

Predestination.—Reply to Elder F. Moulton on Rom. 8:29, 30.

In his former communication, Br. M. says, "The peculiarities of the *call* and *predestination* of this text are so conspicuous as to designate them obviously from all other *calls*, any where to be found in the word of God." In answer to this very unguarded assertion, we quoted a number of passages which contained *calls*, *predestinations*, foreknowledge, justification, and glorification, which we considered precisely similar to those of the text. He also assumed that the call in the text was a call to a sacred office. We attempted to show that these two assertions were contradictory, by simply remarking that "If this is a call to a sacred office, this is by no means the only text where such a call is mentioned." Now, to show this position more clearly, let us reduce it to the form of a syllogism: Many passages of Scripture speak of a call to a sacred office: Rom. 8:29 speaks of a call to a sacred office; therefore Rom. 8:29 is different from all other passages!

When we quoted a list of passages to show Br. M. that there were other texts which embodied not only a similar "*call* and *predestination*," but all the other prominent points of Rom. 8:29, and called on Br. M. to show the difference "so conspicuous as to designate," &c., instead of undertaking this hopeless task, or honorably surrendering his position, (one of which he was in duty bound to do,) he shifts his position in relation to what constitutes the difference between Rom. 8:29, and all other texts "found any where in the word of God," and in his article of Sept. 2, contends that Rom. 8:29, 30, differs from all other texts in the Bible, because there is not precisely the same *five* "prominent particulars—within the small compass of any other *two verses in connection* in the Bible!" We readily leave Br. M. to enjoy this important difference unmolested, and to avail himself of all the benefits of an argument based on it, which we think may be fairly stated thus—Rom. 8:29 differs in several *important* particulars from all other passages in the Bible: Many other passages mention a call to a sacred office; therefore Rom. 8:29 mentions a call to a sacred office.

Another "distinguishing feature of this text," which Br. M. in his last article "proceeds to point out," is, that "It relates to something *past* even in Paul's time." And is this then the only passage in the Bible which relates to something past in Paul's time? But Br. M. adds, "inasmuch as he makes use of the past tense exclusively." If Br. M. will read the 28th v. he will readily discover his mistake in this, since in that v., treating on the same subject which is continued in vv. 29, 30, the apostle uses no less than three verbs in the present tense. Br. M. conceives that our ideas conflict materially with the doctrines of F. W. Baptists. If we have a correct idea of the views of F. W. Baptists we have correctly represented them in our discussion with Zion's Advocate, though we cannot speak with that confidence that Br. M. does, in behalf of the views of the denomination. But we had supposed, (in addition to our personal acquaintance with the views of many of our brethren on this text,) that the F. W. Baptists were Arminians, and if Br. M. will please look at the first article in the Arminian *five points*, he will be convinced that our views on this text are in accordance with Arminianism.

Br. M. thinks that the arguments of Eld. J. Colby on this text, are conclusive "to any person with even moderate pretensions to consistency. Then, if Br. M. would avoid the censure of being destitute of moderate pretensions to consistency, let him agree with what he quotes as Elder C's. conclusion, and apply the text to "prophets *and apostles*."

Since Br. M's attempts to ridicule us as believing in "a common call and a particular one, or no call at all," apply to him with quite as much propriety as to us, we will pass them by.

In the next paragraph, Br. M. assumes at least four different attitudes, any one of which must place him in a very unenviable light before his candid, intelligent readers: 1. He attempts to make a false issue between himself and us, by striving to make the impression that we have denied any call to a sacred office; whereas, such a thought never entered our heart, nor have we written a word from which such a sentiment can be implied, or such an inference drawn. 2. He endeavors to make it appear that we have quoted a long list of passages to prove that there *was* such a call which he *modestly* denominates "general commitment!" whereas, we have never quoted a passage to prove any such point, nor were we aware that we had quoted any passage which mentioned any such call; for we never had a suspicion, till it burst upon us in such an avalanche, that this was any point of dispute between us; we had thought the discussion was in relation to whether that call to a sacred office, was, or was not, *the call* mentioned in this text. 3. He undertakes to monopolize all the passages which we have quoted, *not even excepting a portion of the very one under discussion*, (v. 28,) as referring *by our own admission* to a call to a sacred office! And on what ground is this assumption made? Why, first, we contend that there cannot be a shadow of evidence produced that Romans 8:28—30, alludes to a call to a sacred office; and, second, we understand the other passages quoted to be parallel passages to Romans 8:28—30. Therefore, (Br. M. concludes) we admit that Rom. 8:28, and all the other passages quoted, prove a call to a sacred office, and of course we can expect no farther help from them! 4. Having created an imaginary opponent, and wrested from his imaginary hand an imaginary weapon, and beat his imaginary brains out with it, Br. M. exults over his imaginary conquest.

In the next paragraph which claims our attention, Br. M. assures us that we, (in common with the translators and commentators of course,) by supplying the verb "to be," in v. 29, "*inadvertently* confound the tenses of the verb with the compound perfect participle *having been*," which, he gives us to understand, is the true rendering of the text. How competent Br. M. is to correct the grammar of the translators may appear from the following quotation from the same paragraph: "We will put this point at rest by saying, that if the text had been written before the calling of any of the persons to which it applies; *to be* would have been applicable, otherwise, in our judgment, it would not." Br. M. will please pardon us for suggesting that this "point" is not left in good shape to "rest" easy, since he has given us the form of the imperfect tense to represent a future event! Now to bring this to the capacity of every reader who does not know a single syllable of grammar, we will ask Br. M., Suppose you should now write a sentence concerning a future calling and conformation, would you say "Them, he *did predestinate* to be conformed" &c., or would you say them he *will predestinate* to be conformed? Again, suppose we should say, Br. M. *did intend to be correct* [did predestinate to be conformed] who would suppose we spoke of an event to take place after the sentence was written? We confess we wonder more at this mistake of Br. M. than any other he has made.

Having now, as we trust, cleared up the fog with which our former remarks have been mystified, we intend next week to make a few remarks upon the real points of difference between Br. M. and us, and then close our part of this discussion till called out again. A. K. M.

The One Cent System.

Who will give one cent per week for the support of our benevolent causes? *I will.*—Let every member in our denomination say the same, and let the ministers and deacons in each church be punctual in collecting it, and we shall have the generous sum of $31,582,20. Now, brethren, do not carelessly pass over this, by merely saying "*Well there*, how easily it might be done;" but go about it, with a determination to make it go, in your own church. Let each one do this and the work is done. On this plan, we shall also save the salaries of agents, which unavoidably amount to a pretty handsome sum.

Now, will not each brother, who will become responsible for his church for the above named sum, send in his name to the M. Star Office. I will be responsible for my church.

E. N.

Union of the F. W. and F. Communion Baptists.

They are now so firmly welded that no one can see the place where they came together. In my mind there is no doubt but our F. Mission cause led to this union. Our Brother Phillips was a F. Communion Baptist, and it is well known he has been urging the union ever since he has been in India.

E. N.

Elder JONATHAN WOODMAN's name is not in the Register. He is a member of the ch. in Sutton, Vt., and Travelling Agent of the Education Society.

Bro. GILMAN D. GARLAND's name is also omitted in the Register. At the time the Register was compiled, he was a member of the church in Danville, N. H. He is now pastor of the church in South Boston.

Bro. ALANSON KILBURN is a member of the 2d church in Enosburgh, Vt. His letter was not received in season to make the corrections in the Register which he suggested.

Elder MARK ATWOOD (itinerant) is a member also of the second church in Enosburgh.

For the Morning Star.

Late News from our Missionaries.

Letters lately received from India, bring the intelligence that our Missionaries are all in tolerably good health. At the date of Bro. Bachelor's letter, the 10th of last August, Bro. Dow was advancing rapidly in the acquisition of the language, and it was supposed that he would soon be able to commence preaching. He and his wife enjoy excellent health. They spent the rainy season with the other Missionaries; but if nothing has occurred to prevent it, they are now about removing to Midnapore, the place assigned for their labor.

Bro. Bachelor has a fine bazar school, of about forty boys, which is supported by Mr. MORRIS, the magistrate of Balasore. The school makes quite an addition to Bro. B's. congregation on the Sabbath. The zayat, or place for preaching and teaching schools, which was burnt down by the heathen some time since, was nearly rebuilt. It is now fire proof. Mr. MORRIS gave fifty rupees, a sum probably not less than twenty dollars, towards rebuilding it. A school has probably been commenced in the building before this time. It is truly gratifying and encouraging to learn that the magistrate of Balasore, who, it is presumed, is not a member of our denomination, is doing so much for our mission. The Lord of Missions richly reward him for his kindness; and may his liberality stimulate many of our own members to do much more than they have yet done for this cause.

E. HUTCHINS.

For the Morning Star.

A Call from India.—Brother Phillips is about to publish a geography in the Oriya language, and he wishes me to get up the maps in Boston. I have not yet ascertained the expense, but probably it will not exceed 30 or 40 dollars. I think there are plates, such as are required, at the American Mission Rooms. All who are willing to assist in this work can enclose any sum they choose, and send it to me. E. Noyes.

Another Call.—Bro. Bachelor makes an urgent request for a school apparatus, globes, orrery, &c., for his school. The expense of all would not exceed twenty or thirty dollars. Any friend who is willing to assist me in getting these articles, can send any sum he may choose by letter to me, Boston, Mass.
E. Noyes.

N. B. Those who respond to these calls are requested to do so immediately, for I intend to go about the work forthwith.
E. N.

For the Morning Star.

Examination of Biblical Students.

The committee of examination will meet at the Seminary buildings, on Thursday, the 7th day of November, to examine candidates for our Biblical School, which opens the day before.

Examining Committee.—J. Woodman, J. Chaney, John Fullonton, J. J. Butler, M. M. Smart, A. B. Bullock, and H. Whitcher.

A favorable location. Our brethren who wish to reside near one of our literary Institutions, where they can enjoy good religious privileges, and educate their children, will find Whitestown a very favorable location—Here are the best of farms. This is a good place for mechanics and tradesmen. There are two large cotton factories within one mile of the Seminary.

Come on, brethren; we will bid you a hearty welcome. H. Whitcher.

Whitestown Seminary is daily filling up. Over 90 students are now in attendance, and "still they come." H. W.

Free-Baptist Ministers.—Dear Brethren, we have long felt the need of Biblical knowledge. Now a door is open for us to obtain it. Let us step in and improve it.—Although I have been in the ministry fifteen years, yet I intend to enter our Biblical School at its opening, and take a regular course of study. I believe every minister under 40 can make arrangements to attend the Biblical School, at least one term, if not a year. Come, brethren, try it.
H. W.

For the Morning Star.

Br. Burr:—Inclosed are eleven dollars, (not a great sum to be sure, but something towards helping the cause,) subscribed and taken up in contribution, after a lecture on Foreign Missions in Falmouth. Although it is a low time in religion with us, there are many that feel the importance of sustaining the missionary cause—those who, from principle, mean to do all they can for the spread of truth; and to sustain the benevolent institutions. My brethren, do we do all we can? Let us look for a moment. One dollar from each church in our connexion, would be about $1000. And how many churches there are, would they but think so, that could pay the sum of one dollar. This would supply the immediate wants of the Foreign Mission. My ministering brethren, do we do what we can! You are aware, with me, that much of the burden lies on us, especially in laying the subject before the churches, and giving them proper light and knowledge in relation to it. Although there may be some things, or acts of men, that we do not agree with, or see as they do, shall we let truth "fall in the streets;" shall we let the cause of God be wounded! No. Let us examine well our motives, let us see that we seek no revenge by withholding our aid. Let us do ourselves no harm. Keep our eye single to the glory of God and his cause. Let us see what we could do, should every minister place this subject before his people and collect one dollar—about $800, would be the result. Will each one put the question to himself, shall I do it? shall I lay this before my people?—Brethren, shall we longer keep back. I acknowledge for one that I have too much kept back, that I have not done what I could. Let us now decide upon this subject, as we shall be willing to meet it at the bar of God.
Yours, L.

For the Morning Star.

Br. Burr:—An article credited to the Albany Daily Advertiser, states that the man I mentioned in the Star last week that was dead in the cars, left Albany in a state of intoxication, and that he was found dead when the cars reached Little Falls. My statements were made on the authority of a respectable preacher, who lives near where the friends of the deceased buried him. I do not know whether the rumsellers in Albany POISONED him by the authority of the license law of the State of New York, or he came to his end by the visitation of God; nor can I determine whether he was carried several miles after he was found dead, as I stated on the authority I have just given. If the conductor is clear in this matter, I shall rejoice to learn that my statements were incorrect.
E. Hutchins.

For the Morning Star.

Freewill Baptist Anti-Slavery Society.

The Freewill Baptist Anti-Slavery Society held its annual meeting at Unadilla Forks, N. York, October 7th, 1844.

The Society was called to order by Wm. Burr, who was chosen chairman; and I. D. Stewart, Clerk pro tem.

The following committee was appointed for the nomination of officers:—E. Hutchins, A. K. Moulton, J. Libby, J. Woodman, and S. B. Padden.

Voted, that a committee of three be appointed by the chair for presenting resolutions for discussion and adoption.

Appointed Elders Whitcher, Steere, and Noyes.

The committee on nomination reported as follows:—

D. Waterman, *President.*
D. Marks, J. Libbey, E. Fisk, } *Vice Presidents.*
G. P. Ramsey, *Rec. Secretary.*
E. Noyes, *Cor. do.*
Wm. Burr, *Treasurer.*
S. Curtis, *Auditor.*
D. W. McKoon, H. Webber, P. S. Burbank, S. Fairfield, J. Chaney, } *Ex. Com.*

The committee on resolutions reported the following, which were adopted.

1. *Resolved*, That the success which has attended the cause of Anti-Slavery, calls for our most devout gratitude to God.

2. *Resolved*, That the Bible gives no sanction to slavery.

3. *Resolved*, That to vote for a slaveholder or a friend of slavery, knowingly, is countenancing and supporting slavery.

Resolved, That our whole duty to the slave requires us to act politically in his behalf, and not only withhold our suffrages from slaveholders, but sustain anti-slavery men at the ballot-box.

After reading the constitution, the following names were added:

S. B. Padden,	A. Wing,
D. Marks,	L. Spin,
S. Wire,	M. H. Abbey,
A. Caverno,	S. J. Pitman,
M. Getchel,	D. W. McKoon,
S. Whitcomb,	N. Pullman,
C. Coltrin,	E. B. Fairfield,
W. S. Goodno,	P. M. Hobson,
R. S. Parker,	N. W. Bixby,
W. C. Byer,	O. S. Brown,
R. Richardson,	O. W. Smith,
A. Brown,	H. Whitcher,
M. Chamberlain,	S. T. Thatcher,
J. Pike,	J. Fish,
C. L. Vail,	M. C. Brown,
S. Dana,	E. Fisk,
P. Lansing,	E. Persons,
J. Pinkham,	J. Whittemore,
V. Elliot,	F. W. Straight,
J. Pettengill,	J. L. Sinclair,
J. D. Quimby,	I. G. Davis,
J. M. Crandall,	H. Blackmar,
A. Williams,	Wm. H. Blackmar,
A. Griffeth,	A. O. Gates.

Voted to adjourn *sine day.*
I. D. Stewart, *Clerk pro tem.*

Religious Intelligence.

Bethel & Shelburne. I am now preaching in these places. There is not that interest among the people that I desire to see.—But I am not discouraged. I yet hope to see the churches awake and come up to their duty, and sinners converted. I have baptized four who have recently been awakened. The cause of the poor slave is taking hold of the minds of the people, and some are opening their mouths to plead the cause of the dumb. The brethren in Bethel are building a house of worship, which, with the continued blessing of God, will be completed in a few weeks. Brethren, pray for us.
Geo. W. Whitney.

Lynn, Oct. 24th, 1844.

Brother Burr:—I would just state, that our prospects are more encouraging than a few weeks since. When I came to this place, we were quite unexpectedly driven from our place of worship. Just at this time, we had the Boston Q. M. convened with us; expecting to have our former house of worship in which to entertain them. We succeeded in getting the town hall and had a stormy time. Things looked equally stormy and discouraging as to our cause here. But we trust there was a prayer of faith put up to God for us; and God was pleased to chase away the clouds, and give us a clear sky again. We purchased a house in Danvers, 6 miles from this, for four hundred dollars. On the 17th inst., we prepared it for hauling, the Methodists having held a prayer meeting in it the night previous. On Saturday night, we had it on blocks, on the corner of Summer and Pleasant Streets in Lynn; and on the Sabbath, P. M., it was dedicated to God as a F. W. Baptist meeting house by the writer.—Text, 1 Kings 8:27. We trust the Lord was with us through the day. The house is well finished, and will seat nearly three hundred persons. It has been the birth-place of many a new born soul, and we hope it will be the birth-place of many more. Our meetings have increased in interest of late, and wanderers seem to be coming home. Brethren, pray for us. Yours,
Wm. H. Littlefield.

Rochester, N. H. Oct. 16.

Brother Burr:—Our prospects as a church in this place are quite encouraging. We have recently held a protracted meeting for a few days, with the best of help from abroad, and the Lord appeared in our midst in answer to prayer. Christians were revived, some few, we charitably hope, were converted to God, and still the interest is good, and we are hoping to see many more coming to Christ. We think some of having another protracted meeting soon, if we can obtain help. We moved here last winter, and I have enjoyed myself very well thus far with the people, and my wife has also. I had engaged for one year with the church at Kennebunk, (Me.); but, getting disappointed about going there, I thought I felt it to be my duty to come to Rochester, and as yet I have had no reason to doubt my call here. I have felt during our stay that this is my field of labor for the present, and when God calls I am ready to leave. I make no 'tabernacles' to dwell in. I am God's man for life; and as long as I am able, I intend to preach the everlasting gospel of Christ in my feeble manner. I think we need not despair of revivals of religion in our country, as formerly. It has been a time of declension, but I believe that God is about to visit his Zion again in mercy. Brethren, let us hold on to the promises of God by faith, and labor day and night for the salvation of sinners, and God will bless.
Aaron Ayer.

For the Morning Star.

To the readers of the Star:—I would say that although we share some in the influence of come-outers, yet I am persuaded that many of the believers in the second advent near will not join the come-outers. No, I think they have too much good feeling and regard for the members that have labored for their welfare and shared with them in adversity as well as prosperity, and seen too much good result from the united efforts of their churches, to desert them now, even if in some instances they should not think there is so much engagedness as there should be. We trust they will yet pray with and for their brethren, although some have set up separate meetings. "Let brotherly love continue."

The Sept. term of Stanstead Q. M. was well attended; had a good time; appointed corresponding delegates to sit with St. Francis and Broom Q. M's. The congregation was large. On Sunday, as we intended to take a collection for the Home and Foreign Mission Society, Eld. Payson Lee, lately from Oregon, addressed the congregation. Although very feeble in body, if all the churches could have heard him, their hearts must have felt for the heathen and destitute. I enclose the sum contributed, to be equally divided between the Home and F. Mission Societies, amounting to $7,50. I had the pleasure of sitting with the brethren of St. Francis Q. M. on the last Saturday in Sept. Although they witnessed some trials, the Lord evidently blessed. The conference voted that Eld. Howard Lathrop (a come-outer and an accuser of the brethren, especially Eld. Willard Bartlett, who was prepared to rebut with the best of certificates from ministers and leading men of his town,) should leave his credentials and no longer be considered a member of the conference.

The meeting was held in a large cloth tent in the township of Berry. The inhabitants are mostly emigrants from England; poor in this world's goods, but rich in faith. The meeting was interrupted a few times by some few come-outers, yet the Lord was present. On Saturday some anxious came forward and knelt and prayed. During this season of most solemn devotion we were often interrupted by inappropriate speeches. I will give one for a specimen. Eld. Howard Lathrop stated that God could not work until the priesthood was converted; but God delivered and made souls happy, and the church was much revived. May the Lord carry on his work in that town. Eld. Samuel Dennet was present Sunday morning. He came in, and asked if he could have liberty to lecture. After the congregation voted by a large majority to have other preaching, he stated if any wished to know when the Lord would come, and would follow him, he would tell them. Some followed; but the main part staid. We had a good time, and parted Sunday eve, believing God had begun a good work in that place. May he carry it on until brother Warren shall see the desire of his soul, and his eyes be satisfied.

Brethren, pray for us.

I remain yours, in the bonds of the gospel.
Arial Moulton.

Stanstead, (L. C.) Oct. 5, 1844.

Quarterly Meetings.

St. Francis Quarterly Meeting

—Held its Sept. session with the Berry church on the 27th, 28th, and 29th inst. Eld. A Moulton, Moderator. Reports were received from most of the churches, & we are happy to say that a good degree of steadfastness and union prevail in general. A spiritual declension is universally felt in this Q. M. The corresponding messenger from Stanstead Q. M., Eld. A. Moulton, was cordially received. The business of conference was done harmoniously—the meeting of worship was well attended, preaching convincing. Saturday, four came forward for prayers. Before the meeting closed, some of them praised the Lord for sins forgiven. Glory to God.

Voted to license Br. Nelson Bishop for one year.

Voted to dismiss Eld. Howard Lathrop from this Q. M., and erase his name from the records, he returning his credentials to the Q. M. Clerk.

The next session will be held with the church in Compton the last Sat. and Sab. following of Jan. next—Conference Friday preceding at 1 o'clock, P. M Alanson Cumings, *Clerk.*
Compton, Oct. 5, 1844.

Barrington (N. S.) Quarterly Meeting.

The August term of Barrington Q. M. was held with the Woods Harbor church, according to previous notice. Met in Q. M. Conference on Friday, August 2, 1844, at one o'clock, P. M. The churches belonging to this Conference were reported by letter. Harmony and love prevailed during the Conference. Br. Abijah Ellis received license. The reports of the different churches were not so encouraging as we could have wished; yet steadfastness prevails, and prayer is offered for the revival of God's work. The meetings of worship were very fully attended—solemn, —and the good Spirit of God was present to bless. The preaching was spiritual, believers were comforted, sinners wept, and the name of the Lord was glorified

The next Q. M. is to be held on the first Friday, Saturday and Sabbath in Nov. with the Solid Rock church.
William C. Stewart, *Clerk.*
Woods Harbor, Township of Barrington, Aug. 5th, 1844.

Springfield Quarterly Meeting

—Held its September session with the second church in Hodgdon, on the 27th, 28th, and 29th of September. The business was transacted very harmoniously, and the meetings of worship were tolerably interesting; but it is a low time with the chh. throughout the Q. M. But one or two report ed any revival. The conference took up the subject of the support of the ministry; and, after some investigation, gave a unanimous vote that it should be supported by a tax, assessed on the property of each church member, in order that every one may pay according to what he hath and not according to what he hath not. May God open the eyes of the churches to see the way, and give them liberal dispositions to let the servants of God loose, who are bound by poverty, and enable them to blow the gospel trumpet without the sorrowful thought that their families are starving at home. When the chh. awake to this subject, then will the cause of Christ prosper in our connexion, and preachers' wives and children sing for joy of heart. The January term will be held with the second church in Springfield.
R. Wiggin, *Clerk pro tem.*

Lisbon Quarterly Meeting

—Held its last session Sept. 6th, 7th, and 8th, with the church at Swiftwater Village in Bath. We had an extraordinary season. God was with us in very deed. The reports from our several churches were more interesting than for some time previous; yet some of them have been infested with the contagious influence of Come-outism. But God has heard the groanings of his people, and come down to deliver, blessed be his name. Notwithstanding the church of Christ is said to be down and dead and will rise no more, the Lord has already begun to revive his work in her, and is raising her up to set in an heavenly place with Christ Jesus. The powers of the enemy will yet be driven back, and Israel will prevail. We were blessed with the labors of corresponding brethren from the Wheelock and Corinth Q. M's., which proved, as we trust, to the glory of God and the good of souls. The business of Conference was done with great union and despatch.

Voted, that our next Q. M. be held with the church in Whitefield, on the 2d and 3d days of November next—Q. M. Conference Friday preceding at 10 o'clock, A. M. at the north school house in Whitefield. N. K. George, *Clerk.*
Franconia.

Harmony Quarterly Meeting

—Held its September term with the Hale church on the 7th and 8th inst. Chose Eld. Heath, moderator. The churches reported general steadfastness and union, but few additions the last quarter. Our churches have not as yet been troubled with the anti-christian and disorganizing spirit of come-outism and Millerism, which has troubled our eastern churches; but still there is not at this time that spirit of revival that should exist in the church of Christ. Our meetings of worship were well attended. We had a very solemn and interesting season. Elds. D. Dudley, J. Heath, and the writer, addressed the congregation. The preaching was followed by a number of exhortations, delivered under the influence of the divine Spirit, which made the place awful and glorious.

Our next term will be held with the East Liberty church on the 1st Saturday of December next—Conference Friday preceding at the same place.
Erastus Harvey, *Clerk.*
Perry Township, Logan Co. Sept. 12, 1844.

Dover Quarterly Meeting.

The Sept. term of Dover Q. M. was held with the Williamstown church in a beautiful grove. A goodly congregation attended. The weather was fine, and the Great Master of assemblies evidently met with us. The Williamstown church united with the Q. Meeting. The meetings of worship were solemn and devout. Two were baptized and 3 united with the church. Sunday P. M. Sept. 8th, Bro. Abner Perham, of Brattleboro', was set apart to the work of the ministry, in the following order: Reading of the Scriptures by Eld. H. Flower; Introductory prayer and sermon by Eld. A. B. Wood; Prayer at the laying on of hands by Eld. A. Merry; Charge by the same; Right hand of fellowship by Eld. A. B. Wood; Closing prayer by Eld. J. Wight.

Notice is hereby given that Eld. Albert Merry, of Savoy, Mass. and Eld. Abner Perham, of Brattleborough, Vt, are members of the Dover Q. M.

Bro. Jeremiah Lock of Conway, Mass. was licensed to preach. J. Hunt, *Clerk.*
Ashfield, Oct. 4, 1844.

N. B. Eld. Bennett of Pownal, Vt., Allen Montague of Pittsfield, Mass. and Jos. Wight of Savoy, Mass. are Elders of the Dover Q. M. J. H.

Wellington Quarterly Meeting.

The Oct. session was held in the North easterly part of Brighton, on the 4th, 5th, and 6th inst. Br. Benjamin Leighton, Moderator. Reports were received from most of the churches, from which it appeared that it is a general time of declension. Quite a good number of delegates were present, notwithstanding the severity of the storm on the first day of the session. We were blessed with the labors of Elds. Buker and Douglass, from Waterville Q. M.; and Elds. Ephraim Harding and Stover, from Anson Q. M., who preached the word of life in the spirit and with power, to the awakening of God's dear people; and, we sincerely hope, to the alarming of the impenitent. We pray that God will reward them for their labors of love.

The next session of this Q. M. will be held (God permitting) with the second church in Harmony—Conference Friday before the first Saturday in Jan. next. David Staple, *Clerk.*
Wellington, Oct. 18, 1844.

Kennebeck Quarterly Meeting

—Held its Sept. term with the first F. W. B. church in Green, on the 10th and 11th Sept. There appears to be in this Q. M. general steadfastness and union; but it is not a time of revival. O that the Lord would again pour out of his spirit.

Corresponding Messengers to Farmington Q. M. Josiah Libby; Otisfield, Otis Andrews; Windsor, Mark Getchell; Bowdoin, Isaac Frost.

Brother Otis Andrews was examined by a council appointed at this Q. M. agreeably to the usages of the F. W. Baptists, for ordination; and having given satisfactory evidence of a call to the work of the ministry, was set apart on the first day of the Q. M.

Also, Bro. Robert H. Douglass was examined by the same council; and a council was appointed to attend to his ordination in the 2d church in Gardiner, where he resides.

The next term of the Kennebeck Q. M. is to be held with the east church in Monmouth, on the 13th and 14th of Nov—Q. M. Conference Tuesday, 12th, at one o'clock.
James Weymouth, *Clerk.*
Sabattus, Me., Oct. 23, 1834.

Religious Notices.

To the Public.

Elder *David Cowing*, formerly a preacher in the F. W. Baptist Connexion, was rejected by the Lisbon Q. M. at their November session, 1840, and published in the Morning Star of December 23, 1840; and said Cowing has not since then been in fellowship in said Quarterly Meeting; but, by intrigue, he became a member of one of the churches belonging to said Quarterly Meeting, to the grievance of a majority of the church, who were absent, and immediately obtained a recommendation from some of the members of said church, and also some *friends of his*, and has removed to the West. This is to warn the public against him, as we have no fellowship for him, as a minister or Christian.

Joseph Russell, Thomas Spooner, Nath'l K. George, } *Com. appointed by the Lisbon Q. M.*
Franconia, N. H., Oct. 21, 1844.

A Request.

Brother Burr:—We wish to communicate, through the medium of the Star, a request from the brethren in Nova Scotia, that Elder Mark Atwood may immediately return to labor in this Province. The field is large, and there is much work to be done. Our cry is for more assistance. We hope that Elder Atwood will duly consider this request, and, if possible, return to this Province; but, if he cannot come, use his influence with some of the brethren to come in his place.
William C. Stewart.
Hervey Doane,
M. C. Henderson.
Cape Sable Island, Township of Barrington, Nova Scotia, August 10, 1844.

General Intelligence.

Surgical Cure for Consumption.—A physician of Darnstadt has discovered a surgical mode of curing consumption. The seat of the ulceration having been ascertained by means of the stethoscope, the matter is discharged outward by an incision being made in the cavity of the breast, penetrating the lungs. The cure is finally effected by medicine injected into the wound by a syringe.

A Large Bet.—The Hon. George H. Proffit recently offered to bet $5,000 that James K. Polk would receive a greater number of electoral votes than Henry Clay. The bet has been taken up by the Hon. Alexander Barrow, U. S. Senator from Louisiana, and the stakes deposited in a third party's hands. Wholesale gambling!

Precautionary Laws.—The Prussian Government has founded a school at Berlin, for the instruction of those having the management and superintendence of railways, and conveyances on the same. After Jan. 1, 1846, no person is to be employed in the business who has not been taught at this school and received a certificate of fitness for the post A most judicious law, calculated to save lives, but impossible to be imitated in this country, as it would interfere with the largest liberty, and be pronounced unconstitutional.

The Sabbath.—In New York State, more than 1,200 captains of canal boats have signed petitions that the locks may not be opened on the Sabbath. —More than eighteen out of twenty of all the boatmen who have seen the petitions, have signed the same, and all the *forwarders* from New York to Buffalo.

Another Slave Case.—The Boston papers contain a detailed account of a case in which a slave by the name of Robert Lucas, was taken from the frigate United States, before C. J. Shaw, on habeas corpus.

The claimant was Edward Fitzgerald, purser of the frigate. He had been permitted by Mr. Upshur, when Secretary of the Navy, to take his slave with him.

The case was argued at length, by Hallet for Fitzgerald, and by Sewall and Merrill for Lucas.

C. J. Shaw decided, 1st. That slaves by U. S. law of 1837, could not enlist in U. S. vessels. They had not *capacity* to contract.

2. That the agreement of the U. S. to employ his slave gave them no more power over him than F. had himself.

3. That when the frigate went out of the territory of Virginia, Fitzgerald's and the U. S. power over Lucas ceased.

4. That Lucas, not being lawfully enlisted, was entitled to his discharge.

5. That F. by putting his slave on board the vessel, consented that he should be carried any where, and, therefore, that he should be brought to Boston. That this was not a case of *vis major.*

6. That this was not the case of a fugitive. That when a slave was here, not as a runaway, but casually, there was no law to authorise his restraint.

7. That for these reasons, he was entitled to his discharge, which was decided accordingly.

Tremendous Gale at Buffalo; Great Loss of Life and Property. The Buffalo Advertiser of Saturday gives the particulars of one of the most destructive gales ever experienced on the lake, and more disastrous to life and property than ever before known. The gale commenced about midnight, and blew with tremendous violence till 5 o'clock on Saturday morning, 19th. At 3 P. M. on Saturday the storm was still threatening. The steamer Chautauque was ashore. The U. S. steamer Albert ashore also. The St. Louis made Buffalo port, having had three men and a boy washed overboard. The Julia Palmer was at anchor in the bay, south of the light house, having on board 3 or 4 hundred passengers; if she goes ashore the loss of life will be fearful. The Constellation, Wayne, and Perry made the harbor. Fulton is reported ashore at Sturgeon Point—3 men lost. Upwards of 70 canal boats are drifted ashore, a number of which are half a mile and over from the canal. The massive stone pier that protects the harbor is injured for many rods, and the wharves flooded and property washed off. The lower floors of all the warehouses have been filled with water. Several factories, stores, and buildings of various descriptions have been prostrated, and lie a mass of ruins. The Attica and Buffalo Railroad track, for the distance of nearly half a mile from the depot, is completely broken up. The water filled the depot to the depth of about five feet, but subsided without any material damage. But the most deplorable effect of the gale is the destruction of life. How many lives have been destroyed it is impossible as yet to ascertain. Twenty-five bodies of men, women and children have been recovered and taken to the Court House, for identification by relations and friends. The bodies of five children in one wagon have just passed our office. Sixteen persons, men, women and children, are missing from Wilkinson's Foundry. Two servant girls employed at Hoff's Hotel, slept in the basement; the sidewalk fell in and filled the room with water before they could escape. Thus far the number of dead ascertained, is nine men, ten women, and thirteen children, thirty-two in all. The loss of property it is impossible to estimate, but it far exceeds that occasioned by any previous gale, and must amount to many thousands of dollars. Great numbers of families have lost every thing. Never did any disaster that has afflicted our city appeal more powerfully to the sympathies of the humane and benevolent.

Further accounts by way of New York, state, "all is ruin here, some forty houses are crushed; some forty dead bodies have been taken from the river, probably 200 lives lost." Another letter says, "Some fifty dead bodies of men, women and children have been picked up among the ruins. No one can tell how many more will be added to the fatal list."

The Buffalo Commercial Advertiser of Monday gives some further particulars; it estimates the number of buildings utterly destroyed at not less than one hundred. The total loss of every kind may be put down at $250,000.

The height to which the water rose was altogether unprecedented. The number of persons drowned will probably exceed fifty.

A little boat or shallop of about fifteen tons, which left on Friday evening for Canada, with thirteen persons on board, met the gale near Point Abino, was driven ashore, and every person was drowned except the master. The steamboat Julia Palmer, which had between four and five hundred passengers on board, returned safely on Sunday morning. The number of canal boats driven ashore amounts to sixty.

At Cleveland the gale was strongly felt; considerable damage was done to vessels in the harbor, and two or three were sunk. The mate of the schooner Nicholas Biddle was lost while coming to at Erie.

At Detroit six or eight vessels were driven ashore and more or less damaged.

The gale was felt on Lake Ontario and considerable damage was done.

At Rochester, the gable end of a new block erecting on the corner of St. Paul and Main streets fell upon the store adjoining, crushing the roof and carrying all the floors and goods in a mass to the cellar. The roof of the Frankfort market was lifted in a mass and fell in the street.

At Toronto the gale commenced about one o'clock. Five schooners went ashore with 6,500 bushels of wheat on board. Several new brick buildings were blown down.

Weekly List of Letters Received.

Wm. Badger, J. G. Tuttle, O. Dike, M. W. Burlingame, S. B. Philbrick, O. Boardman, E. Churchill, Jr. S. N. Morse, I. G. Davis, L. Bundy, J. Stetson, J. L. K. Staples, M. Twombly, R. Wiggin, L. Hersey, H. Gilman, A. K. Moulton, P. Conant, S. Barrett, A. C. Andrus, W. H. Littlefield, D. W. McKoon, Wm. Mack, O. Butler, T. Stevens, Eld. E. Noyes.

From Post Masters.

J. Megguires, J. Robbins, J. Simpson, C. Servos, O. H. Brooks, J. C. Stone, S. J. C. Bartlett, N. S. Winsor, O. F. Fowler, P. Chase, L. Farnham, T. J. Whipple, R. Downing, D. W. Harrington, T. W. Thompson, D. Smith, M. Smith, E. Thayer, M. Tebbets.

New Agents.

John Parker, Peterboro, N. H.
S. B. Philbrick, Chester ✕ Roads, Ohio.
Eld. J. Stetson, Chepachet, R. Island.
Samuel Hunting, Esq., Elgin, Ill.

Receipts For Books.

J. G. Tuttle, 2,25. S. N. Morse, 38c. J. L. K. Staples, 47c. Eld. A. Messer, by J. Harriman, 60c. S. Barrett, 1,50. A. C. Andrus, 10,00. W. B. Hamblin, by A. C. Andrus, 8,60. W. H. Littlefield, 95c. Wm. Mack, 6,50. T. Stevens, 1,00. E. Noyes, 50c.

Subscribers for the Star.

Eld. Noyes, 1. E. C. Lattimer, 1. Eld. J. Stetson, 1. J. L. K. Staples, 1. L. Farnham, 2. I. Daggett, 1. P. Conant, 1. S. Barrett, 1. R. Downing, 2. Wm. Mack, 1. M. Smith, 1. E. Thayer, 1. G. W. Whitney, 1. G. P. Ramsey, 1. J. Stewart, 1.—17.

Home Mission.

Lucy Bundy, Moores, N. Y.,	1,00
Josiah Bartlett, Garland, Me.	5,00
Female Cent Society, Epsom, N. H.	2,38
Whole amount	8,38

WM. BURR, *Treasurer.*

Foreign Mission.

W. D. Hook, Danville, N. H.	75
Centerville church, N. Y.,	50
Lucy Bundy, Moores, N. Y.,	2,00
Mr. Charles True, Batimore, Ill.,	5,00
F. W. B. church, Garland, Me.,	9,00
Josiah Bartlett, " "	8,00
S. Adams, Falmouth, Me.	25
S. Frye, " "	50
E. H. Libby, " "	50
A. Hall, " "	25
L. J. Hall, " "	25
E. Frye, " "	25
S. F. Frye, " "	25
C. Jameson, " "	1,00
C. T. Jameson, " "	06
I. Jameson, " "	06
John Frye, " "	25
D. McCullor " "	50
M Leighton, " "	25
E. Marston, " "	50
Eph. Marston, " "	25
Contribution taken after a Lecture on F. M's. Falmouth, Me.,	5,63
R. D. Mitchell, Downington, O.,	50
A. Files,	25
John Hodgdon and family, East Raymond, Me.,	1,32
Joseph Symonds, " "	1,00
A Friend to Missions, Kennebunk, Me.,	50
Female cent Society, Epsom, N. H.,	2,38
Whole amount,	41,95

WM. BURR, *Treasurer.*

For Education Society.

Josiah Bartlett, Garland, *Me.*,	2,00
Mrs. Moulton, Portland, *Me.*	5,00
Whole amount,	7,00

WM. BURR, *Treasurer.*

Books Forwarded.

One package to L. G. Brown, P. M. Wilksville, Ohio.

MARRIED

In this town, Oct. 24th, by Elder H. H. Brock, Mr. Samuel Cousins and Miss Olive Davis, both of Dover.

In Parsonsfield, Me., Oct. 24th, by Elder Moses M. Smart, Mr. Alvah M. Davis and Miss Sarah A. Smart, both of P.

By Elder S. J. Pitman, June 13, Mr. Jeremiah Glidden and Miss Susan Haynes, both of Meredith. June 16th, Mr. Samuel Ward, of New Hampton, and Miss Nancy Pease of Meredith. Sept. 5, Mr. Samuel Sanborn and Miss Sylvania S. Bickford, both of Meredith.

In Perry Township, Ohio, Aug. 7th, by Eld. E. Harvey, Mr. Alonzo Harvey and Miss Rachel Balinger.—Also, in Washington Township, Union Co., Ohio, Aug. 31, Mr. Leven Wright and Miss Sarah Thornton.

In Franklin, Sept. 26th, by Elder Elijah Shaw, Mr. Elbridge A. Bailey, of Weare, and Miss Roxy Ann G. True, of F.

One of the guests was the great grandmother of the bride, now in her ninety-third year, who came from another town to enjoy this pleasant festival. She enjoys good health and almost unimpaired mental faculties, and possesses the heart of a devout Christian.—She has witnessed nine weddings and eight deaths in the same house; came to reside on the same spot more than seventy years ago, being then a married woman. Who can tell a true story to beat this? Com.

DEATHS.

In this town, on the 23d, Edwin R., son of Widow Abigail Clark, aged 8 years. He was a pleasant child, fond of the Sabbath School, and his loss is deeply felt by his widowed mother and brothers and sisters; but they believe he has gone to reign with that Savior who said, "Suffer little children to come unto me———for of such is the kingdom of heaven." Com.

In Brownfield, Me., Aug. 8, Lydia Jane Robertson, aged about 9 years. E. H. Hart.

Sept. 16, Francis Asbury, infant son of bro. Ivory and Jane B. Norton. The funeral was attended at Limington on the 18th, and a discourse preached by Eld. J. Rand, from 2 Kings, 4:26. Com.

Boston Wholesale Prices Current.

Corrected with great care weekly.

SEEDS. Herds Grass, $1,37 a 1,50 per bushel. Red Top, 50 to 60 cents. Clover—Northern, 9 to 11c.—Southern, 7 to 9c. Flax Seed, $1,50 per bushel. Lucerne, 33c. per lb Canary Seed, $2,25 a 2,37 per bushel.

GRAIN. We find at the close of our report, the market to be well supplied, and prices less firm. About 20,000 bushels afloat unsold.

Corn—Northern, new, bushel 00 a 00—Southern, round yellow, 00 a 00—Southern flat yellow, 53 a 54—do. do. white 46 a 47—do New Orleans, 00 a 00—Barley 00 a 00—Rye, Northern, 00 a 00—do. Southern, 65 a 70—Oats, Southern, 00 a 32—Northern do. 32 a 33—Beans, per bushel 1,50 a 2,00.—Shorts, per double bush. 00 a 00—Bran, 00 a 00.

FLOUR. There have been no large operations in the market, the demand being less brisk since the late advance in prices. Steady sales, however, to the trade, have been made, and some dealers, who had small stocks, have been obliged to supply themselves at present going rates.

Baltimore, Howard St, 4 mos. cr. new $0 00 a 4 62½—do, wharf, $0,00 a 0,00—do. free of garlic, $0 00 a 0,00—Philadelphia do. 4 mos. $4 50 a 4 62—Fredericksburg, low I'd new, 4 mos, $4 50 a 4,62—Alexa., wharf old do. 4 50.—Georgetown, new, $4 62 a 0 00. Extra, do. 4,75.—Richmond Canal, $0 00 a 4 62—do. City, 0 00 a 0 00—Petersburgh, city, $0 00 a 5 25—do. Country $4,50 a 0 00—Gen. common, cash, $4 94 a 5,00—do fancy brands $5 12 a 5 25—Ohio via Canal, $4 87 a 5 00—do do New Orleans, cash $0,00 a 0,00. Rye, 0,00 a 3,25—Indian Meal in bbls. $2,50 a 2,56.

PROVISIONS. There have been no sales of any importance during the past week, and for most articles we continue the former quotations. Some shipments of Lard have been made in kegs.

Beef—Mess 4 mo. new bbl. $6 00 a 6 50—Navy—$0 00 a 0 00.—No. 1, 5,00 a 5,50—do Prime $3,50 a 3 75—Pork—Extra clear 4 mo. bbl $00,00 a 00 00—do. Clear $10 00 a 10,50 do. Mess, 9 00 a 9 50—do Prime $7,00 a 7,50—do Mess from other States,— a — —do Prime do do $0 00 a 0 00 do. Cargo do. 0 a 0 00— —Clear do do $00 00 a 00 00—Butter, shipping, 00 a 00—do store, uninspected, 16 a 12—do dairy, 20 cts. a 22—Lard, No. 1, Boston ins. 00 a 00—do South & Western, 5 3-4 a 6¼—Hams, Boston, 7 a 00—Southern and Western, 5 a 6—Cheese, Ship'g and 4 meal, 3 a 4¼—do new milk, 4 a 5½.

WOOL. Duty. The value whereof at the place of exportation shall not exceed 7 c. per pound, 5 per cent. ad val. All whereof the value exceeds 7 cts. per pound, 40 per ct. ad. val. and 3 cts. per pound.

There has been but little doing in Wool for the past week —and we continue the previous reported rates.

Prime or Saxony Fleeces, washed, lb. 50 a 55c.—American full blood do 43 a 47—Do. 3-4 do 40 a 42—Do. 1-2 do 37 a 40—1-4 and common do 32 a 35—Smyrna Sheep, washed, 20 a 25—Do. unwashed. 10 a 17—Bengasi do 6 a 13—Saxony, clean, 00—Buenos Ayres unpicked, 7 a 10—do. do. picked, 10 a 15—Superfine Northern pulled lamb 42 a 45—No. 1 do. do. do, 37 a 40—No. 2 do do do 25 a 33—No. 3 do do do 18 a 20.

HOPS. Duty 20 per cent.

There has been a good demand throughout the week, and large sales have been made at some light advance on the last quotations.

1st sort Mass 1843, lb. 10 a 12; 2d do 0 a 0.
HAY, 12 to 15 per ton—Eastern Screwed $8 to 10,00.
EGGS, 12c.

[Reported for the Morning Chronicle.]

BRIGHTON MARKET.—Monday, October, 21, 1844.—At Market 1500 Beef Cattle, and about 60 Store Cattle, 20 yokes Working Oxen, 30 Cows and Calves, 3700 Sheep, and about — Swine.

Prices.—Beef Cattle.—We quote extra $5; first quality, $4.50 a 4.75; second quality, $4. a 4.25.

Working Oxen—Dull. Sales noticed at $72, $77 and $81.

Cows and Calves—Dull. Sales made at $17, $21, $24 $28.50.

Sheep—Last week's prices hardly supported. Sales at $1,12 to $2 for old Sheep—Lambs, $1 a $1,75.

Swine—Old Hogs at 3 to 3¼c.; Shoats at retail, 4 a 5c.

Store Cattle—Dull. Sales not noticed.

STRAFFORD ACADEMY.

The annual meeting of the Trustees of this institution will be held at the Boarding House of said Academy, on Monday, the 18th day of November next, at one o'clock, P. M. A punctual attendance is requested. S. P. MONTGOMERY, *Sec.*
Strafford Centre, Oct. 22, 1844.

Notice.

This may certify that I have given my son, John H. Witham, his time, to act and trade for himself, and shall not pay any debts of his contracting nor claim any of his earnings after this date.
DANIEL L. WITHAM.
Witness—Asa H. Jewett.
Wakefield,

POETRY.

ON THE COLLECTION OF SMALL CONTRIBUTIONS.

The amount of benefit which may be derived from the collection of small contributions from a large number of persons—and who cannot give a penny?—is thus poetically described by a friend.

TO A JUVENILE COLLECTOR OF SMALL SUMS.

Though trifling in your eye
The little mite appear,
Yet to my cheering words
A moment lend your ear.

Look on the mighty deep,
And contemplate the sea;
If 't were not for the DROPS,
Where would its vastness be?

Behold the emerald field,
Where sheep and oxen feed;
If 't were not for the BLADES,
Say, where would be the mead?

The oak its shelter gives,
When flocks from tempests flee;
But if the LEAVES were gone,
Where would the shelter be?

The smooth extended strand,
That checks the roaring deep—
Say, if the GRAINS were gone,
Where would the billows sweep?

Were LITTLE WORDS despis'd,
How would a book appear?
How could the preacher preach,
Or how his hearers hear?

Despise not, then, the PENCE;
They serve to make the pound;
And each may help to spread abroad
The gospel's *joyful sound.*

THE LAND OF LIGHT.

"The Lamb is the light thereof."—Rev. xxi. 23.

That clime is not like this dull clime of ours;
All, all is brightness there;
A sweeter influence breathes around its flowers,
And a far milder air.
No calm below is like that calm above,
No region here is like that realm of love:
Earth's softest Spring ne'er shed so soft a light—
Earth's brightest Summer never shone so bright.

That sky is not like this sad sky of ours,
Tinged with Earth's change and care;
No shadow dims it, and no rain-cloud lowers—
No broken sunshine there!
One everlasting stretch of azure pours
Its stainless splendor o'er those sinless shores;
For there Jehovah shines with heavenly ray—
There Jesus reigns, dispensing endless day.

These dwellers there are not like those of earth—
No mortal stain they bear;
And yet they seem of kindred blood and birth—
Whence and how came they there?
Earth was their native soil—from sin and shame,
Through tribulation they to glory came;
Bond-slaves delivered from sin's crushing load,
Brands plucked from burning by the hand of God.

These robes of theirs are not like those below;
No angel's half so bright!
Whence came that beauty, whence that living glow;
Whence came that radiant white?
Wash'd in the blood of the atoning Lamb,
Fair as the light these robes of theirs became;
And now, all tears wiped off from every eye,
They wander where the freshest pastures lie,
Through all the nightless day of that unfading sky!

INNOCENT EARTHLY PLEASURES.

Few rightly estimate the worth,
Of joys that spring and fade on earth:
They are not weeds we should despise,
They are not fruits of Paradise;
But wild flowers in the pilgrim's way,
That cheer, yet not protract his stay;
Which he dare not too fondly clasp,
Lest they should perish in his grasp;
And yet may view, and wisely love,
As proofs and types of joys above.

COMMUNICATIONS.

For the Morning Star.

Remove not the old Land-marks.

The labors of our forefathers in the gospel we appreciate very highly, and many will rise up and call them blessed. The course which they pursued, we approve of very much, as having been useful to the world, beneficial to the church, and attended with the rich blessings of God. Many measures which they judged it expedient to adopt for the promotion of the cause of Christ, and useful for the church, we have readily complied with. The rules and regulations in church, which they have transmitted to their successors, may require some alterations and amendments, as times and circumstances may change; yet I am not willing to lay them all aside and consider them as useless. After a trial has been made for many years to prove the virtue of a system, and the means have ever accomplished the desired object, why should any one complain? How can any one be unfavorable toward those measures which have ever been beneficial, and productive of much good in the church? What better substitute can be recommended for the regulation of churches, the manner to proceed with offending members, than the Scriptures of divine truth? Does it not appear like removing the old corner-bounds, while we are unwilling to be subject to church government, and represent it to others as being non-essential, and do all that lies within our power to abrogate it? If other preachers should be called to occupy the stations of the fathers where church discipline has been observed, how can they begin to decry those measures as the invention of men, injurious to souls, destructive to the church, and dishonoring to God? For one, I believe in order, for where there is no order there is discord and confusion. My aim has ever been to let the old land-marks stand, and not remove the stake or stone which my older brethren have placed to designate the spot. Let me not be understood that I consider my fathers to be infallible, for they were but men; nor that their measures are unalterable, and cannot be improved; by no means. But shall we represent those measures as being repugnant to the spirit of the gospel, and lend our influence to have them done away, when we have no substitute?

M. C. HENDERSON.

For the Morning Star.

Universal Benevolence.

Brother Burr:—This subject has long occupied my mind. I have long been grieved that we see so little of the fruits of this principle in the "trees of righteousness," the people of God, if they may be so called, of the present gospel day. God has promised seed-time and harvest—he has given us fruitful seasons, filling our hearts with gladness. He has "rained righteousness" upon us in a wonderful manner within a few years past, but how stinted are our oblations, our sheaves and first fruits in return! God is love. Men are selfishness itself without his Spirit; and with it few are truly benevolent. While we view the millions of perishing heathen, the people that now sit in darkness, without the Bible, without the knowledge of the true God, and the aid of a Christian community—we hear the pressing Macedonian cry, "Come over and help us." If we neglect this call, we shall hear their cry at the last great day—they will rise up at the day of judgment and condemn us.

Benevolence is written upon every thing which the great Benefactor has made. It is engraved upon every thing but the diamond heart of man. Who can look upon nature, and not feel that its Author is as good as great. What beautiful harmony pervades all his works! How admirably has he consulted the best good of all his creatures. He consulted the best good of man when he devised the plan of his redemption. He gave his Son, his only Son, to die, to save us from eternal death. What would have been our condition, if the Prince of Life had refused to suffer? But not so, he freely gave his life for such sinful worms. And shall we who live in the blaze of gospel light, with the richest of Heaven's blessings continually showered down upon us, withhold them from the perishing heathen world? Christ died for them, but his death will avail them nothing without our aid. Shall his precious blood be shed in vain? No: "freely we have received; freely let us give." Let us cast our bread upon the waters—we shall find it after many days. Let us work while the day lasts, for the night of death soon comes. In the grave, there is no work, nor device, nor knowledge.

M. S. MORRILL.

Randolph, Mass. Oct. 14.

MISCELLANY.

The Close of Life.

Mrs. Page was not a stranger to those scenes which have caused this world to be characterized as a "vale of tears." But they brought her into a nearer union and communion with God, the source of everlasting consolation, than she could otherwise have known, so that she cherished the memory of her trials as precious.

But this only accords with the experience of all the people of God, from the beginning. We see it in the histories of many in Scripture, some being chosen even in the furnace of affliction. It was when Jacob was in the midst of his greatest troubles, that he had the most surprising manifestations of the divine presence. It was then that he saw the angels of God ascending and descending in their glittering robes.

But with regard to any or all trials which the subject of this memoir met with, either in her religious course, or otherwise, it is to be recorded to the praise of God, that she did not serve a hard Master. She had a serenity and cheerfulness, an almost uninterrupted peace and happiness of mind, which seemed to arise from a living and ever-present apprehension that a God of infinite power and goodness was always near her.

The state of her mind was plainly discernible in her appearance. There was a saintly expression of countenance indicative of feelings at once animated and serene. Her seriousness was rendered attractive by a radiation of benevolence, which could not escape observation, and was often remarked upon. She was an eminent example of the truth of the saying, that there is more joy in *loving* than in *being loved*. To such a state of mind, that peace which passeth all understanding is indissolubly joined. It is doubtless that temper of spirit which will form the line of separation between the happy and the miserable to all eternity. For thirty years she had not a doubt of her salvation. Nor was this confidence unwarranted. In a long and intimate acquaintance, the writer never heard her speak an idle word, and he could say of her what Bishop Burnett said of Archbishop Leighton, that for years together, he never saw her in any temper in which she would not be willing to be found at death.

Far be it from me to ascribe perfection to her character. Were I to attempt it, as Fuller said of Wickliffe, that glorious saint would sooner chide, than thank me. She had infirmities, but they were not numerous. She had faults, but they were not great. The consciousness of infirmities would sometimes affect her to tears, especially under the apprehension that her example might be injurious to others.

But it was pleasing to see how all things worked together for her advancement in the divine life, and that in no point did the Lord suffer his faithfulness toward her to fail. The same love which called her in the beginning and made her a vessel of mercy, continued with her to the end.

Indications were at length discoverable, that she had finished the work God had given her to do on earth, and as her bodily strength failed, her soul seemed borne upon the wings of devout affection above all worldly things. Her heavenly discourses spread comfort and instruction around, and left an imperishable impression upon the minds of those who had the privilege of being with her.

The following appear to have been the last papers which she wrote.

"So far from its being a gloomy thing to make a will, how delightful to be able in health and the full possession of reason, to offer to God for the promotion of his kingdom whatever he has entrusted to our stewardship, and how sweet the prospect of his endowing us with better treasures wherewith to glorify him in future worlds!"

"My God, look upon me, and keep in my soul the constant conviction that I have a warfare to accomplish,—that I am in a body of sin and death, and surrounded by principalities and powers of darkness, and that whenever I find my heart forgetting Thee, even from disorder of body, much more from alienation of mind, I must cry mightily, and flee to Thee, for safety, and cease not till I find Thee, my soul's chief treasure."

"When I meditate on the love thou hast manifested to thy creature, man, my soul pauses in overwhelming wonder, and remains in silence, and the stillness of conscious inability to explore the vast work of creating and redeeming love. In view of them, my soul waits on Thee now at this midnight hour in joyful adoration, with hope grounded on thy word of promise.

"O! love undeserved, redemption bought and bestowed on me by a price unknown even in heaven. Angels desire to look into the mystery of the Creator stooping to a union with his creature, and suffering the penalty in his stead. This wondrous fact remains to be unfolded throughout eternity, in the ever opening volume of further regulations of the Deity to the redeemed of the Lamb. This will be the joy of heaven. Those who have entered there have begun their song. O! that by faith we could hear and join them. A little longer, and O, my soul, the scene will be full before thee also. The partition wall is not to hold out long now."

"For the last week, too sick to read or work.—O, my Father, my soul is laid at thy feet, where I cry to thee, and show each want thy Spirit has made me sensible of, in myself and each dear object of my soul's affections."

"O glorious day, for which the Almighty Maker formed me, when delivered from this body of sin, I shall serve my God in perfect peace."

"*Let not your hearts be troubled, ye believe in God, believe also in me.*"

"*Believe on the Lord Jesus Christ, and thou shalt be saved.*"

"I *do* believe and I *am* saved. Believe with all thy heart unto salvation. I do believe with all my heart and I feel that it is salvation. From whence have I received this? From the source whence I received my being. How glorious to know my Creator! What want I more? On no delegated power do I lean. It is my Maker's own marvellous infinite power that is my dependence. O Spirit of God, good and gracious hast thou been to me! How many days and nights, how many years of trouble and sorrow hast thou led me through and made all trials good by bringing me to see myself and my Savior. O intricate ways of Providence, how they unfold toward the last, now in the evening of my earthly journey, near night;—approaching my Father's house too gloriously illuminated to receive me."

The time of her departure was now at hand. A cold, contracted on a visit to a brother who was on his death bed, was the visible cause of her more rapid decline, which terminated on the 28th of March, 1838. During her last illness she had not a moment's unhappiness on any subject. There was no work upon which she had set her heart that she had not accomplished and completed. Her soul was filled with the peace of God which passeth all understanding.

It was reflected from her countenance and manifested in all her conversation. As the sun seems larger at its setting, so in the example of this dying saint, grace seemed more illustrious at the conclusion of the work. The God whom she had so faithfully served kept back the king of terrors with so strong an arm that she never saw him. But she was not ignorant that her end was nigh. And as it is pleasing to know what thoughts have filled the souls of saints in their last moments some of hers are here given.

"Pardon, constant pardon—I have never had any thing else to depend upon. I am a pardoned and redeemed sinner."

There was no complaint or the least sign of impatience, though on one occasion, she said, "I was tempted to complain within, but I looked to the Lord, and he heard me and delivered me." She desired no obituary notice to be written or mention to be made of what she had done by partial friends, and the writer trusts that it is not to honor *her*, that he departs from one of the last requests of her humility, but her Lord and Master, whom she now sees and worships, &c.

She did not converse much, appearing to be mostly occupied in deep and pleasing thought.

On one occasion apparently filled with gratitude for the happy state she was in, she said, "When my Savior died, his Father's countenance was hidden from him, but it is not hidden from me, it shines upon me constantly—I have sweet and heavenly visions as I lie upon this bed."

At another time not long before her death, appearing to be engaged in meditation, she said, "This is a lovely hour," but did not tell the subject of her thoughts, and a little while after with a singular radiance upon her countenance, & an emphasis, so peculiar as not to be described in words—"My whole heart and soul seem rising to heaven in the sweetest manner."—Yet all was serene.

At about the hour of midnight and near the time when the mortal strife in her dissolving frame was greatest, a cloud arose attended with heavy thunder and the most vivid flashes of lightning, and created in those around her bed the usual impressions of alarm. A tree near the house was torn in pieces by a stroke, which also broke the glass in the room opening into her chamber. With an animated countenance she said, pointing to the windows thro' which she saw the fields illuminated by the electric fluid. "How glorious, how beautiful is this to me—see—this is the power of my God."

As the storm gradually subsided without, and the voice of God in the thunder was heard more remote, so that of his servant as if in harmony with the scene grew less distinct, and we gathered around to hear its last accents. But ere we were aware, she had receded so far into the valley of the shadow of death, that her voice could no longer be heard by us. With a smile of peace upon her countenance, and in a most affectionate manner, she held her hand, already cold, upon the faces of kneeling friends who were nearest to her, then gathering her arms into the bed she fell into a sweet sleep, which continued but a short time before her breath could be heard no longer, and all was still.

A solemn silence ensued which none were disposed to break. We lingered unwilling to interrupt the frame in which she left us, or to leave the spot whence she departed, and where last we heard her voice, as the disciples would fain have continued in the place where they heard the voices of Moses and Elias.

Oh death, where is thy sting! A feeble, fearful female encountered all thy terrors, without so much as an apprehension of evil. It did not seem so much like a death as like a translation. The body is indeed consigned to earth, to wait in darkness and silence for the resurrection; but the soul lives and triumphs and rejoices in open visions of God and of Christ.

And so as to the departure of this eminent servant of God, we have endeavored to meet the reasonable curiosity of a reader who delights to dwell on that which grace has effected for those who have died in the Lord. Faith strengthened by example overcomes that fear which hath torment and expects the victory.

When the news of Mrs. Page's death reached the Colony, a number of those whom she had emancipated from slavery joined in a letter expressive of their sorrow for the event—of their sense of the debt of gratitude which they owed her, and of the affection which they bore to her memory. Numerous testimonies were borne to the lustre which her character had shed upon the gospel profession.

The following is retained from an article written by the secretary of the institution to which she devoted so large a portion of her energies. It was published in the Christian Statesman, shortly after her death.

"From the time when this most excellent woman regarded herself as the disciple of Christ, her life was a beautiful and impressive example of the purest and most sublime virtues of Christianity. Her humility was profound—her zeal intense—her love to the Savior and his cause surpassing all other affections—her charity as large as the wants and miseries of our nature. Her religious sentiments seemed blended with all her thoughts & feelings, & inwrought into the very frame & constitution of her being. For her to live was Christ; all other objects were subordinated to the advancement of his cause. Compared with his favor she counted all things but loss. Her service was not a service of fear, but of confidence—of gratitude—of love. Her trust in Providence was more remarkable. In the darkest seasons and events there was light in her dwelling. She never doubted the active presence of a power which, although invisible, controls all things.

"Self-denial and disinterestedness were among the most deeply marked traits of her character. Forgetful of herself, she daily conferred benefits on others. To do good was her employment and delight; and in her experience she realized the truth of our Savior's words, 'It is more blessed to give than to receive.' No human being was too ignorant—too obscure—or too wretched to be noticed and relieved by her. Her tender compassion for the weak and helpless, was a striking feature in her benevolence. Like the great Pascal, she could say 'I love the poor,' and add, as she did, among other reasons besides their own trials and sufferings, 'because Jesus Christ loved them.'

"Of the number of her good deeds, her blessed words, her prayers, her plans of extensive usefulness, a volume might and we trust will be written.

The Plain Preachers of America.

The following are extracts from the interesting work by Rev. Robert Baird, first published in Europe, and entitled, 'Religion in America.'

The clergy of certain denominations, who have not passed through a collegiate course, are often spoken of, but very unjustly, as 'uneducated,' 'unlearned,' 'illiterate,' and so forth. Very many such have, by great application, made most respectable attainments. Some have acquired a considerable knowledge of Latin and Greek classics, and a far greater number have, by the diligent perusal of valuable works in English, stored their minds with a large amount of sound learning, which they use with much effect in preaching. Nor is this surprising. A man may acquire an immense fund of knowledge through the sole medium of the English tongue. Benjamin Franklin knew nothing of the ancient languages, and not much of the modern beyond his mother tongue & French; yet few men of his day were better informed, or wrote their mother tongue with equal purity. So, also, with Washington. And whoever used the English language with greater propriety and effect than Bunyan: or where in that language shall we find a sounder or abler theological writer than Andrew Fuller! Yet neither Bunyan nor Fuller was ever at College.

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Some of the tourists from abroad who have visited the United States, have affected to despise our 'uneducated' and 'ignorant' ministers, and have thought what they call 'ranting' of such men, a fit subject of diversion for themselves and their readers. Such authors know little of the real worth and valuable labors of these humble, and, in comparison with those who have studied at colleges and universities, unlettered men. Their plain preaching, in fact, is often far more likely to benefit their usual hearers, than would be that of a learned doctor of divinity issuing from some great university. Their language, though not always refined, is intelligible to those to whom it is addressed. Their illustrations may not be classical, but they will probably be drawn either from the Bible or from the scenes amid which their hearers move, and the events with which they are familiar; nor would the critical knowledge of a Parson, or the vast learning of a Parr, be likely to make them more successful in their work. I have often heard most solemn and edifying discourses from such men. I have met with them in all parts of the United States; and though some, doubtless, bring discredit upon the ministry by their ignorance, their eccentricities, or their incapacity, and do more harm than good to the cause of religion, yet, taken as a whole, they are a great blessing to the country. An European who should denounce the United States as uncivilized, and the inhabitants as wretched, because he does not find the luxuries and refinements of London and Paris, would display no more ignorance of the world, nor a greater want of common sense, than were he to despise the plain preaching of a man who enters the pulpit with a mind replete with scriptural knowledge, obtained by frequent perusal of the Bible, and the assistance of valuable commentaries, besides being generally well informed, and with a heart full of love to God and concern for men's souls, even although he may never have frequented the groves of an academy, or studied the nicer graces of oratory. To the labors of such men, more than 20,000 neighborhoods in the United States are indebted for their general good order, tranquility and happiness, as well as for the humble but sincere piety that reigns in many a heart, and around many a fireside. To them the country owes much of its conservative character, for no men have inculcated more effectively those doctrines which promote obedience to law, respect for magistracy, and the maintainance of civil government; and never more than within the last year or two, during which they have had to resist the anarchial principles of self-styled reformers, both religious and political.

God Saw Him.

How much of crime and ruin of character and prospects would be avoided, if the eye of the all seeing God was realized and felt with restraining power in time of temptation. Men shun the light of day, and the presence of their fellow-beings, when they are about to do that which conscience tells them is wrong, and ruinous to their character and their souls. But they forget, or they do not realize that an eye is upon them from which no darkness can hide. The following fact illustrates this point:—*(N. Y. Evan.)*

A genteelly dressed young man went into the house of Dr. White, of Buffalo, under some pretence, and stole a watch and pencil. A few days afterwards, however, the same gentleman called again with the same inquiry, and was immediately recognized by the servant, who informed Dr. White of the fact. The doctor went to the door, and with perfect sang froid charged the theft upon him—telling him that as he was seen to take the articles, it would be useless for him to deny it—and that as he appeared to be a respectable young man, and he did not wish to ruin him by exposure, if he would return the watch and pencil, he would let the matter drop. The culprit confessed the theft and promised restitution, which was made on the doctor's accompanying him to his place of residence. On giving up the articles, he wished to know who saw him take them, when he was told by the Doctor, that the eye of God, who sees every thing, was upon him.

The Journey of Eternity.

It is a solemn thing to be always journeying, without a moment's cessation or rest, and at the same time to be moving on with great rapidity from our point of departure, without ever lessening, in the least, the distance between us and our point of destination. This is the journey of eternity. There is great rapidity in the revolution of the wheels of duration. Onward we are rolled with the most eager velocity. Each revolution tells with solemn interest upon the future before, without in the least lessening the distance in prospect. There are but two roads across the "undiscovered country" to which we must soon take our departure. On the one or the other of these, we must journey through the endless cycles before us. On the one, 'our sun does not go down, neither does our moon withdraw itself. God is our everlasting light, and the days of our mourning are ended,' always in the focal centre of infinite light and love, with that blissful centre perpetually changing, only to enlarge our sphere of vision, and to increase our bliss. On the other, we endlessly journey on 'through the land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.' And now, reader, we are shaping our course for this journey. As our course is across the track of time, such to us, will be the journey of eternity.

"Jesus, vouchsafe a pitying ray,
Be thou my guide, be thou my way
To glorious happiness.
Ah, write thy pardon on my heart,
And whensoe'er I hence depart,
Let me depart in peace."

Oberlin Evan.

THE FALLING LEAF. Falling leaf! thou reminds me of my own mortality. A few months since thou camest forth fresh and bright. But the frosts came, and thou hast fallen. So I must fade and die. A few more years and the frosts of death will touch my form, and I shall fall like thee to the earth, and my body mingle with the dust.

Fallen leaf! I will learn a lesson from thee, and remember that my time is short, and passing away. May I so improve the remaining years of life, that when the pale messenger comes, like thee I may gladly loose my hold on life, and sink away without regret in anticipation of a more glorious state of existence.

PUSEYISM.—In a village near London, the coffin of a child was lately opened for the purpose of baptizing the lifeless truant; and a small bowl of "holy water" was placed within the coffin, into which a finger of the corpse was put and left, and then, the coffin closed up and buried. This monkish ceremony was performed by one called a Protestant clergyman!—*Bos. Record.*

RELIGION.—Hold fast therefore by this sheet anchor of happiness—religion. You will often want it in the times of most danger, the storms and tempests of life. Cherish true religion as precisely as you will fly with abhorrence and contempt superstition and enthusiasm. The first is the perfection and glory of the human nature; the two last the deprivation and disgrace of it. Remember the essence of religion is a heart void of offence toward God and toward man: not subtile, speculative opinions, but an active vital principle of faith.—*Earl of Chatham.*

Always Recommend the Sabbath School.

"I'm going to the Sabbath school now—I'm going to the Sabbath school!" joyfully exclaimed a little fellow, to whom I gave a small present, accompanied with a few recommendatory remarks in relation to the Sabbath school. His little eyes brightened, and his countenance bespoke the purpose of his heart, as he uttered these words. May not teachers often recommend the Sabbath school to those poor children with whom they daily accidentally meet; and in this way be of lasting benefit to some young immortals, who otherwise might be suffered to grow up in ignorance and sin? A teacher should be ready, at all times, and in every place, to recommend this humble institution, and invite the wandering lambs to this precious fold, into which, if they enter, it may prove to their souls the entrance of eternal blessedness. Never suffer an opportunity to pass by, if there is the least expectation of doing good: for there are other duties devolving upon a Sabbath school teacher besides those which he owes to his own class; he must labor to build up the whole school, and enlarge the number of scholars: and how can he better perform this duty than by inviting from the highways and hedges all those with whom he daily meets, to come and learn the way of life everlasting?—*Sabbath School Instructor.*

OBITUARIES.

In this town, on the 30th ult., Bro. JOHN JOHNSON, aged 38 years and 10 months. The deceased was born in North Berwick, Me., Dec. 27, 1806. Six years ago, while residing in Corinna, Me., he made a profession of religion, and subsequently united with the Corinna and Exeter Freewill Baptist church. Four years ago last June, he removed to this place, and soon after became connected with the Central St. F. W. Baptist church, of which he continued an exemplary, active, and useful member until his mortal life was closed by death.—Bro. Johnson, at the time of his death, was Clerk and Treasurer of our Society, which offices he had filled some two years with honor to himself and profit to the Society. He was a man of few words in public; but for honesty, sobriety, and the daily exhibition of the true principles of the Christian religion, he had few superiors. This had secured him the respect not only of Christians, but of the community generally.—There are few men among us whose loss would be more extensively felt, or more sincerely lamented. His sickness was typhus fever, and continued but for a few days. He was destitute of his senses the most of the time after he was attacked by this virulent disease.—Once during his sickness he was observed to be in prayer. Shortly before he expired, he asked his wife to bring his children to his bedside, which having been done, he took them successively by the hand, pressed them, and looked up at his weeping companion, and said, "Poor little children!" Before he died, he said he was willing to go, committing himself into the hands of a merciful God. He has left a wife and four young children, in indigent circumstances, to mourn and feel his loss. The church to which he belonged, have lost one of their best members, and the community acknowledge that a good man has fallen. His funeral was attended on the 2d inst. in the Central St. Freewill Baptist meeting house by a large concourse of Christians and citizens, who were appropriately addressed by Elder Horace Webber, of Great Falls, and Elder Jacob Stevens, the preacher of the Methodist Society in Dover. The corpse was followed to the grave by a numerous procession.

W. B.

Died in New Market, 12th inst., Mrs. SARAH J. FOLSOM, in the 60th year of her age. The night previous to her death, she was rather ill, and took a quieting powder before going to sleep; but in the morning she was found dead in her bed. She had been a member of the church of Christ several years, and adorned her profession with a godly life and holy conversation. She was firm in the doctrines of Christianity and attached to the denomination to which she belonged; but she claimed all the followers of Christ as her brethren and sisters, and was so kind, affectionate, and liberal in her feelings, that all seemed to acknowledge the relationship. She bore the death of her first husband, Dea. E. Doe, with Christian fortitude, and such has been her faith and life, that we doubt not, the great loss of her surviving husband, children, brothers and sisters is her eternal gain.

COM.

Departed this life in Lisbon, Me., Sept. 10th, ABNER EATON, aged 55 years, after a short illness of about four days. Brother E. embraced religion about seventeen years ago, and was baptized by Elder Geo. Lamb. In his last sickness, he suffered much, yet he bore all with Christian patience, and died in the triumphs of faith, having his reason to the last moment.

Also, his wife, HANNAH EATON, departed this life Oct. 8th. Sister Eaton was a disciple of Jesus about thirty-five years, and was called to pass through many severe trials, but by her undeviating Christian course manifested to the world that she was seeking a city which hath foundations, whose builder and maker is God. She was taken sick soon after the death of her husband, and during her sickness was deprived of her reason. The subjects of this notice were the parents of nine children, seven of whom survive to mourn their loss. May the Lord sanctify this mysterious dispensation to their present and eternal good. Remarks at their funerals by the writer.

N. BARD.

Died in Norwich, Vt., 1st inst. of typhoid fever, sister HULDAH, wife of Mr. William Rogers, in the 69th year of her age. Sister Rogers had been a professor of religion for a number of years, and was baptized by Eld. H. N. Plumb some 12 years since. Sister Rogers was often in bondage by reason of doubts, and in view of her own unworthiness; but was esteemed a Christian by all who knew her. In her last moments she seemed to gain complete victory over all her doubts, took her leave of her friends, and said it was easy dying, and fell asleep in the arms of Jesus. She has left an aged companion, three children, with grand children and other relatives, to mourn their loss. The funeral was attended on the third inst., when some remarks were made by the writer.

ELI CLARK.

Died in Norwich, 4th inst., TYLER, son of Joseph and Betsey Rogers, aged 18 years and 10 months. The subject of this notice, like many others, had neglected the subject of religion; but when he saw death approaching, though deprived of reason except at intervals, he wished Christians to pray for him, and was heard to pray for himself; but said it was a poor place to get religion. He was heard to say but a word or two after crying to the Savior of sinners to have mercy on his soul. That this may be a warning to others to prepare in time for eternity is the prayer of the writer.

E. C.

Also, in Norwich, 5th inst., BETSEY A., daughter of Joseph and Betsey Rogers, aged 15 years on the day of her death. Betsey A. had been a thoughtful youth, and it is thought experienced religion in the autumn of last year, but did not openly confess Christ, and consequently lived without enjoyment. But when thrown upon a bed of death she sought and found the sinner's Friend, and was heard to shout for joy. She remained very happy for a few hours, conversed what she could with her friends, and faithfully warned a sister older than herself, not to do as she had done in neglecting the great concerns of the soul. She said she wished every body was as happy as herself, and endeavored to praise the Lord aloud. As 'glory to God' died away upon her lips, she fell asleep. Thus, in the short space of five days, our brother and sister Rogers are bereft of their mother, one son, and a daughter.—All these deaths took place in one house. The funeral of the young man and woman took place on Sabbath, 6th inst., when a large, solemn, and weeping audience listened to some remarks made by the writer from Isa. 56:5; after which the remains of those youths were lodged in one grave. Parents, brothers and sisters mourn their loss.

E. C.

Thetford, Vt., Oct. 7.

Died in Starksborough, Vt., Sept. 2, of typhus fever, Mr. JONATHAN BROWN, aged fifty-three years. He left a wife and five children to mourn their loss. At his funeral a discourse by Eld. N. W. Bixby.

O. DIKE.

Died in Starksborough, Vt., Oct. 2d., brother MOSES BROWN, aged 28 years and six months, eldest son of Jonathan Brown. Brother Brown was baptized by the writer, in company with eight others, four years ago last March; joined the F. W. Baptist church in S., and remained a worthy member until his death. His disease was typhoid fever. He was sick but one week. He suffered much, but he endured it with Christian patience and fortitude, feeling that all was well. This was truly an afflictive secne to his affectionate and kind mother, who but one month before buried her companion, and now to part with her eldest son, on whom she depended much to comfort her in the decline of life, was almost too much for her. But this was not all her affliction. She had another son sick with the fever, but his soul was happy, and he felt to praise the Lord in the midst of afflictions. Sister B. appeared very much resigned, and said to me, that she felt the Lord to be precious to her soul, and a strong hold in the day of trouble. The funeral of the deceased was attended on the third, and a discourse was given by the writer.

O. D.

Died in Huntington, Vt., Sept. 23d, CHARLES, son of Alenzo and Minerva Holley, aged six months. Little Charles, an only child, was taken from his weeping parents in an unexpected hour. He was sick but about two days. But while his parents mourn the loss of their lovely babe, they have for their consolation, that he who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," has taken him to himself in a land, the inhabitants of which shall never say, "I am sick." A discourse was given at his funeral by the writer.

O. D.

Died in Danbury, N. H. Oct. 20th, 1843, widow MARY FLANDERS, aged 87 years, 6 months, and 2 days, after a distressing sickness of about 5 months. She fell asleep, as we trust, in the arms of her blessed Savior, in whom she had trusted for about 58 years. Tho' she had deep waters of affliction to pass through, she lived a life of piety. She was baptized Sept. 4, 1811, by Elder Ebenezer Chase, and united with the F. W. Baptist church in Andover, N. H. She remained in that church about 7 years, or until the church was disorganized. Soon after, she united with the 2d F. W. Baptist church in Wilmot, in which she remained until her death a worthy member. She was an industrious woman, and a way-mark to glory. In her last sickness, she gave her son Timothy a special charge to be faithful and pray for and warn poor sinners to come to Jesus. She also warned all that came to see her.—About a week before she died, she prayed for the most part of the time for two hours for her children and neighbors. Indeed about all her breath was prayer and praise. The subject of this notice was the mother of 14 children, all but one of whom lived over 21 years; but all died but three before the mother. Her son with whom she lived was Eld. Timothy Flanders. About three months before her death, she selected the text and hymns for her funeral. Our loss is greatly felt. Job 14:14, "If a man die," &c. Sermon on the occasion by Eld. C. H. Richardson.

T. FLANDERS.

Died in Brookfield, August 24, 1844, widow BESTY S. CHAMBERLAIN, aged 30. Sister Chamberlain obtained a hope in Christ when about 15 years of age, was baptized by Elder S. Burbank, and united with the F. B church in Brookfield. Subsequently she was united in marriage to Capt. William B. Chamberlain, a member of the same church. Surrounded by a pleasant circle of friends, by whom they were loved and respected, their prospects for happiness and usefulness were bright and cheering. But how true it is that we live in a world of affliction and sorrow, where the strongest ties are rent asunder by the ruthless hand of death. Little more than two years since, her companion was taken from her society, and she, with two lovely children, left in this wilderness of wo, to mourn his loss. But her affliction was no doubt sanctified to her good, and led her nearer to Christ. Her last sickness, which was long and distressing, she bore with patience and resignation; and her mind, especially towards the last of her sickness, was clear, and the prospect of heaven bright. Thus our departed sister soon followed her companion to the spirit world, where separation will no more take place; but the saints shall praise God forever with fullness of joy. A discourse was delivered at the funeral by Elder J. Spinney, founded on Rev. 14:13. May the Lord sanctify this dispensation of his providence to the good of surviving friends.

COM.

Died in Acton, Oct. 4, 1844, sister MARY TIBBETS, wife of Daniel Tibbets, aged 34. The subject of this notice indulged a hope in Christ a number of years since, and united with the F. B. church at the Great Falls. During her residence in that place, she enjoyed her mind, and labored to live in the enjoyment of religion. When she left the Falls she received a letter of dismission and recommendation to the church in Acton. But for some cause she neglected to unite with the church, and began to sink in her mind. Thus for a number of years she lived in a cold, backslidden state, until sickness began to prey upon her. During her sickness, which was a lingering consumption, she was aroused to a sense of her situation, and began to return to the Lord by prayer and confesssion. After a while light began to break into her mind, and the joys of God's salvation were restored unto her. As she drew near to death, her joy seemed to increase, until she left the world in triumphs of faith, without a struggle or a groan. She regretted much that she had not lived more devoted to the Lord since she professed religion, and exhorted her friends to live to the Lord. A discourse was delivered on the occasion by J. Spinney from Heb. 4:9. May the Lord sanctify this dispensation to the good of surviving friends.

COM.

Departed this life at her residence in the town of Newton, Calhoun Co. Mich. July 14th, JULIA ANN THOMAS. The deceased embraced the Savior in the spring of 1839, and became attached to the M. E. church, of which she remained a member until her death. It is with sorrow that I sit down to inform the numerous friends of my departed companion of her final departure. Another in the morning of her days is called away. Scarcely had she arrived to the age of 23 years before she was summoned away by death. Although parents mourn the loss of a dutiful child, a husband an affectionate wife, brothers and sisters a kind associate, one daughter and son a tender mother, they mourn not as those who have no hope. We have reason to believe that she is now in glory. "Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors; and their works do follow them." A discourse was delivered upon the funeral occasion by Eld. G. Cook from 2 Kings, 20:1, "Set thy house in order for thou shalt die and not live."

NELSON THOMAS.

Died in Danville, Oct. 2d, Br. JOSEPH BRADLEY, in the 83d year of his age, after a very short illness. He has left a widow, three sons, and other relatives to mourn their loss. But they can say with propriety that their loss is his gain. May it be a warning to them, and the church in this place, of which he was a worthy member, to be also ready. Sermon by the writer from Rev. 14:13, "Blessed are the dead," &c.

JOHN G. TUTTLE.

Died in Meredith, Aug. 10, 1844, sister LOUISA CROCKETT, daughter of Joshua and Judith Crockett, aged 20 years and one month. She professed religion some more than six years since, and, during a protracted sickness, while consumption was blasting all the prospects of life, she found religion to be her only support, and died, we hope, with the faith and evidences of a christian. She has left many friends who will soon be called to meet her in eternity. May God prepare them for the solemn change. Funeral attended by the writer, and some remarks made from Job 3:17. May the truth be impressed upon our minds that there is no time to be lost.

S. J. PITMAN.

Two or three days before the close of Conference, Bro. Burlingame, who was a member from R. I. and Mass. Y. M., received a letter, stating that his little son was dangerously ill. He immediately returned home, but it appears, from the following letter, that he did not arrive there till after the spirit of his beloved boy had departed.

WATERFORD, Oct. 14, 1844.

Dear Brother Burr:—My feelings as I left Conference and during my journey home were those of much anxiety and grief. Yes, even now sorrow doth fill my heart. Our little Stephen W. is no more. He died on the 7th inst. at about nine o'clock in the morning, in the ninth year of his age. He was somewhat ill of a cold when I left for Conference, but little did I then think I should never hear his voice again, or receive his affectionate kiss. Could I have been with him in this trial, it would have been a satisfaction to me, and him, (no doubt,) as well as to his bereaved mother. But the Lord has done it, "and blessed is his name." His sickness was of the croop kind, the distressing influence of which he withstood for more than a week. I arrived home the next day after his death, anxious to sympathize with my family, though a sufferer myself. He bore his sickness with lamb-like patience, prayed, and desired his mother to sing the hymn—

"Together let us sweetly live,
I am bound for the land of Canaan;
Together let us sweetly die,
I am bound for the land of Canaan."

Having kissed his mother, little sister, and others, he died like one going to sleep, and I trust rests in Jesus. The kind feelings manifested by some of the members of Conference as I left, I shall never forget, especially those of Br. Brown, who accompanied me several miles for the cars. May the Lord reward you all in "that great day." Br. M. Cheney attended the funeral on the 10th inst. and the words of truth from his lips were timely and comforting. Your brother in tribulation.

M. W. BURLINGAME.

From dear little Stephen how hard 'tis to part,
The want of his presence, has broken my heart,
I think of the garden, the study and grove,
His books and his flowers, his bed and his clothes.

He is gone, he is gone, the last struggle is o'er,
The voice of our loved one shall greet us no more,
His purified spirit has taken its flight,
To mansions of bliss in the regions of light.

Dear Stephen has left us to join the blest throng,
Who unite in ascribing all praise to the Son,
His voice though by us is not heard any more,
Is singing sweet anthems on Canaan's fair shore.

Dearest one, thou hast left us, thy sufferings are o'er,
Temptations nor trials will beset thee no more,
We would not recall thee, nor wish thee again,
In this troublesome world of sorrow and pain.

Thou art gone but not lost, we shall meet thee again,
If faithful to Jesus we ever remain.
Adieu, till we meet thee in mansions

THE MORNING STAR.

$1,50 A YEAR, IN ADVANCE.] PUBLISHED BY THE TRUSTEES OF THE FREEWILL BAPTIST CONNECTION.....AND EDITED UNDER THEIR DIRECTION. [WILLIAM BURR, AGENT.

VOL. XIX. DOVER, PORTLAND, & BOSTON, NOV. 6, 1844. NO. 29.

OFFICE OF THE STAR

In the F. W. Baptist Building, Washington St., (near the Town Hall,) Dover.

☞ All communications and business letters sent by mail and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense,*) should be directed to WILLIAM BURR, DOVER, N. H.

AGENTS IN PORTLAND,

C. F. GARLAND, (near the P. O) and A. K. MOULTON.

AGENT IN BOSTON,

P. CONANT, Transcript Office. 10 & 12 Exchange St.

TERMS.

The STAR is published every Wednesday on the following terms:—

For one year, if paid in advance, $1,50
" " " if paid within the year, 1.75
" " " if not paid till after the close of the year, 2,00

MORNING STAR.

For the Morning Star.

Freewill Baptist Home Mission Society.

The Freewill Baptist Home Mission Society met at Plainfield, N. Y., Oct. 5, according to adjournment.

In the absence of the President and Recording Secretary, Eld. Waterman was chosen chairman, and I. D. Stewart, clerk pro tem.

Prayer by Eld. Hutchins.

The Treasurer, Wm. Burr, being called upon, reported as follows:

Report of the Treasurer of the Freewill Baptist Home Mission Society at the annual meeting of said Society, held by adjournment at Plainfield, N. Y. Oct. 5, 1844.

Receipts

From Oct. 13, 1843, to Sept. 25, 1844,	448,26

Expenditures.

Paid balance due the Treasurer last year,	23
" part of fare to Roxbury to see about selling Gore Estate,	1,27
" D. W. Fowler for folding and stitching Reports for 1842,	2,88
" P. Staples for doing business with Mrs. Atkins for the Society,	1,00
" for printing blanks, and paper for the same,	2,83
" for recording Policy of Insurance of Gore place,	50
" " " " Bisby Estate,	50
" for making and recording deeds of Gore place and freehold lease,	2,62½
" for recording mortgage of T. Bisbee,	37½
" fare to Roxbury and back to attend to business of the Gore Estate,	4,75
" for doing business there,	3,00
" Eld. J. Woodman for money paid for traveling expenses to supply the station in Boston with preaching,	8,12
" E. Noyes' traveling expenses to Boston to preach,	4,00
" G. P. Ramsey for supplying Bro. Dunn's place for him to go to Boston to preach,	2,00
" John Chaney for traveling expenses going to Boston to preach,	4,50
" R. M. Carey for missionary services in Wisconsin,	61,00
" part of fare to Roxbury to see about papers of Gore Estate, &c.,	2,25
" John Lord for missionary services in the Eastern country,	50,00
" R. Stinson, " "	10,00
" D. W. Fowler for folding and stitching Reports for 1843,	3,50
" traveling expenses of Ex. Com. &c.	14,82
" C. M. Sewall missionary in Illinois,	77,05
" John Stevens for expenses on a Missionary tour to Nova Scotia,	30,00
" S. L. Julian missionary to Illinois,	92,58
" A. C. Andrus Miss. " "	123,36½
" S. Curtis Cor. Sec. for traveling expenses,	10,48
" " " for cash paid for postage,	9,74
" " " for services in preparing last Report and writing 27 letters for the Society,	8,35
" G. Garland traveling expenses &c. to preach in Boston,	5,00
" A. R. Bradbury for preaching in Boston,	25,00
" Peter Folsom for preaching in Boston,	42,55
" E. Noyes for preaching in Boston,	200,00
" Postage	5,88
	$809,14
Balance due the Treasurer	360,88

The Society is indebted as follows:—

To the Treasurer as above,	360,88
" S. L. Julian, to July 31, 1844, the time his labors under the support of the Society ceased,	58,76
To C. M. Sewall, to Sept. 27, 1844,	83,27
" A. C. Andrus, to Oct. 1, 1844,	74,48
" R. Cary for past services,	44,40
	$521,73

N. B. Brother John C. Gore, of Roxbury, Mass. gave an Estate to the Home Mission Society and the Education Society in 1843, three fourths of the proceeds of the sale of which are to be devoted to the interests of the former, and one-fourth to the latter. This Estate was sold in April last for five thousand dollars; for which two notes have been received, secured on mortgages, one for one thousand dollars, payable in one year from Sept. 1844, and the other, for four thousand dollars, payable in five years from April, 1844. Both of the notes are on interest.

Received for Portland Station,	9,39
Balance received for N. Y. Station,	13,10
	$22,49

WM. BURR, *Treasurer.*

Voted that the Treasurer's report be accepted.

The Corresponding Secretary's report being called for, was now read.

Voted that the report be accepted.

Voted that 1500 copies of the above report be printed for gratuitous distribution.

Voted that the Constitution and list of officers be printed with said report.

The following resolutions were presented and taken up separately, and the first was adopted without discussion.

1. *Resolved,* That the success hitherto attending the efforts of the Freewill Baptist H. Mission Society demand heartfelt expressions of gratitude to God, to whom we attribute all our success.

2. *Resolved,* That the cities and villages of New England, and the West, where the F. W. Baptists have not established churches, are as appropriate and important fields for H. M. labor, as the scattering settlements of the new countries.

3. *Resolved,* That the Freewill Baptist H. Mission enterprise is no less important than that of any other benevolent enterprise in which we as a denomination are engaged.

The second and third resolutions were advocated by brethren Moulton, Place, Davis, Sinclair, Steere, Whitcomb, Dunn, Quinby, and Caverno; and they were unanimously adopted.

Bro. Dunn offered the following resolution, which was adopted.

Resolved, That with other means for the accomplishment of our object, we advise all our preachers to preach on the subject of H. Missions, at least, once each year; and also, that we advise our Quarterly and Yearly Meetings to recommend such as they may think proper for missionaries to the Board, and raise funds specifically for their support.

Voted to adjourn *sine die.*

Benediction by Bro. Waterman.

I. D. STEWART, *Clerk pro tem.*

For the Morning Star.

JOB AND DAVID.—Many persons, when quoting from the book of Job and the Psalms, ascribe the language used exclusively to Job and David. A more careful reading would show this to be incorrect; as a large portion of the Book of Job consists of the sayings of his associates, while David was author of little more than one half of the Psalms, the remainder having been composed by Solomon, Ezra, Asaph and others. P.

Letter from Brother Phillips.

For the Morning Star.

JELLASORE, July 11th, 1844.

Dear Bro. Burr:—

Through Divine goodness, we all are preserved and permitted to attend without interruption to the duties of our calling. The rich boon of good health is enjoyed by us all. And the prospects of our Mission, at large, were perhaps never at any former period more full of promise than at the present time, for which we would thank God, and take renewed courage.

My labors among the heathen, in the School and daily Bible class, continue as usual. And in addition to these, I am at present engaged in preparing a small work on geography, for the benefit of our native children. We have long felt the need of a work of this kind, and indeed of many other elementary works, for our schools, and have too long, already, neglected to commence their preparation. The want of funds to print such books, has been, and still is, a serious drawback; they not coming under the denomination of *religious tracts,* are consequently not provided for by grants from existing Tract or Bible Societies. Still they are essential to the prosperity of any and every Mission to the heathen. I trust, therefore, that our kind friends who read this notice will again ask themelves:—"How much owest thou my Lord?" and that the result will be, that they will find a few rusty coins or dusty bank notes of their Lord's money, not yet put to usury, and better still, find in themselves the heart to give, and so will, without loss of time, forward us the means to pay our printer. Our plea is for the POOR. And we have the greatest confidence in the security we are enabled to offer. See Prov. xix. 17.

We propose at present to print, of the work mentioned above, an edition of about 250 copies, pp. 100, at a cost of about 120 rupees, or $60. Shall this small sum be wanting? If we make an extra effort to prepare works of the kind, is it too much that we ask our beloved brethren to foot our printer's bill by an extra effort on their part? We trust not.

I am happy to say, that our Jellasore Missionary Society has this year raised, by monthly subscription, about $13, which, together with a small balance on hand at the commencement of the year, enables us to make up a sum of $15, which you are at liberty to deduct from our next remittance for schools, and in consideration of which we, wish Rama, our esteemed native assistant missionary, made a Life Member of the Parent Society.

The pilgrims have again retraced their weary steps past our place, on their return from Juggernath's bloody shrine, but the dead and dying, and pestiferous stench they have left behind them still remain. Two died yesterday on the road near our house, a man and a woman, who had each been left—rather deserted—by their comrades on their falling sick. The case of the man was a most shocking one. He had been pining for some ten days, and yesterday, on our way to the bazar, we saw his corpse, naked, and distended on the back, just in the middle of the road, at the end of the bazar! The woman I had seen in the morning. She told me she had been beaten and driven from the bazar by the shop keepers and abandoned by her friends. I sent her some food, but she died before night.

It is no easy matter to determine what one's duty is under such circumstances. Ought we to *give?* or ought we not to give? To pass such miserable objects, day after day, and see them pining away with disease and starvation, without attempting to relieve their wants, is inhuman, not to say unchristian.—But, on the other hand, what can you do to relieve them? To supply them with food and medicine at such times would incur no trifling expense, and to house them is impossible, unless some out separate building could be appropriated as a sick hospital. Again,—as soon as the bazar people find that we will harbor the poor (such of course as are unable to pay, for *they* are *fond* of all who can pay) and diseased, they just send them to us as fast as they come along, telling them that we are very merciful, and will give them whatever they need. And further, are we, or are we not, abetting their idolatry by rendering them assistance? They generally ask in the name of their god, and pronounce his blessing upon us when they receive. Will some of your writers give us light on this subject?

The example of Christian benevolence in a heathen land is valuable, and it is most pleasing to contrast the influence of the gospel with that of the Hindoo system, in the votaries of the two systems, as we are sometimes enabled to do in real life, as the following shows:

A few days since, Rama came to me for medicine to give a poor sick man lying alone in the field near his house. He was an Oriya man who had been laboring in Calcutta, and was now on his way home to his own village. His companions, who had forsaken him the previous day, on his falling sick of cholera, had stript him of his clothes and money, leaving only one rag about his loins, and two pice in money; i. e. about one and a half cents? In this way he had spent the night beside the road, and in the morning had crawled down to drink water from the drain, where he had fallen in and become wet and muddy, but had eventually crept up the opposite bank, and got into the field where he was found, as above-mentioned. Even here he was actually followed by the loathsome vultures, ready to strip the flesh from his bones soon as life became extinct! Rama assisted him to get into the shade of a tree in our yard, gave him a cloth to change, washed and dried his and spread it over him, and administered food and medicine, for which the wretched man seemed very thankful, while he complained bitterly of the treatment of his comrades towards him. But relief came too late! The poor man was suffering under that unquenchable thirst so common and fearfully ominious in the latter stages of this fatal disease, and death soon put an end to all his bodily pains.

In he evening of the same day, when I went to conduct worship in the house of our boarding children, I found Rama there befor me, exhorting the children and improving this late sudden death in a way to impress on their minds the importance of a constant state of readiness to meet our Lord at his coming. With facts like these before them, who can say that the heathen are as well off without as with the gospel, even in the present life? And if idolatry makes people so unfeeling and inhuman *here,* what warrant have we for believing they will be different hereafter? Surely such a plea against efforts for spreading the gospel among the heathen—viz. that they are as well, if not better off, without it, than they would be with it,—could only come from such as are "lovers of pleasure more than lovers of God."

Your brother in Christ,

J. PHILLIPS.

For the Morning Star.

Another Morning Star---Agitation among the Heathen.

Rev. Mr. SPAULDING, Missionary to Ceylon, stated in the great Missionary Meeting of the American Board of Commissioners for Foreign Missions, which was lately held in Worcester, that, at a station in Southern India, they have a paper called the Morning Star, through which the heathen communicate their sentiments. It was started by the pupils of the Missionary Seminary, but is now mostly edited by the printer at the station. The Morning Star is put in the form of a Tamul village paper, as the best means of awakening the minds of the heathen to the subject of Christianity. It is furnished to heathen subscribers at a low price, and the Christians of this country make up what is wanting to sustain its expenses. It has two or three thousand subscribers, and is circulated over a great extent of country. As it is something entirely new to the people, it attracts much attention. All arguments in defence of heathenism are freely admitted, & the refutation is placed along side of them. A great advantage is found in bringing the heathen into so public a discussion with the advocates of Christianity, and nothing the missionaries have done has succeeded so well in rousing the public mind. May the Star, which has thus risen upon Southern India, become the blessed harbinger of a bright day, the cheering rays of whose glorious sun shall illume the most dark and remote corner of that extensive country. Except the brahmins who are interested in its support, the people's attachment to idolatry has very sensibly declined among all classes. An impression prevails among them that their religion is to be superseded by a new religion. This impression seems to arise from its being said in their sacred books, that the present iron age is to be followed by an age of gold, which golden age is to bring in a new religion. A tradition exists among them that this change is to be effected by foreigners, and there is a general suspicion that the missionaries are these foreigners, and that the change in the religion of their country is approaching. The people are now becoming extensively sceptical as to their own religion, and it is thought there is a strong impression extending throughout the land, that "*Christianity is true, and the only truth.*" Mr. Spaulding says, "I have traveled extensively, and have found large districts, embracing four hundred thousand people, in which the general mind is moved as the trees of the forest are moved by the wind. In the single district of Tinneyvilley, ten thousand people have come over to a nominal profession of Christianity. And in the region of Madras there is a similar condition of things."

In view of such important and deeply interesting facts, let the enemies of Missions cease their opposition to the holy work of converting the heathen, let the desponding friends of the cause be encouraged, and let those who have nobly stood by in trying times, not relax their efforts for the subversion of idolatry. E. HUTCHINS.

For the Morning Star.

Argument by Wondering.

A few days since I took up a pamphlet purporting to be a reply to the justly celebrated sermon preached by Prof. Park during the Anniversaries in Boston. The author, a *little* Episcopalian, was horrified with the Professor's light expressions, which were so irreverent that he should "never have mistrusted that the house itself had been consecrated!" I laid the book down, as I do all others that begin an argument in this thievish manner.

Well—what next? Why, the editors of a Roman Catholic paper, published in Boston, are astonished that such men as the members of the Mass. Bible Society should have used such irreverent expressions as were contained in a resolution published at their last Anniversary.

Now, while I was saying in my heart—"What shall be the end of these wonders?" lo and behold the little nasty penny papers are out upon the abolition paper for being so indecent as to publish an account of Court trials.

Neither does the matter end here. The Universalists are overwhelmed with astonishment that such a man as Professor Stuart should have risked his reputation as a scholar in defining certain Hebrew and Greek terms contrary to their creed.

Now, to all those who strive for mastery in argument by *wondering* at the lightness or duplicity of their opponents, we would say, "Behold ye despisers, and wonder and perish."—We had rather have an ounce of sound logic than tons of your astonishment. E. N.

For the Morning Star.

Living and Dying.

"How shall I die?" is the anxious inquiry of many. "How shall I live?" elicits the pious solicitude of a few. The many in their prayers, exhortations, and communications, express much doubt and anxiety about dying well. The few, both in their words and in their deeds, are characterized by a desire to live well. The many think it solemn to die, but think little about the seriousness of living. The few think it, indeed, solemn to die; but far more solemn to live: for it is from the manner of living and not from the manner of dying that we are finally to be judged. It will not be asked in the great day of destiny fixing, "How did you die," but "how did you live." It is solemn to live. Over our lives may stumble thousands into hopeless perdition; upon them may hang the eternal destiny of millions. By our death we may harm no one. Then let it be our pious aim to live well, knowing that good living will insure good dying.

M. H. ABBEY.

For the Morning Star.

It is known that the defenders of Universalism, when driven from every other position, resort to and hide behind the foreknowledge of God, which they endeavor to make amount to a decree, or that God from all eternity predestinated all things whatsoever that come to pass. But it has been astonishing to me, that men who, aside from their system and upon every other subject, reason like sane persons, would seize when their beloved theories are at stake upon weapons so destructive to their cause. If it be a fact that every thing that transpires, good & bad, on the earth be decreed of God, it follows necessarily that all things harmonize with the divine will; for God being Almighty in power would never determine an act contrary to his pleasure, and as we see misery in multiplied forms preying upon our fellows, it follows, that as God has pleasure in it, he must change when their sufferings come to an end, or he will have no pleasure in its cessation. Now, if the defenders of universalism can make it appear that what has been pleasing to Jehovah for six thousand years will not be so always, or that his will will change (which I think will trouble them) in relation to man, for the Bible teaches that God is without variableness or shadow of turning, then may they wield the sword of predestination without destroying the cause they wish to defend. LEWIS GOULD.

Cezar Creek, Ia.

For the Morning Star.

PATIENCE.—Patience is conducive to our own happiness. To curb the angry passions is a noble virtue. He who does this, will escape much trouble. He can rejoice when the world frowns. When sickness enters his dwelling, he does not repine. He submits cheerfully to the will of God. He knows that every affliction will be for his own good at last. Thus, he is composed, and ever resigned to his lot. But view the character of another man. He apparently has no patience. If he be insulted, he lets his passions burn with rage. If things do not go right, he gets beyond the bounds of reason. Such a person, can never take enjoyment in this world, nor in the world to come. How necessary to be patient under all the misfortunes of this life. "Ye have heard of the patience of Job." "Tribulation worketh patience; and patience, experience; and experience, hope." The Christian race must be "run with patience." S. H. BARRETT.

For the Morning Star.

SATURDAY EVENING.—Now the cares and toils of the week are past. The mind, for a season, should be burdened no more with the perplexities of this life. The life that is to come should occupy the thoughts. A strict self-examination ought not to be neglected. Would it not be well for each one to interrogate himself thus? Have I, during the past week, neglected any known duty? Have I set a pious example before the world? Have pure motives influenced my heart and conduct? In short, am I any better prepared for heaven? Such a review may be profitable. It can do no harm. S. H. BARRETT.

BIBLICAL DOCTRINE.

For the Morning Star.

No. 8.

Omniscience of God.

BY M. M. SMART.

The difference between wisdom and knowledge is, that the former consists in adapting means to ends. But wherever there is wisdom, there must be *knowledge.* By omniscience is meant that the knowledge of God is infinite or unlimited. The omniscience of God is constantly connected with his omnipresence. God is a spirit and therefore intelligent, if he is every where then are all things "naked and opened to the eyes of him with whom we have to do." "Where he acts he is, and where he is he perceives."—"Known unto him are all his works from the beginning of the world," *apaionos,* that is from all eternity, "Hell is naked before him, and destruction hath no covering." "The darkness hideth not from thee, but the night shineth as the day." "Great is the Lord, *his understanding is* INFINITE."

God has, in some measure, imparted knowledge to us, by which we are persuaded that he is the foundation of knowledge.

"We find in ourselves such qualities as thought and intelligence, power and freedom, &c. for which we have the evidence of consciousness as much as for our own existence. Indeed, it is only by our consciousness of these that our existence is known to ourselves. We know likewise that these are perfections, and that to have them is better than to be without them. We find also that they have not been in us from eternity. They must, therefore, have had a beginning, and consequently some cause, for the very same reason that a being beginning to exist in time requires a cause. Now this cause, as it must be superior to its effect, must have those perfections in a superior degree, and if it be the first cause, it must have them in an infinite or unlimited degree, since bounds or limitation without a limiter, would be an effect without a cause."

"If God gives wisdom to the wise, and knowledge to men of understanding, if he communicates this perfection to his creatures, the inference must be that he himself is possessed of it in a much more eminent degree than they, that his knowledge is deep and intimate, reaching to the very essence of things, theirs but slight and superficial; his clear and distinct, theirs confused and dark; his certain and infallible, theirs doubtful and liable to mistake; his easy and permanent, theirs obtained with much pains, and soon lost again by the defects of memory or age; his universal and extending to all objects, theirs short and narrow, reaching only to some few things, while that which is wanting cannot be numbered; and therefore as the heavens are higher than the earth, so, as the prophet has told us, are his thoughts above their thoughts." (*Tillotson's Sermons.*)

The foreknowledge of God, or his prescience of future things, though contingent, is generally included in the term omniscience and this is evidently according to scripture.

From the difficulty which has been supposed to exist in reconciling this with man's freedom and accountability, some have refused to allow the *prescience* of contingent actions to be a property of the Deity.

But this is of no use, since prophecy is founded on the prescience of contingent actions.

Among many a prominent theory is, "that the foreknowledge of contingent events being in its own nature impossible, because it implies a contradiction, it does no dishonor to the Divine Being to affirm that of such events he has and can have no prescience whatever, and thus the prescience of God, as to moral actions being wholly denied, the difficulty of reconciling it with human freedom and accountability has no existence."

This theory has been embraced by persons of the most opposite theological sentiments. Socinius and his followers, all the supralapsarian Calvinists, and a few Arminians. But the same answer must be given to it as to the former. One scheme of relief is, that the knowledge of God is arbitrary; that is, the actions of men being *certain* it is affirmed that God must have made them certain by an irrevocable decree. But this does not meet the case so long as the scriptures are allowed to contain prophecies of remarkable and punishable actions.

Whatever is decreed takes place of *necessity,* while those things which relate to the freedom of man take place only as he determines to perform them. But it is said that the latter will *certainly* take place, and the question is, what is the difference between *necessity* and *certainty?* The answer is that those things which depend on the decree of God come to pass of *necessity,* while those which depend on the will of man take place only of *certainty.* e. g. It depended on the decree of God that the world should be created, and man's will could not be employed either to retard or forward the work. This then was from *necessity,* in as much as man could not exert an influence one way or the other and as God decreed to do it. No one will pretend to say that man's will is not employed with regard to his own actions. Here then is a marked distinction between *necessity* and *certainty.* The most candid and learned Calvinists acknowledge this distinction and affirm that the terms should not be confounded. It is unscriptural to assert that man is accountable for actions which do not come within his control. I here introduce some worthy remarks from Bp. Watson, showing that man is not laid under an invincible necessity to act in a given manner; and also that the foreknowledge of contingencies is recognized in the Bible.

"That man is accountable to God for his conduct and therefore free, that is, laid under no invincible necessity of acting in a given manner, are doctrines clearly contained in the Bible, and the notion of necessity has here its full and satisfactory reply; but if a difficulty should be felt in reconciling the freedom of an action with the prescience of it, it affords not the slightest relief to deny the foreknowledge of God as to actions in general, while the scriptures contain predictions of the conduct of men whose actions cannot have been determined by invincible necessity, because they were actions for which they received from God a just and marked punishment. Whether the scheme of relief be, that the knowledge of God, like his power, is arbitrary, or that the prescience of contingencies is impossible; so long as the scriptures are allowed to contain *predictions of the conduct of men good or bad, the difficulty remains in all its force.* The whole body of prophecy is founded on the certain prescience of contingent actions, or it is not prediction, but guess and conjecture—to such fearful results does the denial of the Divine prescience lead! No one can deny that the Bible contains predictions of the rise and fall of several kingdoms, that Daniel, for instance, prophecied of the rise, the various fortune, and the fall of the celebrated monarchies of antiquity. But empires do not rise and fall wholly by immediate acts of God; they are not thrown up like new islands in the ocean; they do not fall like cities in an earthquake, by the direct exertion of divine power. They are carried through their various stages of advance and decline, by the virtues and vices of men, which God makes the instruments of their prosperity or destruction. Counsels, wars, science, revolutions, all crowd in their agency; and the predictions are of the combined and ultimate results of all these circumstances, which, as arising out of the vices and virtues of men, out of innumerable acts of choice, are *contingent.* Seen they must have been through all their stages, and seen in their results, for prophecy has registered those results. The prescience of them cannot be denied, for that is on the record; and if certain prescience involves necessity, then are the daily virtues & vices of men not contingent. It was predicted that Babylon should be taken by Cyrus in the midst of a midnight revel, in which the gates should be left unguarded and open. Now, if all the actions which arose out of the warlike disposition and ambition of Cyrus were contingent, what becomes of the principle, that it is impossible to foreknow contingencies?—they were foreknown because the result of them was predicted. If the midnight revel of the Babylonian monarch was contingent (the circumstance which led to the neglect of the gates of the city,) that also was foreknown, because predicted, if not contingent, the actions of both monarchs were necessary, and to neither of them can be ascribed virtue or vice.

"Our Lord predicts, most circumstantially, the destruction of Jerusalem by the Romans. If this be allowed, then the contingencies involved in the conduct of the Jews who provoked that fatal war—in the Roman senate who decreed it—in the Roman generals who carried it on—in the Roman and Jewish soldiers who were engaged in it—were all *foreseen,* and the result of them *predicted:* if they were not contingencies, that is, if they were not free actions, then the virtues and vices of both parties, and all the acts of skill, and courage, and enterprise, and all the cruelties and sufferings of the besieged and besiegers, arising out of innumerable volitions, and giving rise to the events so circumstantially marked in the prophecy, were determined by an irreversible necessity. The 53d chapter of Isaiah predicts, that Messiah should be taken away by a violent death, inflicted by men in defiance of all the principles of justice. The record cannot be blotted out, and if the conduct of the Jews was not, as the advocates of this scheme will contend it was not, influenced by necessity, then we have all the contingencies of their hatred and cruelties, and injustice *predicted,* and therefore *foreknown.* The same observations might be applied to St. Paul's prediction of a "falling away" in the church, of the rise of the "man of sin;" and, in a word, to every prediction which the sacred volume contains. If there be any predictions in the Bible at all, every scheme which denies the prescience of contingencies must compel us into the doctrine of necessity, which in this place it is not necessary to discuss.

"On the main principle of the theory just mentioned, that the prescience of contingent events is impossible, because their nature would be destroyed by it, we may add a few remarks. That the subject is incomprehensible as to the *manner* in which the Divine Being foreknows future events of this or any kind, even the greatest minds which have applied themselves to such speculations, have felt and acknowledged. The fact, that such a property exists in the Divine nature is, however, too clearly stated in scripture to allow of any doubt in those who are disposed to submit to its authority; and it is not left to the uncertainty of our speculations on the properties of spiritual natures, either to be confirmed or disproved. Equally clear is it that the moral actions of men are not necessitated, because human accountability is the main pillar of that moral government, whose principles, conduct, and ends, are stated so largely in divine revelation. Whatever, therefore, becomes of human speculations, these points are sufficiently settled on an authority which is abundantly sufficient. To the objection of metaphysicians of different classes against either of these principles, that such is not the sense of the scriptures, because the fact "*cannot be so, it involves a contradiction,*" not the least importance is to be attached, when the plain concurrent and uniform sense of scripture, interpreted as any other book would be interpreted, determines to the contrary. It surely does not follow that a thing cannot be, because men do not see, or pretend not to see, that it *can be.* This would lay the foundation of our faith in the strength or weakness of other men's intellect. We are not, however, in many cases, left wholly to this answer, and it may be shown that the position, that *certain* prescience destroys *contingency* is a mere sophism, and that this conclusion is connected with the premise, by a confused use of terms.

"The great fallacy in the argument, that the certain prescience of a moral action destroys its contingent nature, lies in supposing that *contingency* and *certainty* are the opposites of each other. It is, perhaps, unfortunate, that a word which is of figurative etymology and which consequently can only have an ideal application to such subjects, should have grown into common use in this discussion, because it is more liable on that account to present itself to different minds under different shades of meaning. If, however, the term *contingent* in this controversy has any definite meaning at all, as applied to the moral actions of men, it must mean their *freedom,* and stands opposed not to *certainty,* but to *necessity.* A free action is a voluntary one; and an action which results from the choice of the agent, is distinguished from a necessary one in this, that it might not have been, or have been otherwise, according to the self-determining power of the agent. It is with reference to this specific quality of a free action, that the term contingency is used, —*it might have been otherwise,*— in other words it was not necessitated.

Contingency in moral actions is therefore, their *freedom,* and is opposed, not to *certainty,* but to *necessity.* The very nature of this controversy fixes this as the precise meaning of the term. The question is not, in point of fact, about the *certainty* of moral actions, that is, whether they *will* happen or not; but about the nature of them, whether free or constrained, whether they *must* happen or not. Those who advocate this theory care not about the *certainty** of actions, simply considered, that is, whether they will take place or not; the reason why they object to a certain prescience of moral actions is, that they conclude, that such a prescience renders them *necessary.* It is the *quality* of the action for which they contend, not whether it will happen or not. If contingency meant *uncertainty,* the sense in which such theorists take it, the dispute would be at an end. But though an *uncertain* action cannot be foreseen as certain, a free, unnecessitated action may; for there is nothing in the knowledge of the action, in the least, to affect its nature.

Simple knowledge is in no sense a cause of action, nor can it be conceived to be causal, unconnected with *exerted* power; for mere knowledge, therefore, an action remains free or necessitated, as the case may be. A necessitated action is not made a voluntary one by its being foreknown: a free action is not made a necessary one. Free actions foreknown will not, therefore, cease to be contingent. But how stands the case as to their *certainty?* Precisely on the same ground.—The certainty of a *necessary* action foreknown, does not result from the knowledge of the action, but from the operation of the necessitating cause; and in like manner, the certainty of a *free* action does not result from the knowledge of it, which is no cause at all, but from the voluntary cause, that is, the determination of the will. It alters not the case in the least, to say that the voluntary action might have been otherwise. Had it been otherwise, the knowledge of it would have been otherwise; but as the will, which gives birth to the action, is not dependent upon the previous knowledge of God, but the knowledge of the action upon foresight of the choice of the will, neither the will nor the act is controlled by the knowledge, and the action, though foreseen, is still free or contingent.

"The foreknowledge of God has then no influence upon either the freedom or the certainty of actions, for this plain reason, that it is *knowledge,* and not influence, and actions may be certainly foreknown, without their being rendered necessary by that foreknowledge. But here it is said, if the result of an absolute contingency be certainly foreknown, it *can* have no other result, it *cannot* happen otherwise. This is not the true inference.—It *will* not happen otherwise; but I ask why *can* it not happen otherwise? *Can* is an expression of potentiality, it denotes power or possibility. The objection is, that it is not possible that the action should otherwise happen But why not? What deprives it of that power? If a necessary action were in question, it could not otherwise happen than as the necessitating cause shall compel; but then that would arise from the necessitating cause solely and not from the prescience of the action, which is not causal. But if the action be free, and it enter into the very nature of a voluntary action to be unconstrained then it might have happened in a thousand other ways, or not have happened at all; the foreknowledge of it no more affects its nature in this case than in the other. All its potentiality, so to speak, *still remains* independent of foreknowledge, which neither adds to its power of happening otherwise, nor diminishes it. But then we are told that the prescience of it, in that case must be uncertain: not unless any person can prove, that the divine prescience is unable to dart through all the workings of the human mind, all its comparison of things in the judgment, all the influences of motives on the affections, all the hesitances, and haltings of the will, to its final choice. "*Such knowledge is too wonderful for us,*" but it is the knowledge of Him who "understandeth the thoughts of man afar off."

* *Certainty* is, properly speaking, no quality of an action at all, unless it be taken in the sense of a *fixed* and *necessitated* action: in this controversy it means the *certainty* which the mind that foresees has, that an action will be done, and the certainty is therefore in the mind, and not in the action.

"But if a contingency *will* have a given result, to that result it *must* be determined.—Not in the least. We have seen that it cannot be determined to a given result by mere precognition, for we have evidence in our own minds that mere knowledge is not *causal* to the actions of another. It is determined to its result by the will of the agent; but even in that case, it cannot be said that it *must* be determined to that result, because it is of the nature of freedom to be unconstrained; so that here we have an instance in the case of a free agent that he *will* act in some particular manner, but that it by no means follows from what *will* be, whether foreseen or not, that it *must* be."

The following is from Dr. S. Clarke.

"They who suppose that events, *which* are called contingent, cannot be certainly foreknown, must likewise suppose that when there is not a chain of necessary causes, there can be no certainty of any future events; but this is a mistake, for let us suppose that there is in man a power of beginning motion, and of acting with what has, of late, been called philosophical freedom; and let us suppose farther, that the actions of such a man cannot possibly be foreknown; will there not yet be in the nature of things, notwithstanding this supposition, the same certainty of event in every one of the man's actions, as if they were ever so fatal and necessary? For instance, suppose the man, by an internal principle of motion, and an absolute freedom of mind, to do some particular action *to day*, and suppose it was not possible that this action should have been foreseen *yesterday*, was there not, nevertheless, the same certainty of event, as if it had been foreseen, and absolutely necessary? That is, would it not have been as certain a truth yesterday, and from eternity, that this action was an event to be performed to day, notwithstanding the supposed freedom, as it is now a certain and infallible truth that it is performed? Mere certainty of event, therefore, does not, in any measure, imply necessity. And surely it implies no contradiction to suppose, that every future event which, in the nature of things, is now certain, may now be certainly known by that intelligence which is omniscient. The manner how God can foreknow future events, without a chain of necessary causes, it is indeed impossible for us to explain, yet some sort of general notion of it we may conceive. For, as a man who has no influence over another person's actions, can yet often perceive beforehand what that other will do; and a wiser and more experienced man, with still greater probability will foresee what another, with whose disposition he is perfectly acquainted, will in certain circumstances do; and an angel, with still less degree of error, may have a farther prospect into men's future actions: so it is very reasonable to conceive, that God, without influencing men's wills by his power, or subjecting them to a chain of necessary causes, cannot but have a knowledge of future free events, as much more certain than men or angels can possibly have, as the perfection of his nature is greater than that of theirs. The distinct manner how he foresees these things, we cannot, indeed, explain; but neither can we explain the manner of numberless other things, of the reality of which, however, no man entertains a doubt."

It is not only true that God knows all things, but it is a fact very cheering to Christians.—When the world look upon the Christian, as influenced by low and base motives and heap upon him reproaches for Christ's sake, charging him with singularity, bigotry, folly and insincerity, he can exclaim: "Lord, thou hast searched me and known me; thou knowest my down-setting and mine up-rising; thou understandest my thoughts afar off.—Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. The darkness hideth not from thee; but the night shineth as the day. The ways of man are before the eyes of the Lord, and he pondereth all his goings; he searcheth their hearts, and understandeth every imagination of their thoughts." When the Christian is placed in unfavorable circumstances so far as he can perceive, and is exposed to persecution, violence and death from ungodly men, he has the consolation that God looks through all of their plans and resolutions, knows where and when to erect fortifications and batteries, and encircles him with salvation for walls and for bulwarks.

If God did not foreknow what measures men would take, then the powers of darkness might come in upon the church unawares, materially injure her, frustrate his plans and put him to continual perplexities. The foreknowledge of God is not only a consolation to Christians, but should be a terror to evil doers. They manifest the greatest weakness and folly in thinking to thwart his plans and calumniate Christians. "Understand, ye brutish among the people; and ye fools, when will ye be wise? He that planted the ear, shall he not *hear*? He that formed the eye, shall he not *see*? He that chastiseth the heathen, shall not he correct? He that teacheth man knowledge, shall not he *know*?"

Influence of a prayer Meeting.—The Alabama Baptist states that in Marengo county, in that State, a few brethren established a prayer meeting on Sunday afternoons, in a neighborhood remote from any church, and to a great extent deprived of the privileges of religious meetings. The result has been a precious revival, and *nineteen* have been baptized.

Should not this instance of God's approving smiles on prayer meetings on the Sabbath, where there is no preaching—have a direct influence upon other brethren remotely situated from meeting-houses, and who now pass the day without mingling their voices in prayer to God, or without any religious services even in their own family circles,—to establish prayer meetings? God may bless such meetings, not only to their own souls, but to the souls of the unconverted.

Marriage.—I never knew a marriage, says Mrs. Child, expressly for money, that did not end unhappily. Yet managing mothers and heartless daughters are continually playing the same unlucky game. I believe men more frequently marry for love than women, because they have a free choice. I am afraid to conjecture how large a portion of women marry for money; they think they will never have a better chance and dread being dependent. Such marriages no doubt sometimes prove tolerably comfortable, but a greater number would have been far happier single. If I may judge by my observation of such matters, marrying for a home is a most tiresome way of getting a living.

Influx of Foreigners. An article in the New York Journal of Commerce, based on statistical authorities, gives the whole number of foreigners arriving in our country in thirty-six years ending with 1816, as 220,000, averaging 6,111 per annum. During 15 years ending Jan. 1, 1844, there arrived in New York alone 684,469, averaging 45,631 per annum. During the first seven of these years the average was 38,966, and during the last eight years 54,137. In these 15 years the total immigration into the United States is estimated at 1,000,000, average 66,666 per annum, which is eleven times greater than the average of the thirty-six years ending in 1816.

MORNING STAR.

WEDNESDAY, NOVEMBER 6, 1844.

MEETING OF THE TRUSTEES.

NOTICE is hereby given that a meeting of the Trustees of the Freewill Baptist Printing Establishment will be held at the office of the Morning Star, Dover, on Wednesday, Nov. 20, at 11 o'clock, A. M. The following are the members of the board appointed by the late General Conference, viz.: J. M. Harper, Ebenezer Fisk, Enoch Place, Dexter Waterman, Silas Curtis, M. W. Burlingame, Daniel P. Cilley, A. B. Bullock, Jonathan Woodman, Seth C. Parker, Joseph Hobson, Elias Hutchins, and William Burr.

WM. BURR, *Secretary.*

Dover, N. H. Oct. 30, 1844.

For the Morning Star.

Freewill Baptist Foreign Mission Society.

The Eleventh Anniversary of the F. W. B. Foreign Mission Society was held, by adjournment, at Unadilla Forks, N. Y., on the evening of the 4th inst.

Eld. John Chaney presided. Prayer was offered by J. Woodman. Chose S. Curtis, Clerk pro tem.

Heard and accepted the annual report of the Treasurer, as follows:

Report of the Treasurer of the Freewill Baptist Foreign Mission Society at the Annual Meeting of said Society held at Plainfield, N. Y. October 4, 1844.

Receipts.

Balance in the Treasury Oct. 16, 1843,	823,98
Received from Oct. 16, 1843, to Sept. 25, 1844,	2358,04
Contributed by the N. H. Y. M. to Amer. & For. Bible Society in June, 1843, and appropriated by that Society to our Mission, to be expended in purchasing Bibles for distribution in Orissa,	30,00
	3,211,32

Expenditures.

Paid Eld. E. Hutchins, Cor. Sec, of the Society, for postage, writing paper, traveling expenses, and services for the Society from Oct. 1842, to Oct. 1843,	13,83
" D. W. Fowler & Co. for folding & stitching Reports for 1842,	3,75
" Loss on $21,00 Phenix Bk. Charlestown, Ms., received just before the Bank failed and kept on hand till this time (Nov. 10, 1843,) in hope that its value would increase,	11,55
" freight on box for Br. Dow, from Dover to Boston,	50
" Bro. J. C. Dow and wife's passage to Calcutta,	550,00
" Bro. Dow for half year's salary,	300,00
" Sent to other missionaries by Br. Dow,	200,00
" Insurance on same,	6,00
" Premium on same, &c.,	5,00
" Fare to Boston, &c.,	3,25
" on outfit of Bro. Dow,	45,66
" for board of Br. Dow and wife,	13,50
" for 1 dz. Leighton's Syrup for missionaries,	4,00
" Sent to missionaries by Br. Dow, (contributed by friends in Roxbury,)	25,00
" printing blanks, and paper for the same,	2,83
" for Stationary,	1,00
" for books for Phillips and Bachelor, deducted from their salaries at their request,	67,62
Sent to missionaries (30,00 contributed by N. H. Y. M. to the Amer. & For. Bible Society and paid by that Society for distribution of Scriptures in Orissa.)	942,38
Paid fare to Boston and doing business there,	6,25
Lost in a letter from Phillips, Me. (rifled on the way,)	3,00
Paid E. Hutchins, Cor. Sec., for cash paid by him for traveling expenses, postage and paper from Oct. 1843,	14,62
" D. W. Fowler for folding and stitching Reports for 1843,	3,75
" traveling expenses of the Ex. Com.,	37,94½
" postage, discount on uncurrent money, &c.	18,92½
" E. Noyes' traveling expenses on agency,	12,65
Sent to the missionaries,	1183,54
	3,476,55
Balance due the Treasurer,	265,23
Received for the Missionary paper the past year.	52,35
Paid for Printing 5 Nos. of Do. 2000 each of 4 Nos and 1000 of one No.,	33,61
" for 10 reams paper for Do.	20,00
" for folding, directing, and wrapping paper,	6,25
	59,86
Due from Society on account of the Missionary,	7,51
	59,86
Due also for printing 10th Report, paper, directing, &c.,	27,48

Heard the annual Report of the Executive committee by the Corresponding Secretary.

Voted to accept the report, & that 1500 copies of the same be printed for gratuitous distribution, & that a copy be sent to each minister and each church in the Connection.

Br. Noyes presented the following resolution, on which he made some very interesting remarks.

Resolved, That the success of our missionaries in Orissa, affords abundant cause for encouragement, and that we will deeply sympathize with them, and will, to the extent of our ability, co-operate with them in their labors.

Voted to adopt the resolve.

Subscriptions were taken for the F. Mission, to the amount of about $80, twenty four dollars of which were paid, and on the following Sabbath over $21, were taken in a collection for F. Missions.

The season was very interesting and refreshing, and a good missionary spirit was revived in the Society.

Voted to adjourn *sine die.*

Silas Curtis, *Clerk pro tem.*

Sketches of remarks made at the Anniversary of the Foreign Mission Society.

After the Report of the Corresponding Secretary had been read, Bro. Burbank moved that 1000 copies be printed at the expense of the Society, and circulated gratuitously.

Bro. Butler moved as an amendment, that a request be made, that the Report be read before the churches; and contributions be taken up.

Bro. Curtis hoped that this request would not be made, and then brethren present go away and forget it. How many, do you think, read the Report of last year? I read the Report of the Home Mission, and received about 65 dollars. Brethren are so much opposed to note preaching, (and I am as much opposed to it as any one,) that they stick at reading a Report. It is not enough to publish a Report and send it to ministers and churches, and have them lay it aside. It should be read and circulated; and then it will produce good effects. He hoped the amendment would pass and be carried out to the letter.

The choir and congregation now united in singing Heber's Missionary Hymn:

"From Greenland's icy mountains," &c.

Brother Noyes then introduced the resolution published in the Minutes of the Sec'y. above. He said, that he regretted he was not better prepared to speak. He had not had sufficient time to study his discourse, though his feelings were readily enlisted in a cause in which he had been so long engaged. He might in justice observe, too, that he labored under indisposition of body.

The resolution commences with the declaration, that the success which has attended the labors of our Missionaries has been sufficient to encourage us to continue our efforts. I am aware that some may suppose, from representations which have been made, that our Mission has not been so eminently blessed, as to meet the sanguine expectations which had been raised. But we must not expect a nation to be born in a day, at the commencement of our efforts. The gospel did not succeed among our forefathers in England in a few weeks, nor years. It was between 500 and 600 years before idolatry was overthrown in Europe, after the commencement of the preaching of the gospel there. When the Missionaries have labored as long in India, and idolatry is not demolished there, we may say that the Hindoos are a more hopeless race than our forefathers. It is not fair to reckon the success from the number converted. Consider what the Missionaries have to do. A long time must be spent in studying the language, and after it is learnt, it is difficult to make the natives understand. Their language has been so long used to represent heathen ideas, that it is hard to use it so as to convey to them ideas of the gospel. But much has been done in paving the way. The Bible has been translated into 23 dialects of Hindoostan, and these precious leaves, containing the balm of Gilead, have been scattered through the length and breadth of the land. It affords me pleasure to think that I have been instrumental in distributing more than 1000 of them. The thought that some poor benighted Hindoo may be led to Christ by them, more than repays me for all my sufferings while laboring in that country. Some cases have been referred to in the Report just read, which show that these silent messengers are constantly doing their work. One Hindoo is mentioned, who had broken caste, and seemed much inclined to embrace the Christian's God, though not fully decided. His name brought past scenes to my mind. I well recollect the afternoon when he came to me, and wished me to go and pray in his house—I hardly knew what the vision meant. When we came to his house, he fell down as Cornelius did before Peter. There were his aged mother, and brethren. And they seemed to say, "We are all here present before God, to hear all things that are commanded thee of God." I read the Scriptures and made some remarks. All seemed to be struck with a sacred awe. There was a death-like silence while I prayed, and when I arose from my knees, the eyes of all were suffused with tears. I left the house, and returned to Balasore, and was soon followed by the man above referred to as an inquirer. I might refer to many other instances, to show the influence of the Bible and tracts, which have been distributed among the Hindoos. Many of the Hindoos are engaged in reading the word of God, and it will not return void. I was always encouraged while in India, by the promise that the word of God shall not be lost.

The missionaries have seen conversions.—At one missionary establishment in India, 500 have been converted recently, where the missionaries labored 12 years before, without seeing a single convert. But though our missionaries have been engaged but a few years, they have seen some fruit come to perfection. I remember when little Adam came to my house for protection. He was sick and wanted something to eat. He was a pitiful object, and looked at first as though he would never make any thing. We received him out of mere charity. We thought he was thick skulled, and would never learn; but soon found that we were mistaken. In one day, he learned the Oriya alphabet, which consists of fifty letters and several hundred symbols. He was a subject of serious impressions and anxious to be directed in the way to heaven. My soul was delighted when I heard from the Report that he had become a Christian. Our brethren have done much for heathen children. Many have come under their protection and enjoyed their kindness and hospitality, who, but for them, would have starved to death, or been brought up in heathenism.

Missionaries triumph over every difficulty. They are not afraid to die. Some think we ought to be afraid of the judgment. What should we do, say they, if the world were to be burnt up this year? But the true missionary has laid his soul and body upon the altar of God. He fears nothing, but can stare death in the face, or witness a burning world.—Well do I remember when we were in Sumbhulpore, and poverty stared us in the face. For four months we waited for our remittance. We were out of money, without houses, & a tropical sun was burning over our heads. The workmen who were building us houses called for money, and we had none for them; but we were not disheartened.—Our hope was in the living God. I mention these things not to boast. I well remember, too, when your missionaries triumphed over sickness, in the midst of which Bro. Phillip's wife expired, and he shrouded her in a winding sheet and buried her with his own hands. I and my wife were at the time both sick, and the natives were dying by hundreds around us. The voice of mourning echoed through the air every night. It was a new part of the country for missionary operations, and the people were little less than savages. There we lay day after day and night after night, groan answering to groan; in the midst of which, it became necessary that I should be bled, but there was no physician to do it.—My wife was taken by the natives from a sick bed, and managed to perform the act with a trembling hand. But these were light afflictions, and let them pass; but it shows that the missionaries need our sympathies.

The resolution says, we will sympathize and co-operate with our missionaries. Why should we do it? 1. Because missions are calculated to promote union among Christians. See what they have done in our own denomination. Churches which imbibe the missionary spirit become united. The union between the Freewill and Free Communion Baptists is wholly attributable to this cause. Bro. Phillips constantly urged the necessity of it. I sat by his side when he penned the article which was probably the means of its consummation. Is not this a reason why we should sympathize and co-operate with our missionaries? My soul overflowed with gratitude to God, while I sat in Conference, and reflected that these brethren were once two denominations, but had been made one by the missionary spirit. Not only apparently one, but one in reality.

2. Another reason why we should sympathize and co-operate with our missionaries is, because they are the only ones who have gone from America to face the great god of India. Others have gone to other parts of the world, and have done gloriously. But ours have gone to attack the great idol Jugernath, who is worshipped by millions of poor deluded, perishing human beings.

3. We should sympathize and co-operate with our missionaries, because they are our brethren, members of our own denomination. I confess I am sectarian; though I love Christians of all denominations, I love those of my own the best. Because a man loves his own family the best, it is no reason why he should quarrel with his neighbors. Those who say they love one denomination as well as another, I fear don't tell the truth. I love the F. W. Baptists the best, and to day, my attachment has increased ten-fold. I love the missionaries of all denominations, but our own are the only ones from this country who are laboring to overthrow the great idol of Hindoostan, and I confess I love them the best. Brethren, will you not sympathize and co-operate with them? [Yes, by many voices.]

4. Our brethren are our own countrymen. A little while ago, they were with us, of the same habits and customs. They still have the same feelings that they then possessed.—This is another reason why we should sympathize with them.

5. They are doing our work. When a man goes into our field to labor for us, we ought to feel interested for him. Is it not the work of the whole church to give the gospel to the heathen? Our Missionaries have gone out for this purpose. Consider the Bible, what a treasure! and our missionaries are engaged in giving it to the heathen. Ought we not to assist them?

Closing reason. The work in which they are engaged is very important—none other than saving souls. One soul is worth more than the whole world. Precious work, then, in which the missionaries are employed, saving souls from hell! Who would be willing to stand in the condition of the Hindoos, and suffer their blindness, degradation and wretchedness? Who would be willing to die the heathen's death? I have seen a Hindoo die, and heard his hideous wailings. How dark and gloomy! Can we, then, withhold our hand? Are we not ready to take hold in this work, and labor with all our power!

Brother Curtis proposed a subscription.

Brother Noyes remarked, A sister in our little church in Boston gave $5,00 for the Foreign Mission a short time since. A few days after she gave $5,00 for the Education Society; and that sister labors with her needle for her living.

The scene before me has brought afresh past scenes to my mind. I have thought on brother Phillips. This is his native place. Here are those who were his acquaintances in his youth. Here, too, is his aged pastor, now rising 70 years of age—and his parents lie in yonder grave-yard. How often have I heard him speak of you while with him in India. I trust you will not only raise your prayers in his behalf, but give liberally of your substance for his support. For a few years you did well; but has not the interest in this and other churches rather decreased? The work cannot be brought about in a day or year, but it is progressive. Therefore, don't forget that brother, and the poor Hindoos. Their number is growing larger; swelling every year. I hope the spirit of Missions will be revived in all our churches in this region. W. B.

Romans 8:29, 30. Concluding Remarks.

We think the matter of difference which has led to the discussion of this text in the Star, may be comprehended in the answer to the following question.—To what did God predestinate those individuals alluded to in v. 29? Br. F. Moulton's arguments answer—To the office of a prophet. We answer, "To be conformed to the image of his Son."

We think the following considerations afford to our answer a decided advantage over the answer of Br. M. 1. We answer in the language of the text itself. His answer introduces a subject no where mentioned in the whole discourse. 2. Our answer is in perfect accordance with other Scriptures, which declare that believers are elected according to the *foreknowledge of God* unto obedience and sprinkling of the blood of Jesus Christ—*saved* and *called* with an *holy calling*, according to his *own purpose and grace* given in Christ Jesus *before the world began—chosen in him before the foundation of the world*, that they should be holy and without blame—*predestinated* unto the adoption of children; and many other passages abundatly sustain our construction of the text. Whereas, Br. M's. construction is forced and unnatural; making the *conformation to Christ's image* to take place *before the calling;* and then the *justification, after the calling—after a man had been conformed to the image of Christ—and called to be a prophet*—and, he being judge, his construction obviously distinguishes this text from all others in the Bible. 3. Giving to Br. M's. grand argument (viz. that the 29th v. is written in a past tense,) its full force, it fails to sustain his position, unless he can prove that nobody else had been glorified but the prophets. The fallacy of his reasoning may be seen by stating the argument as follows. The prophets *were not* the only characters who had been glorified when the text was written. The text refers to such as had been glorified when it was written. Therefore, the text refers *exclusively* to the prophets! 4. It is evident *from the apostle's argument* that the text refers not to being predestinated to the office of a prophet, but to a conformation to the image of Christ. Thus "Whom he did foreknow he also did predestinate to be conformed to the image of his Son, *that he might be the first-born among many brethren,*" thus, making believers the brethren of Jesus Christ by virtue of their conformation to his image—whereas, Br. M's. construction of the text, makes the argument run thus: "Whom he did foreknow [they having been] conformed to the image of his Son, he also did predestinate [to the office of prophets;] that he [Christ] might be the first born among many brethren. Thus making men the brethren of Christ by virtue of their prophetship! By what authority does Br. M. make the Savior the first-born among his brethren the prophets, in any more distinct sense than of his brethren the apostles? But all *God's children* are *Christ's brethren;* see Mat. 12:50; Mark 3:35; Heb. 2:17. 5. Br. M. insists that the text must refer only to things already accomplished, because written in the past tense. (1.) We conclude it may be written in the past to denote the certainty of its fulfillment, as many passages in the prophets and in the Apocalypse; or, for the purpose of a clearer illustration, as Paul, in the preceding chapter, represents his condition while an unregenerate sinner as though it were in the present tense. (2.) If it refers to the past only, it undoubtedly refers to all true believers who died before the text was written, and to their predestination to the adoption of children, from the very nature of the argument; which argument may be stated thus. "All things work together for good to them that love God," [all true believers] to them that are *the called according to his purpose,* (whom Paul denominates "us." 2 Tim. 1:9, and whom Peter calls "strangers scattered throughout Pontus, Galatia, &c. 1 Pet. 1:1,) for [because] whom he did foreknow, he also did predestinate to be conformed to the image of his Son," &c. Or the argument, without varying the sense, may be stated thus—Whom he did foreknow them he did *predestinate, call, sanctify,* and *glorify:* Therefore, all things work together *for good* to them that *love God,* to them that *are the called according to his purpose.*

One other consideration. The characters denominated "those who love God, and are *the called* according to his purpose" in the 28th verse, are the same characters as "he called" in the 29th verse, or they are not. If they are *not* the same, then the apostle, according to Br. M's. rendering, argues thus. The prophets [and nobody else] were foreknown, predestinated, and called to be prophets, and justified and glorified. Therefore, all things work together for good to the saints in general! A very illogical conclusion for a man of Paul's ability, writing under the influence of inspiration, truly! Again. If they are *not* the same characters in the two verses, and if, as Br. M. contends, those in verse 29 are the prophets, then there is *another* character *besides the prophets* who are *the called,* according to his purpose, and to whom all things work together for good; so that Br. M. makes nothing by his arguments, even though they sustained his positions. But, if Br. M. should now admit that the characters in the 28th and 29th verses *are the same,* (as all candid minds must agree we think,) then (1.) Br. M's. arguments founded on the tense, are all non-plussed, since the *present tense* is the one used in the 28th v.—and (2.) Since those in the 28th verse are the saints in general, and those in the 29th verse are the same, the whole argument is yielded. Br. M. may choose which ever of the above horns he pleases.

We will only add that as Br. M. appears to think that our theory savors of partiality, if he will show, by any process, that that system which argues that God predestinated men to eternal life on account of his foreknowledge of what their conduct *would be,* is a partial system, we will show, by the same process of reasoning, (what the Universalists assert as truth,) that that system which argues that God *destinates* men to eternal life on account of his *knowledge* of what their conduct *is,* is a partial system. And let him bear in mind the while, that the strongest, and almost the only arguments by which we have sustained this theory, have been the plain declarations of Scripture. A. K. M.

Conversational Power.

Men are not generally aware how much their success in the world depends upon their conversational power. If it be necessary to one's success in public, to be able to interest and sway an audience by pulpit eloquence or by the eloquence of the bar, much more is it necessary that one be able to interest and sway the private circle by the eloquence of one's conversation. There are greater opportunities for doing good in a private way than in a public one. Men are always meeting, always talking, and the man of cultivated talking ability will invariably be heard, even tho' nothing remarkable be in his conversation; while another of less easy speech, but mightier in thoughts, can get no hearing. We see this in cars, steamboats and indeed we see it every where. But for no class of men are cultivated conversational powers more necessary than for the minister of Jesus. In his private walks, in his parochial visits, his business is talking. He must, then, not only know how to *preach,* but he must know how to *talk.* Not to mince his phrases, and chew his words, but to talk with effect. To so interest the sinner in his talk, that he may talk him into repentance. M. J. S.

The following letter was read before the Rockingham Quarterly Meeting held at Great Falls last week, and a contribution of $22,97 taken up for the benefit of Mrs. Work. If other brethren or friends, after reading the letter, should feel it their duty to contribute any thing for her relief, they may forward their charity to the writer, who will see that it is remitted to her.

[See the account of the proceedings of the Q. M. as given by the Clerk in another column.] W. B.

Affecting Letter from Mrs. Aurelia A. Work.

The Green Mountain Freeman publishes the following affecting letter from the wife of one of the three noble-hearted martyrs in the cause of suffering humanity, who are now in the Missouri penitentiary, Work, Thompson and Burr—the first a mechanic, with a family, and the two last single men, members of the Missouri Institute at Quincy, Illinois. It is well known that they were taken in an attempt to assist some fugitive slaves, tried under the laws of Missouri, and sentenced to twelve years hard labor in the Penitentiary, three of which have already expired.—*Liberator.*

Theopolis, (Ill.,) Aug. 18th, 1844.

Dear Sir:—I received your kind letter this afternoon, and will improve the first opportunity to answer it, for I do truly believe I have found a friend in a stranger; and a friend in need is a friend indeed. Many a friend has sympathized with me whom I never saw, and never expect to see this side of the grave; but I trust I shall meet them in heaven, where we shall tune our harps and sing hallelujah to the Lamb.

When my husband went away, I and my children were dependent on him for our daily bread. My health was not good when he went away. Myself and youngest child, a little girl eighteen months old, were forty miles from home at the time he went, which was on Monday, and I got home the next Friday, with my little girl sick in my arms, and found my youngest son quite sick. As soon as I got into the house, my eldest son, of the age of nine years, said to me, "Mother, where is father? he went away on Monday, and we have not seen him since." Judge what my feelings were at this moment. I was at home but a few hours, before I heard he was in Palmyra jail, in Missouri. In two weeks, I went over to see him, & saw him upon an average once a week while he was in jail, which was more than 8 weeks. I do not know how they could live so long there in so dismal a place. I have been to Jefferson twice, and expect to go (if the Lord spares my life and gives me strength and means) again next November, when the legislature sits, and plead with them for the release of my husband. But I will drop this subject, and write upon the one you wished me to.

We have a small house, which I have called our own, but how long I can do so I know not, for the sheriff came out yesterday morning, and handed me a writ to appear at the court-house the third Monday in September, to answer to a certain bill of complaint. Where it will end, I know not. It is for the lawyer's fee in Missouri. I am owing some cash debts; one, which is the most, (except the lawyer's fee,) is about twenty dollars; it was thirty-nine, but some friends in Connecticut sent me some money some time ago, and I paid the other part. The man I owe it to lives some where in the Eastern States. He has sent out twice to have it sued, but if he will have patience, I will pay him all.

If it had not been for kind friends, I do not know where I should have been now. No living being but myself knows the troubles and trials I have passed through for the last three years. I am a woman of sorrow and acquainted with grief. My health has been growing poorer and poorer ever since my husband went away, though I am able to attend to my work. I wash for three students, and take in a little sewing. They pay me in work again, or let me have orders; but I cannot always get the most needful articles with them, such as groceries and flour. I am willing to do what I can to get a living, but my family requires a good deal of my time. I am troubled to get a sufficiency of flour; we live mostly on the coarse article. Perhaps you do not know what this is; the superfine is taken out of the wheat, and then the fine, and this that I use is the next. I do not say this to complain, for I should be glad to get enough even of that. I have had but a very little meat in my house for a good while. A friend sent me a few pounds of pork the other day, which I thankfully received. I have seen the time since my husband went away, that I would be glad of bran to make bread of. It has got to be an *old story,* his being in prison. There is but little said or done about it. It troubles me to think that the press is so silent about it. You wish me to tell you what will make my family comfortable. It is hard for me to tell. I have learned to get along with little. My Master knows what we need, and has sent me help more than once when I was ready to despair. I must trust in the Lord for a supply (for he is kind, and your kindness shows it) for the remainder of the summer and the coming fall and winter. You may think I look a great ways ahead. I do not know as I shall live till that time, but I *remember the winters that are gone by;* and what we suffered. I can bear cold and hunger much better than I can bear to see my children bear them. Many a time have we shivered over a few embers, and have waded through snow for wood, and to take care of my cow, till my clothes have been frozen near a quarter of a yard deep.—Many a time last winter did I travel through the snow to find my cow. For the want of food, she wandered off, and I do not know but she will have to do the same the coming winter. You may think I tell you a great deal, but the one half I have not told you.

If the friends can spare bed clothing, or winter clothes or shoes, or any such thing, or clothing of any kind, I should be very glad, for I think I could exchange some of them for food, and some of them I want. I know money is very scarce. One of the teachers here has gone East, and I heard that himself or his agent was going to Vermont to get something, if he could, for the institution here. If you and your friends could, without robbing yourselves, send me a small box by this man, I think the Lord will reward you. It is a great favor to ask, and I will not urge it. If you should see fit to send a box, you will put in a paper containing the names of the donors. It would be a comfort for me to read them over.

I am glad to see you speak so much about freedom. If you were as near a slave State as I am, you would want to *give in two votes to a man.* I live two miles from the Mississip-

pi, which divides Illinois from Missouri. I have four children. I have buried one since my husband went to prison. I have a little son added to my family since he went away. His name is Alanson. He is in his third year. People that come here ask him where his father is. He tells them he is in the *penetencia*. They ask him what they shall do to the men who put him there. He says, "*Pay them about the penting of sins:*" that is, pray about their repenting of their sins. I think my husband being taken, was the cause of my little girl's death. She would lie in her cradle from morning till night, and call for her father, till she pined away and died. The day but one before she died, she called for paper, and said she wanted to write to father. The night before she died, (I was watching with her—it was past midnight; no one in my house but my children, and they asleep; it was a very cold night, and I had no wood cut for a fire, and I was shaking with the cold,) she went into a fit, and I held her in my arms, I should think, ten minutes that she did not breathe. I awaked my eldest child, and sent for a neighbor. She did not breathe when the neighbor came. After she had been here a while, Ellen came partly out of the fit, and went into another, which she never came out of. O! I thought if my husband had been here at the time, what would I have given! But no! it could not be. There is a world which we are looking forward to, where sorrowing and sighing will be done away, and where the wicked will cease from troubling, and the weary be at rest. Perhaps you have not been called upon to wade thro' the furnace of affliction; but with me I sometimes think it has been heated one seven times hotter than before. But the Lord's will, not mine, be done.

My husband wishes me to go into Missouri and circulate petitions. I have already been three times, and exposed life and health, and I am willing to do it again if I can get him released; but my faith is very weak. Kind Sir, pray for me and mine.

Yours truly,
AURELIA A. WORK.

The Baptist Home Mission Board and Slavery.

The Executive Board of the American Baptist Home Mission Society have decided not to appoint the slaveholder as a missionary recommended to them by the Georgia Baptist Convention, not because he is a *slaveholder*, but because the fact that he is such is offered as a reason for his appointment; "and is designed as a test whether the Board will appoint a slaveholder as a missionary." The Board resolved that it is not expedient to introduce the subjects of slavery or anti-slavery into their deliberations, nor to entertain applications in which they are introduced. So it appears that they would reject the application of an anti-slavery man, if his appointment was requested because he was such. As a board, they have "no sympathy either with slavery or anti-slavery," and their "deliberations must not be disturbed" with these exciting questions! How long they will be able to stand on this ground, time will show. But there is some difference between light and darkness, right and wrong, and some portions of the church and the world have found it out; and we predict that it will not be long before this respectable Board will be ashamed of their present position.

The "Advent Herald and Signs of the Times Reporter," the publication of which was suspended in expectation of the end of the world on the 22d, has been revived again. The editor of the Herald attributes the fixing the time on the 22d of Oct., and the movement connected with it, to the Spirit of God, and remarks, "In view of all the circumstances attending this movement, the blessed effect it has produced on the minds of God's children, and the hatred and malice His enemies have displayed, we must still regard it as the true midnight cry"! And yet the day has come and gone, and Christ has not come. Is not this charging the Almighty with falsehood and deception? How much better would it be for those who have been carried away with this error, to acknowledge their mistake, and remember the injunction of Christ, Mark 13:33, "Take ye heed, watch, and pray; *for ye know not when the time is.*"

We have received the Minutes of the General Conference from the Clerk, and a part, if not the whole, will be published next week.

A highly interesting "Narrative of a Visit to England" is published on the last page. A letter from Bro. PHILLIPS, on the first page, and a letter from Bro. GONSALVES, on the last page, should not be overlooked. The Secretary's account of the anniversary of the Home Mission Society is published on the first page.

Elder MARK ATWOOD has removed to Candia, and taken charge of the F. W. B. church there, of which he is now a member.

Elder I. G. DAVIS is a member and pastor of the church in Deerfield.

For the Morning Star.

Br. Burr:—Hearing, as I have, the frequent solicitations of my brethren in other parts in behalf of the perishing heathen, and feeling as I always have since God forgave my sins, that it is a pleasure to me as well as a duty to do all I can to advance the cause of my dear Redeemer, and to benefit the souls of my fellow-men, I have made a feeble attempt among the four churches with which I am laboring the present year, to raise a little money to send to our dear brethren, who have left all that is dear, except Jesus and his cause, to go far away to the heathen world, to publish salvation to those who are destitute of the knowledge of Christ and the plan of redemption. The result is I have obtained $11,23, which I enclose for the Foreign Mission. H. S. LIMBOCKER.

Leoni, Mich., Oct. 10, 1844.

For the Morning Star.

Bro. Burr:—Herewith I send you $2,25 for our Foreign Mission; $1,25 is from a class of *little children* in our Sabbath school, which was raised in the following manner: The sister who instructed the class proposed to them if any of them would give one cent a week, she would at the close of the school give as much as they did. The other one dollar was raised by another sister and her class in the same way. Yours, &c.

JOHN CHANEY.

For the Morning Star.

Brother Burr:—I send you the enclosed $5,00, to redeem my pledge, made to the Ed. Soc. at the Gen. Con. The money has been sent me in a letter to constitute me a life member of that Society, by a female operative in one of our Factories, who choses to do her alms in secret. May the Lord reward her openly. JULIA A. MOULTON.

Portland, Me. Oct. 22, 1844.

Religious Intelligence.

For the Morning Star.

WATERFORD, Pa. Oct. 15, 1844.

Brother Burr:—Through the interposition of a kind Providence, I am yet alive, and also my family. I left my field of labor September 25th, with my family. We made our way to Chicago, and then took a boat for Erie, Pa. We had a very windy and rough time on the lakes; but, to the praise of God, we all arrived safe. He that gathereth the winds in his fist, and the waters in the hollow of his hand, directed our way amidst the storm.

My main and only reason for leaving the West was a hope of regaining our health. It was the advice of our physician to leave, at least for a season. The ague and chill fever was wearing me out very fast. By the solicitation of the brethren in this place, I have concluded to stop with them for a short time, as we are already realizing much benefit from a more eastern atmosphere. I would say, however, that many appear to enjoy good health at the west, and I can safely add that I do feel a great interest for our brethren in the west, few and scattered over a vast territory of country, with but few faithful preachers. They feel grateful for the aid the Home Mission Society has afforded them, and I hope the Society will send out at least one or two more ministers as soon as possible. The little church in Elgin must have assistance from the Society for the present to enable them to support preaching.

N. B. I contemplate visiting my brethren in Western New York as soon as my health will permit. I desire an interest in the prayers of my brethren, that our health may be restored, and that I may yet see the goodness of the Lord in the land of the living.

Yours affectionately,
A. C. ANDRUS.

P. S. My Post Office address is Waterford, Erie Co., Pa. A. C. A.

For the Morning Star.

Br. Burr:—I would just say that there has been a good work of grace at Crooked Creek, Pa. under the labors of Eld. Selden Butler.—The church in that place had been in a low state for a long time, but they have been revived, and more than twenty have been hopefully converted and reclaimed. A number have been baptized. I was there three evenings, and sometimes 20 came forward for prayers. O Lord, continue the good word till all shall be brought to a saving knowledge of the truth. WM. MACK.

Addison, N. Y. Oct. 19th, 1844.

Yearly Meetings.

Ohio River Yearly Meeting.

The Ohio River Y. M., convened at Chester, Meigs Co., O., Sept. 27, 1844.—Eld. G. A. Stebbins was chosen Moderator, and Eld. Job Kittle assistant; and bro. Edward Dudley, assistant Clerk.

Little Scioto Q. M., was represented by Eld. J. Kittle, and reported by letter, as follows: 43 have been added by baptism, and 4 by letter. Two have been dismissed, and 18 excluded. The Q. M. is composed of 7 churches, 3 Elders, 3 Licentiates, and 292 Communicants. David A. Kittle, Clerk.

Meigs Q. M., was reported by A. Stout, Clerk. Union and steadfastness prevail. 22 added by baptism, 6 by letter, 29 dismissed, and — excluded, and 2 died within the past year. The number of churches is 9, Elders 4, Licentiates 2, Communicants 406.

A new Q. M., called the *Athens Itinerant* Q. M., sent delegates, and a letter, wishing to join the Y. M., and were received. It was reported as follows by J. W. Carpenter, Clerk: The Q. M. is composed of 6 churches, 1 Elder, 3 Licentiates, and 200 members.

Total number of Churches in the Ohio River Yearly Meeting, is 22, Elders 8, Licentiates 8, Communicants 898.

The following are some of the resolves passed:

Voted, That there be an Elders' Conference on Monday following the annual Conference.

Voted, That we view American Slavery to be a sin, and we will use all moral and lawful means for its suppression.

Voted, To alter the time of holding the Yearly Meeting, and that it be held hereafter on Friday before the 2d Saturday in August.

Voted, That the next session of the Yearly Meeting be held in Scioto Quarterly Meeting.

The preaching through the meeting was edifying and instructive.

SELAH BARRETT, *Clerk.*
Rutland, Meigs Co., Southeast Ohio, Oct. 9, 1844.

Ohio Yearly Meeting.

The Ohio Y. M. held its annual session with the Providence church, in the Miama Q. M. The Quarterly Meetings and churches were mostly well represented, and reported general union and steadfastness. There was a large number of ministers present, the word was preached with good effect, and the meeting we think will prove a blessing to the church. The business meetings were unusually interesting. We were met by a Committee from the Indiana Y. M., invested with full power to settle the difficulties existing between them and this Y. M. A like Committee was appointed by us, who sat with them, and after a full investigation, all the difficulties were arranged to the satisfaction of both parties.

It was unanimously voted by the joint Committee, That Eld. Richard Kelley has done wrong, and that six months be given him to make his confession to the Indiana & Ohio Yearly Meetings.

Voted in the Ohio Y. M. Conference, that it is our understanding that said Kelley make his confession in writing to the Clerks of said Meetings.

A preamble and resolution were presented by Eld. P. Lansing, and adopted, requesting Gen. Conference to establish a Mission station in the city of Cincinnati, Ohio.

Voted, that we request Gen. Con. to take into consideration the propriety of establishing a general system of Itineracy.

Action was taken in the case of Eld. Lansing, in reference to his connection with Odd Fellowship, and after much warm, but friendly discussion, voted to permit him to remain in said Fellowship.

Done by order, and in behalf of the Ohio Y. M. M. G. MITCHELL, *Clerk.*

Aug. 27th, 1844.

N. B. The next session of this Y. M., is to be held with the Wayne church, in the Miami Q. M. M. G. M.

Quarterly Meetings.

Rockingham Quarterly Meeting—Affecting Anti-Slavery Action.

The fall term of this body was held with the church in Great Falls.

The business of conference consisted in part in discussing and passing the following resolutions.

1. *Resolved*, That the cruel imprisonment of Messrs. WORK, THOMPSON, BURR, TORREY and WALKER, citizens of the United States, for attempting to "deliver the spoiled out of the hand of the oppressor," (Jer. 21:12; 22:3) in obedience to the command of God, is an insult to Jehovah, and a cause of grief and shame to the lovers of freedom and our country.

2. *Resolved*, That the imprisonment of these men for obeying the law of God, should make the friends of liberty more determined in their efforts to overthrow Slavery, which is the sinful power that deprives millions in this country of their freedom, and has thrown into prison five of our fellow citizens, as named above.

3. *Resolved*, That to vote for slaveholders or their apologists, is to give our influence in *favor* of Slavery, and *against* the laws of God and humanity.

4. *Resolved*, That the individual professors of Christianity and the religious or ecclesiastical associations, who refuse or neglect to speak and act boldly and decidedly in the present crisis for the millions, who are wickedly held in the chains of Slavery, act over again the part of the Priest and Levite, in the case of the man who had fallen among thieves; and, like those, utterly fail to obey the command of God, "Thou shalt love thy neighbor as thyself."

5. *Resolved*, That the present state of the Temperance cause calls loudly for the renewed and persevering exertions of every friend of humanity and the cause of God.

6. *Resolved*, That we consider the efforts now made to advance the cause of Peace, as being among the most humane and philanthropic movements of the age; and, therefore, worthy of the hearty co-operation of the friends of humanity.

7. *Resolved*, That the disorganizing movements of a portion of professed christians and others of our countrymen, demand our decided and christian opposition.

8. *Resolved*, That the recent opposition of the Roman Catholic Priests to the use of the Bible in the common schools of New York and other States, and the late instances of their burning the Scriptures found in the hands of their members, show that the character of Popery has not changed, and that it only waits for a favorable opportunity to exert all its power for the suppression of the saving light and knowledge of the gospel.

9. *Resolved*, That the untiring efforts of the Roman Catholic Priests and other emissaries of the Pope, to spread the dogmas, superstitions, and damning errors of Romanism, (which has ever shown itself the enemy of the best interests of the human race,) in our country, & the success which has attended those efforts, call loudly upon christians and the friends of civil and religious liberty, to awake and use all the means in their power to enlighten the people in relation to its true character, and to make whatever other exertions they can, in the spirit of the gospel, to counteract its baneful and destructive influences.

The discussion on the first of these resolutions was deeply interesting, and enlisted the sympathies of most who were present, in behalf of the innocent and unfortunate men who are laying in gloomy prisons for their noble efforts in behalf of the bleeding and down-trodden slave. During the discussion of this resolution, a letter was read from Mrs. WORK, wife of one of the prisoners, which produced much emotion, and drew tears from the eyes of most of the assembly. Could she have witnessed the sympathy felt for her on that occasion, it would have been as a cordial to her wounded soul. The sum of twenty-three dollars was received for her benefit, which will be forwarded to her by Bro. Burr, the Editor of the Star. Let the friends of the oppressed rejoice, & the abettors of Slavery feel REBUKED, in view of these acts of benevolence and humanity. Let the friends of freedom speak out loud and long on the subject of slavery, let ministers lift up their voices "like a trumpet," let religious bodies and individual Christians act fearlessly and decidedly against it, till the wicked laws, laws in positive and direct opposition to the command of God, (See Jer. 21:12; 22:3,) by which five of our countrymen, one of them a minister of the gospel, have been thrown into prison, shall no longer disgrace our statute books, insult the Governor of the universe, and outrage the best feelings of our nature.

The next session of the Q. M. is to be held with the church in South Berwick.

E. HUTCHINS, *Clerk pro tem.*

Newmarket, N. H. Nov. 1, 1844.

Sandwich Quarterly Meeting

—Held its October session at Meredith Village. Reports from the churches as follows: Some few reported some revival; others an increase of religious interest; and others that they were passing through trials. From general appearance, we have reason to hope that the time may not be far distant when the churches of this Q. M. shall be favored with an outpouring of God's Holy Spirit. The business was done with unusual harmony and brotherly love.

Brethren CLARK HAYNES of Alexandria, JAMES E. MILLS of Eaton and JOHN R. TOWLE of Groton receved license to preach for one year.—In consequence of the unchristian spirit of come-outism and break down the churches, reduced to practice by Elders Thomas Sanborn of Eaton, John Shaw of Holderness, and David F. Leavitt of Tamworth, the Elders' Conference instructed the Q. M. Clerk to request, in behalf of the conference, the above named Elders to return their ordination credentials to him.

Next session to be held with the second church in Eaton, on Jan. 18 and 19, 1845—Conference Friday preceding at 10 o'clock, A. M. Ministers' Conference Thursday preceding at 9 o'clock, A. M. at the same place, when each minister is requested to present a dissertation upon some portion of Scripture.

P. S. Will those churches who have not paid the assessment made by the N. H. Y. M. to defray the traveling expenses of delegates to the last Gen. Conference, have the goodness to forward the sum at said time without fail, if not convenient previous to that time.

N. BROOKS, *Q. M. Clerk and Treas.*
Centre Sandwich, N. H. Oct. 29, 1844.

Tuscarora Quarterly Meeting

—Held its last term with the church in Brookfield, Pa., Sept. 27th, 28th, and 29th. Most of the churches were heard from, and generally reported in a low state, which has been their state for a long time. A desire was manifested that God would revive his work. We were favored with the labors of Elds J. Harding and W. P. Cool, from Troupsburg Q. M. The meetings of worship were spiritual, and a number fell under the mighty power of God. It seemed at the commencement of the meeting, that a cloud of mercy was hanging over the place, and true it was, for showers of grace have fallen upon the people. The meeting was continued about two weeks, by Eld. D. Sherwood. About ten or twelve have been converted and reclaimed from a backsliden state. The work is still going on. The writer was there last Sabbath, and had the privilege of hearing the young converts lisping forth the praise of their Redeemer and of praying for the trembling mourner. My prayer is, Ride on all conquering King, until the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. To Him be all the glory.

The next session will be held with the church in Woodhull, commencing Friday before the 4th Sat. in Nov. next, at 1 o'clock, P. M.

WM. MACK, *Clerk.*

Addison, Oct. 19, 1844.

Honey Creek Quarterly Meeting

—Held its October session with the Badfish church—Eld. A. Coombs, moderator, and the writer standing secretary.

Most of the churches were reported by letter. There appeared to be no especial revival; but the churches were generally in good union. Elders G. Burnham and R. M. Cary were appointed to attend the next session of the Fox River Q. M. as corresponding messengers.

The Q. M. Treasurer was instructed to inform the churches composing the Q. M. what amount of the taxes heretofore levied upon them by the Q. M. remains unpaid, and request them to forward the same to its next session. Eld Joseph B. Morford presented a letter from Oswego Q. M. and was received to membership.

Br. John Shepard presented his credentials from the Erie Q. M. as a licentiate and was also received.

Notice was given that leave would be asked at the next term of the Q. M. to amend the constitution relative to the yearly returns.

Voted, that the next session of this Q. M. be held with Honey Creek church, on the 3d, 4th, and 5th of Jan. next.

There were a good number of preachers present, & though most of them have to contend with the infirmities of age, they appeared to be well engaged in the work of the Lord. The word was administered in the life and spirit of the gospel. Many souls were inquiring the way to Jesus, and we have reason to believe that much good was done in the name of the Lord.

JAMES R. POPE, *Secretary.*
Janesville, Rock Co. W. T. Oct. 12, 1844.

Monroe Quarterly Meeting

—Held its September session with the Clarkson and Kendall church, Sept. 1844. Eld. E. Hannibal presided. Reports from the churches were not as interesting as at some former times, union prevails, and there seems to be among the majority of our brethren a struggling for principle.

Some important questions were discussed in conference, touching the present duty of christians and ministers in relation to the evils of slavery; and were passed quite unanimously. We are sorry to say the political fever runs so high with some few among us, that they are not to be reasoned with on the moral bearing of some of their acts. Their darling idol must be preserved at the expense of christian principle and consistency. We were favored with the counsel and labors of Elds. Straight, Parker and A. K. Moulton from Ohio; and Elds. Whitcomb and Coltrin from Michigan. Meetings of worship were interesting, particularly on the Sabbath. While the servants of God came to the people, laden with the precious gospel treasure, all felt that it was good to be there, and we can but hope that the good seed sown will result in great good.

The Dec. term of the Monroe Q. M. will be held with the first F. W. Baptist church in Parma. H. GILMAN, *Clerk.*

Waterville Quarterly Meeting.

The Oct. term of this Q. M. was held in Sidney on the 18th, 19th, and 20th inst. The conference was thinly attended on Friday and Saturday, in consequence of a severe rain storm. On the Sabbath the house was well filled and the meetings interesting. In the afternoon, Br. THOMAS J. DUDLEY was set apart to the work of the ministry by ordination, in the following manner: Sermon by Eld. S. Hutchings; prayer by Eld. D. B. Lewis; charge by Eld. E. Harding; right hand of fellowship by Eld. J. Spaulding; benediction by Eld. Wm. Tilley, C. Baptist minister.

At this Q. M. the time of holding the Q. M. was changed, both *in months and days*, viz. *They are to be held on the first Wednesday and Thursday following in March; third in June; third in Sept.*; and third in Dec.

Our next Q. M. will be held at Norridgewock, commencing on the 3d Wednesday in Dec. next—Conference of business to commence at 10 o'clock in the forenoon and preaching at one in the afternoon.

All churches having any special requests or business to come before the Q. M. are hereby notified to hand in such requests on Wednesday the first day of the session. ENOS FOSTER, *Clerk.*

Waterville, Me., Oct. 26, 1844.

P. S. I see in the Register for 1845 the preachers of this Q. M. are all printed as ordained preachers. The following are licentiates, viz. Charles Littlefield, Hiram Mills, W. Libby, Joshua Taylor and Thomas J. Dudley—Was this fault in my communication or in the printer?*

* We have referred to the copy, and find that it was not the fault of the printer, as there is no mark by which it can be ascertained that the brethren named are licentiates. If the clerk had drawn a line under the names of each of the licentiates, all would have been right. W. B.

New Durham Quarterly Meeting.

The fall term of New Durham Q. M. was held with the church at Meredith Bridge, on the 23d and 24th inst. The churches were mostly reported, & their reports generally refreshing. There are a few trials, but a brighter day seems to be dawning There are some small revivals in a few of the churches. Cor. Mess. were cordially received from Sandwich, Deerfield and Nottingham Q. Ms. to participate in our deliberations; and brethren were appointed to attend the Rockingham, Wolfborough, Deerfield and Nottingham Quarterly Meetings. Br. DEARBORN WEDGWOOD of Milton church has been publicly set apart to the work of the ministry since the last session of the Q. M., agreeably to the arrangements then made.

Meetings of worship were full, spirited, and very interesting. A firm stand was taken against the spirit of disorganization. The power of the enemy seemed to give way, and we trust good seed was sown which will brighten when the beauties of earth fail. The preaching was followed with exhortations, accompanied by the divine Spirit, and reached the hearts of his children, causing tears of joy.

The next session of the Q. M. will be held with the church in Pittsfield, on the 8th and 9th of Jan. next—Conference Tuesday, 7th, at 1 o'clock, P. M. Elders' Conference at 4 o'clock, P. M. same day. GEO. W. BEAN, *Clerk.*

Meredith Bridge, Oct. 30, 1844.

Jefferson Quarterly Meeting

—Held its last session with the Hammond church. Eld. R. Way in the chair. Reports from the several churches were cheering—some, since the last session have been blessed with revival—all with the fostering care of the church's Head. The meetings of worship were more than usually solemn and interesting.

Voted, that M. H. Abbey be corresponding messenger to the next session of the Clinton Q. M.

Voted, that the next session of this Q. M. be held with the Cayton church, commencing on Saturday before the 4th Sabbath in Dec. next.

M. H. ABBEY, *Clerk.*

N. B. Will the Lawrence Q. M. forward its proportion of the money to be raised for S. B. Padden, delegate to Conference. M. H. A.

Religious Notices

Notice.

The next association of the Ministers' Conference of the New Durham Q. M. will be held at Strafford Centre, at the house of Elder E. Place, on Tuesday the 12th of Nov. next, 10 o'clock, A. M.

TOBIAS FOSS, *Clerk.*

Strafford Centre, Oct. 28, 1844.

Notice.

The next session of Weare Q. M. Ministers' Conference will, by Divine permission, be held Nov. 26th, at Eld. I. Peaslee's house, in Sutton, N. H. at 9 o'clock, A. M. D. S. FROST, *For the Committee.*

Contoocookville, N. H. Oct. 28, 1844.

Brother Burr:—I noticed an error in the last report of the Bangor Q. M. as published in the Star. Instead of "Our next session will convene with the church in Old Town, the first Sat. in Dec. next, Conference commencing at 9 o'clock, A. M.," it should be first Sat. in Jan. next. J. M. LOUGEE, *Clerk.*

Bangor, Me. Oct. 26, 1844.

Dedication.

The meeting house, that is being erected in Eaton, for the use of the church and society in East Eaton, will, Providence permitting, be dedicated to the service of Almighty God, on Wednesday, the 18th of Dec. Public services will commence at 10 o'clock, A. M. Our ministering brethren are respectfully requested to be present and assist in the exercises without further invitation. Per order. STEPHEN ALLARD.

Eaton, Oct. 30, 1844.

Strafford Academy.

As Agent for this Institution I propose, the Lord willing, to visit the following churches, and preach, mostly on the subject of Christian Education, at the following mentioned times.

It is hoped that the brethren who take the Star will be careful to see that the notice is generally circulated in their respective churches and neighborhoods.

Time of meeting.			Names of churches.
Monday,	Nov. 25,	6 P. M.	2 Barnstead.
Tuesday,	" 26,	10 A. M.	3 Barrington.
"	" "	6 P. M.	1 "
Wednesday,	" 27,	8 "	Cen. St. Dover.
Friday,	" 29,	"	1st. Dover.
Monday,	Dec. 2,	"	Great Falls.
Wednesday,	" 4,	6 "	Lebanon.
Thurs.	" 5,	8 "	South Berwick.
Frid.	" 6,	6 "	Portsmouth.
Saturday,	" 7,	" "	N. Hampton.
Sabbath,	" 8,	———	Hampton.
Mon.	" 9,	10 A. M.	S. Hampton.
Sat.	" 14,	8 P. M.	New Market.
Mon.	" 16,	6 "	Rochester.
Tues.	" 17,	11 A. M.	Farmington.
"	"	6 P. M.	Alton Bay.
Wednes.	" 18,	10 A. M.	Alton (in Wolfboro' Q. M.)
"	" "	6 P. M.	3 New Durham.
Thurs.	" 19,	11 A. M.	Middleton.
"	" "	6 P. M.	Brookfield.
Frid.	" 20,	11 A. M.	1 Ossipee.
"	" "	6 P. M.	4 "
Sat.	" 21,	11 A. M.	Tuftonboro' & Moultonboro'.
"	" "	6 P. M.	1st Wolfboro'.

It is expected that those who are indebted on old subscriptions will be prepared at these meetings to meet the amount of their indebtedness; and I shall be glad to receive still farther contributions for the interests of the Institution.

As it is impossible for me in consequence of other engagements to visit all the churches, it is hoped that subscriptions due will be sent to the nearest place of meeting.

P. S. Other appointments will be notified in due time. Let those which have been already made in the Star not be forgotten.

☞ As in some places the brethren have desired me to lecture on the subject of the Second Advent, I will here say that wherever they think best to give out an appointment to this effect, I will endeavor, in the name of the Lord, to expose some of the *fundamental errors* of that system of error commonly called *Millerism*.

E. B. FAIRFIELD, *Agent.*

General Intelligence.

THANKSGIVING.—Gov. BRIGGS has appointed the 28th day of November as a day of Thanksgiving in Massachusetts. Gov. ANDERSON has appointed the 5th day of December, as a day of Thanksgiving and Praise, in Maine; and Gov. BALDWIN has appointed December 28th to be observed as a day of public Thanksgiving in Connecticut.

The reading of the Scriptures has been dispensed with in the District schools of the 14th Ward of New York city, by order of the Commissioners and Inspectors, since July, 1843. So much for Roman Catholic dictation.

NUNNERY IN LONDON.—For the first time since the Reformation a nunnery has been established in the metropolis of Great Britain. The nuns were *imported from Dublin.*

Here is another evidence of the progress of Romanism in that country which has hitherto been regarded as the bulwark of Protestantism.

A small model of a steam-boat is now being exhibited in an artificial pond in one of the Halls of Marlboro' Chapel. The little thing will go forwards, *backwards* or *sideways*. E. N.

Terrible Steam Boat Explosion.—The boilers of the steam-boat Lucy Walker, exploded recently, while she was on her passage from Louisville to New Orleans, loaded with passengers, from 60 to 80 of whom were killed or wounded!

The Democratic candidates for Gov. and Rep. to Congress were chosen in the recent election in Arkansas.

Chicago.—Chicago stands literally at the entrance of the valley of the Mississippi, stretching forth one hand to the East, and another to the West, and exchanging in its bosom the products of both. It already numbers 10,000 inhabitants,—a city hardly ten years old!—and on every side new buildings going up—rows of brick stores, dwelling-houses, and mechanics' shops.—There is an air of life, freshness and activity about the whole scene, that completely enchants one who has been accustomed to the dull, sober, uniform aspect of things in Eastern places.—*Cor. of the Springfield Repub.*

☞ Cumings, now in Haverhill jail under sentence to be hung, has been reprievedr by the Governor, until after the people shall have voted upon the capital punishment question, and the Legislature shall have been in session.

☞ On demolishing an ancient Roman Catholic Chapel recently at Warsaw, two barrels filled with gold to the value of $600,000, were discovered in the foundation. It is to be employed in the construction of a fine hanging bridge over the Vistula.

A Voice from the South. A minister in the far South, writes as follows to a brother at the North:—

"I have no suggestions to make to you on this great subject of slavery. You have my best wishes, and an interest in my unworthy prayers, for success in your philanthropic exertions for the emancipation of an oppressed people. I will thankfully receive any anti-slavery documents or news, you may have it in your power to send me. Almost any thing you have would be of interest to one here in the South,—though it be old to you, it would be new and interesting to me.

N. H. Bap. Reg.

Vermont Senator. The Legislature of Vermont, on Thursday re-elected the Hon. Samuel S. Phelps (Whig) as Senator to Congress for six years from the 4th of March next. Mr. P. received 120 of the 228 votes cast.

Weekly List of Letters Received.

E. Noyes, A. Nealley, W. O. Whitcomb, E. Harding, F. Reed, N. Abbott, N. Brooks, E. Foster, *M.* Ames. N. K. George, A. D. Williams, H. S. Limbocker, J. B. Davis, B. F. Parker, H. Bickford, R. Sargent, B. Dyer, M. Atwood, J. Chaney, S. C. & W. Sanborn, J. Wood.

From Post Masters.

D. E. Longfellow, W. Kendall, G. Hilton, J. M. Hoyt, L. Morrill, S. H. Peffers, C. Jewett, A. K. Brayton, M. Varney.

New Agents.

A. D. WILLIAMS is agent at Covington, Tioga Co. Pa.

Receipts For Books.

F. Reed, 1,50. N. Brooks, 1,25. H. S. Limbocker, 8,77.

Subscribers for the Star.

E. Noyes 1. D E Longfellow P M 1. F Dart 2. E Harding 1. F Reed 1. T P Moulton 1. *M.* Ames 1. A D Williams 1. B F Parker 1. C Jewett P M 1. B Dyer 1. S C Sanborn 1. W Sanborn 1. J. Wood 2—16.

Home Mission.

Waterville Q. M.	1,75
Collected by M. Atwood (for Nova Scotia Station) to constitute him a life member,—E. P. Prescott, 2,00. M. Atwood, 1,00. J. Bean, 50c. L. H. Bean, 50c. R. M. Prescott, 50c. J. Smith, 50c. D. Lang, 50c. D. B. Robinson, 50c. D. M. Lovejoy, 50c. J. H. Philbrick, 50c. John Smith, 50c. J. S. Morrill, 50c. E. P. Morrill, 50c. B. Brickett, 25c. J. Kimball, 25c. T. Quimby, 25c. P. Morrill, 25c. B. E. Sawyer, 25c. B. Quimby, 25c.	10,00
Whole amount	11,75

WM. BURR, *Treasurer.*

Foreign Mission.

Church Meredith Village,	75
Sandwich Q. M. F. M. Society,	10,00
David Haynes Deerfield, together with five dollars previously appropriated, to constitute him a life member,	5,00
Church of Onondaga & Aurelius, Mich.	1,56
Church of Leoni, do.	2,36
Church of Cook's Prairie, do.	4,97
Church of Lyon, do	2,44
Cynthia W Ham, Roxbury, Ms. proceeds of Tea and Coffee,	10,00
Richard Horn, do, $5,00, proceeds of Sugar, $5,00 to seal his wife's pledge,	10,00
J. B. Davis, do. proceeds of Sugar,	5,00
W. F. Jenkins " unnecessary fruit,	3,00
Waterville Q. M.	1,75
Collected by M. Atwood to constitute him a life member.—E. P. Prescott, 2,00. J. H. Philbrick, 1,00. J. Bean, 50c. L. H. Bean, 50c R M. Prescott, 50c. J. Prescott, 50c. B Prescott, 50c. G. Bean, 1,00. S. Dudley, 50c. Candia Female F. M. Society, 3,00.	10,00
Sarah Collins, Deerfield, with what she has before sent, to constitute herself a life member,	1,00
Lydia Bean, Candia, to constitute herself a life member,	5,00
Nancy Hamilton, Great Falls,	50
Jerusha Hamilton, do.	1,00
J. G Tuttle pledged at the anniversary in 1843,	5,00
M. Knowlton, Portsmouth,	2,00
Class of little children and their teacher, S. Berwick,	1,25
Another Class,	1,00
Whole amount,	83,48

WM. BURR, *Treasurer.*

Books Forwarded.

One package to Eld. N. K. George, Franconia, N. H., by stage. One package to Eld. Jos. Fullonton, Milton Mills, by stage. One package to Eld. J. B. Davis, Roxbury, Mass., care of Eld. E. Noyes, No. 79, Lowell St., Boston, by Niles Express.

MARRIED

In Barnstead, Oct. 13, by Eld. D. Garland, Mr. Isaac W. Garland and Miss Eliza M. W. Lamper, both of Gilmanton.

In Lisbon, N. H. Sept. 11th, by Eld. N. K. George, Mr. Levi Glidden of Greensborough, Vt. and Miss Susan Streeter, of L. Also, by the same, on the evening of Sept. 24th, at the dwelling of N. K. George in Franconia, Mr. Philander Davis of Newark, Vt. and Miss Zillah M. Kibby, of Westmore, Vt. Also, by the same, and at the same place, on the morning of 25th of Sept., Mr. Nathan T. Kendall, and Miss Lois W. Ball, both of Landaff, N. H.

In Roxbury, Mass. Oct. 17, 1844, by Eld. J. B. Davis, Mr. Joseph Edmonds and Miss Sarah Goodwin, all of R.

Boston Wholesale Prices Current.

Corrected with great care weekly.

SEEDS. Herds Grass, $1,37 a 1,50 per bushel. Red Top, 50 to 60 cents. Clover—Northern, 9 to 11c.—Southern, 7 to 9c. Flax Seed, $1,50 per bushel. Lucerne, 33c. per lb Canary Seed, $2,25 a 2,37 per bushel.

GRAIN. The market in the early part of the week was exceedingly depressed. The sales of the week amount to 25,000 bushels yellow Corn, 13,000 do. white, and about 14,000 do Oats.

Corn—Northern, new, bushel 00 a 00—Southern, round yellow, 00 a 00—Southern flat yellow, 54 a 55—do. do. white 47 a 48—do New Orleans, 00 a 00—Barley 00 a 00—Rye, Northern, 00 a 00—do. Southern, 65 a 70—Oats, Southern, 00 a 32—Northern do. 00 a 00—Beans, per bushel 1,50 a 2,00.—Shorts, per double bush. 23 a 25—Bran, 20 a 21.

FLOUR. The transactions in Western Flour, for the week past, have been almost entirely confined to the retail trade, for which there has been an active demand.

Baltimore, Howard St, 4 mos. cr. new $0 00 a 4 62½—do. wharf, $0,00 a 0,00—do. free of garlic, $0 00 a 0,00—Philadelphia do. 4 mos. $4 50 a 4 62—Fredericksburg, low l'd new, 4 mos, $4 50 a 4,62—Alexa., wharf old do. 4 50,—Georgetown, new, $4 62 a 0 00. Extra, do. 4,75.—Richmond Canal, $0 00 a 4 62—do. City, 5 50 a 0 00—Petersburgh, city, $5 00 a 5 25—do. Country $4,62 a 0 00—Gen. common, cash, $0 00 a 5,00—do fancy brands $5 12 a 5 25—Ohio via Canal, $4 87 a 5 00—do do New Orleans, cash $0,00 a 0,00. Rye, 0,00 a 3,25—Indian Meal in bbls. $2,62 a 2,75.

PROVISIONS. The transactions of the week have not been of any great importance. There is but little doing in Lard, and prices are somewhat lower.

Beef—Mess 4 mo. new bbl. $6 00 a 6 50—Navy—$0 00 a 0 00.—No. 1, 5,00 a 5,50—do Prime $3,50 a 3 75—Pork—Extra clear 4 mo. bbl $00,00 a 00 00—do. Clear $10 00 a 10,50 do. Mess, 9 00 a 9 50—do Prime $7,00 a 7,50—do Mess from other States,— a — —do Prime do do $0 00 a 0 00 do. Cargo do. 0 a 0 00— —Clear do do $00 00 a 00 00—Butter, shipping, 00 a 00—do store, uninspected, 10 a 12—do dairy, 20 cts. a 22—Lard, No. 1, Boston ins. 00 a 00—do South & Western, 5 3-4 a 6—Hams, Boston, 7 a 00—Southern and Western, 5 a 6—Cheese, Ship'g and 4 meal, 3 a 4¼—do new milk, 4 a 5½.

WOOL. Duty. The value whereof at the place of exportation shall not exceed 7 c. per pound, 5 per cent. ad val. All whereof the value exceeds 7 cts. per pound, 40 per ct. ad. val. and 3 cts. per pound.

WOOL. But little doing in the article, and prices are mere nominal.

Prime or Saxony Fleeces, washed, lb. 50 a 55c.—American full blood do 43 a 47—Do. 3-4 do 40 a 42—Do. 1-2 do 37 a 40—1-4 and common do 32 a 35—Smyrna Sheep, washed, 20 a 25—Do. unwashed, 10 a 17—Bengasi do 6 a 13—Saxony, clean, 00—Buenos Ayres unpicked, 7 a 10—do. do. picked, 10 a 15—Superfine Northern pulled lamb 42 a 45—No. 1 do. do. do, 37 a 40—No. 2 do do do 25 a 33—No. 3 do do do 18 a 20.

HOPS. Duty 20 per cent.

1st sort Mass 1843, lb. 10 a 12; 2d do 0 a 0.
HAY, 12 to 15 per ton—Eastern Screwed $8 to 10,00.
EGGS, 12c.

BRIGHTON MARKET.—Monday, Oct. 27, 1844.—At market 2300 Beef Cattle, 550 Stores, 3500 Sheep and 2000 Swine. Several hundred Beef Cattle and nearly half the Swine unsold,

POETRY.

From Arthur's Magazine.

THE REBUKE.

Fair o'er the city's minarets
Arose the glorious sun,
Flooding the air with purple light,
E'er day was scarce begun;
And sweetly on the lofty hills
The golden radiance lay;
While mists that rose from waking rills,
Crept silently away.

A crowd was in the temple
Of awe-struck listening men;
For "words of spirit and of life,"
Were spoken even then;
They bowed their heads in silence,
While the Redeemer spoke,
And light more glorious than the day,
Upon their spirits broke.

Then came the Scribes and Pharisees,
With *looks and steps of pride*;
And brought a trembling woman
To the blessed Savior's side;
They told her tale of sin and shame,
With boasting words, and high;
And asked that he would judge her,
But asked in mockery.

They tempted him with sounding words,
That filled the crowd with awe;
How Moses had in olden time,
Avenged the broken law;
Only upon the Savior's brow
Arose no answering spot;
But "he stooped, and wrote upon the ground,
As though he heard them not."

Again! with louder voices
The fearful charge was made;
Then Jesus lifted up himself,
And to the leaders said:
"Let him whose soul hath never yet
By passion-storms been rent,
Nor turned aside to vanity,
Begin the punishment."

There were tones of love and sorrow
In each softly uttered word;
But they fell with wondrous power
On every ear that heard;
There was majesty within them,
That none dared disobey,
And one by one in silence,
The accusers stole away.

Left with the pure and sinless,
How stood the guilty then?
She—who had quailed in terror,
From the searching glance of men?
Again—like music on her ear,
Fell that sweet pitying tone,
"Hath none condemned thee, woman?
Are thine accusers gone?"

With quiv'ring lip and tearful eye,
She gave a meek assent;
For the holy love of Jesus,
Had her sinful spirit bent;
And soothingly, and healingly,
Came that soft voice once more—
"Neither do I condemn thee:
But go and and SIN NO MORE."

THE SONG OF THE EAGLE.

My children, my children, your pinions prepare;
Our table is spread in the glen.
For hours the cannon has thundered below,
And the bright gleam of steel has passed swift to and fro,
Proclaiming the conflict of men.

At intervals brief, the loud trumpet has pealed,
And the standards have tossed in the air;
But the ensigns who waved them aloft now lie low—
To our banqueting board in the valley we go;
My children, your pinions prepare.

I have seen, where yon vapor rolls slowly away,
The death-fire flash through the air,
As when tempest clouds gather around our high nest,
The destroying red lightning gleams from its dark breast,
And the oaks of the forest lie bare.

They tell of the horrors occasioned by war;
But to us what delights doth it bring!
Let men struggle and strive—'tis for us that they toil—
We feed on the dead, we exult in the spoil,
And flap o'er the dying our wing.

We alight on the breast-plate of warrior chief;
But what heed we his uniform grand?
We trample his proud waving plumes in the dust;
We fear not the sword which lies by him to rust
Where it fell from his powerless hand.

The neigh of the war-steed forever is still;
The voice of the leader is mute;
The clashing of sabres, the loud bursting shell,
Has ceased, but of thousands has proved the wild knell.
'Tis death's harvest—we gather the fruit.

Prepare then, my children: your pinions prepare;
Let us hie to our banqueting board,
Yes, man is our friend; see, our table is spread
In that glen once so green, but with carnage now red,
By the aid of his slaughtering sword.

Prepare then, my children; your pinions prepare;
Let us follow the track of the sword;
For the lion and leopard already are there,
And the panther, the wolf, and the tiger will share
Our feast at yon banqueting board.

T. F.

Maidstone.

From the Star of Bethlehem.

MUSIC.

BY JAMES LOMBARD.

There's music in the little brook,
That sings so sweet and low
To flowers that bend their tiny head,
To see themselves below.

There's music in the cheerful note
Of birds in yonder tree,—
Their song is one continued strain
Of pleasing melody.

There's music in the roaming breeze,
That gently parts the hair,—
In it we hear the voices of
The cherished ones that were.

There's music in the drowsy tone
Of the "little busy bee,"
Humming to the flowers all day
A soothing lullaby.

There's music everywhere on earth,
Where'er there's joy or love;
It is a feeble echo from
The spirit-land above.

COMMUNICATIONS.

For the Morning Star.

WESTERLY, R. I. Oct. 11, 1844.

Dear Bro. Burr:

As the door is closed against us in the island of Madeira, I have been appointed by the American Protestant Society a missionary and agent to labor for the good of the Portuguese in this country. Hundreds of them are found in whaling ports, coming and going at most all seasons of the year. I have preached to them in our language in New London, Sag Harbor, Greenport, New Bedford, &c., distributed many Bibles, testaments, and tracts, and it would have done your soul good to have witnessed their attention. Some of them, I trust, have found the blessed Savior precious to their souls. Popery, in all its bearings, is death and destruction to the soul; and yet how few pray for the poor deluded Romanists. I tremble for the United States, when I see so little of the spirit of prayer amongst the people of God to counteract the unrighteous influences of the Man of Sin, who is sending thousands of pounds to this country to overthrow civil and religious liberty, and thousands of the overplus population of Roman wretched countries, to evangelize the people of these heretical United States, and bring them over to Holy Mother Church. And now the question comes—What shall we do, as patriots and good Christian citizens? Shall we render evil for evil, railing for railing, cursing for cursing? Shall we refuse to employ—to feed—to clothe—to treat with kindness—these unfortunate and very fortunate beings, who have come, in the good providence of God, to this highly favored land? Unfortunate, because they are in the horrible pit of Popery, and miry clay of superstition—and very fortunate, because they have come to a land of Bibles, of prayer meetings, of Sabbath Schools, of gospel ministers, of Protestant evangelical churches, of various benevolent enterprises—where God has a mighty host of ministers and church members, who are well able, through the Mighty God of Elijah, to possess this goodly land, and counteract all the wicked influences that may come from abroad—the Pope, world, flesh, and devil. The true people of God have power with God and with men; and can we doubt for a moment the willingness of God to save even the poor unfortunate Romanists, who have come to find a home in this highly favored country for themselves and their little ones? We have already in this country hundreds of converted Romanists, and amongst them a number of their most influential priests. One of them, in the State of Vermont, has gathered around him a flock of converted Romanists, organized a church of forty members, all converted from Popery; and these are warm-hearted, Holy Ghost Christians, and are unitedly praying for the conversion of their former brethren. Who that has the love of God shed abroad in his heart, can regret for a moment that these now happy souls in Christ should have been sent here by the Pope or his vassals—Prince Matternich, Don Miguel, and Co.? There is power in the glorious gospel of Christ. This power is essentially the power of love; and only love can reach and melt the heart of a papist. Our good Society was organized in the spirit of love for the purpose of spreading gospel light among this neglected class of our fellow men. Whatever may be their prejudices, we must love their souls and bodies too; and if we exercise faith in God, and remember them in our closets, family and social circles of prayer, and treat them as human beings, created and upheld by the same gracious God, we may expect glorious results. But if we neglect and insult them, treating them with contempt, let us beware lest the worm that we now tread upon may turn and sting us to death.

I am on a short agency for the American Prot. Soc. in this State, and expect to have the privilege of presenting the benevolent objects of the Society to many of the evangelical churches, and if I can be the means in the hands of God of stirring up any of the professed people of God to pray for the conversion of my Roman brethren more fervently and of praying also for God's Holy Spirit to send a wave of salvation over this land and a wretched world, I shall feel myself amply repaid. Yours for a dying world,

M. J. GONSALVES.

For the Morning Star.

HOLDERNESS, N. H. Oct. 19th, 1844.

Mr. Editor:—In the the first No. of the present Vol. of the Star, the article headed—"It is surprising—who can account for it?" strongly engaged my attention, and engendered the following reflections. The mind of man being dependent upon the physical condition of the brain for its ideas and manifestations, must be as various as the changes which these different conditions can effect.—Now the brain, the organ of the mind, is subject to all those organic and physical laws which other portions of the system obey—hence all those grades of intellect and morality, that poor humanity exhibits, from idiocy to the greatest possible earthly wisdom.

The immortal mind is not subject to disease—it emanates from God a perfect thing—from an impartial God, consequently it must be the same thing for each individual—and as it becomes attached to an organization more or less perfect, so will be its manifestations more or less perfect. Now, as the organ of the mind is capable of all that improvement and education, that other parts of the physical frame is known to possess, so will appear all those improvements in the mind, that we daily witness. From this quality of the brain, this power of being educated, of being directed or led—arises the accountability of the creature.

The brain is as subject to disease or disorder, as other portions of the system, and in such cases its functions are destroyed or impaired, as is the case in a disease of the hand or foot, the eye or ear. This derangement may be partial or complete. When disordered in a small degree, its functions are but slightly affected, or some particular faculty only is disturbed, as in monomania—but when the brain is completely involved, as in apoplexy, all mental and moral manifestations are lost. Numerous irritations are daily operating upon the brain, and as often there is a temporary disturbance of some function. Sometimes the physical frame is the sufferer in these disorders; again the mind is the sufferer.—Hence those changes of mind we so often witness. All religious enthusiasts are temporarily or permanently monomaniacs—and the portion of brain that is in such cases disordered, is that which presides over the particular faculty of the mind termed marvelousness.—When there is an excitement in this particular portion of the brain, we find the individual ready to believe, without a question, almost any thing. If he is religiously inclined, he may be a Mormonite, or one of the modern *come-outers*, or the follower of any leader, who shall first enlist his credulity. If not religiously inclined, he may believe all religious creeds the inventions of man, and by the world be called a sceptic or an infidel, when he actually exercises a stronger belief to think as he does, than the man who calls him a sceptic. We see all this in persons who, in their honest, daily avocations, exhibit no lack of good sense, and who on other subjects exert a judicious scepticism and a just appreciation of ordinary events. From the fact that we have left the "sure written word of the Lord for men's fables" and let "our own foolish imaginings and airy dreams" exercise our marvelousness, arises the strange inconsistencies, or disordered state of mind, so common among us. We are too ready to receive the opinions of others, without examining whether they are based on the truth or not. Man in all ages has been led by his credulity and superstition. The infant mind is fed with marvelous tales, and so highly excited on those points, as to actually need something of a supernatural character to move them at all. Slight impressions of this character upon the youthful mind, powerfully affect it in all future time.

"A pebble in the streamlet scant,
Has turned the course of many a river,
A dew-drop on the baby plant
Has warpt the giant oak forever."

One effect of erroneous opinions upon these peculiarly circumstanced minds, is the present enthusiastic career of the second advent band; a spectacle most melancholy to contemplate—because they are laying the foundation of their future unhappiness, or the annoyance of their neighbors—for some have said, if the end of the world does not come they shall continue to "*pull down the churches.*" One leader in this town, who has been a F. W. Baptist minister, but who has been recently rejected, is warm in his actions on this point—and they are not new, for during his whole ministerial course he has been a disturber of the churches. He is at this time holding a meeting where the utmost possible enthusiasm prevails, and some from over excitement are thrown into a kind of catalepsy, or trance, at which time they are said to die in the Lord, and from henceforth to be blessed—such a death never having been experienced until the present new light on the second advent. A crier for two days past, evening and morning, has passed through our quiet village, exclaiming in a loud voice, and with a kind of musical intonation, "The Lord is coming, the Lord is coming." I have been a careful observer of the character of the more active of these people, and I find all of them of an enthusiastic temperament, very credulous, of deficient intellect, so as to be literally one idea men—and with such a degree of firmness in their nature as to make them so obstinate on that point on which they stand committed, as to throw into the shade all workings of their consciences.

Let all religious writers employ the same common sense on theological subjects, that they do on other things—and seek for an application to the ever-changing but progressive condition of man, and they will hasten the consummation of the gospel mission, when it shall be preached in all the world for a witness unto all nations. D.

For the Morning Star.

Corruption in Political Movements.

We have thought, while looking at the various scenes in these heated electioneering times, that many things savor of darkness, dishonesty, and folly. Ash and hickory poles have become substitutes for sound reason.—And you can see persons who wish to obtain the votes of the rabble, freely passing round intoxicating drinks, which pay for many a vote. Now, this is enough for us, and for such men we will not vote, let them belong to whatever side they may.

These one-sided proceedings trample truth in the streets, blacken the most pure characters in the nation, & strew confusion in every quarter, distracting, if possible, those minds that would act from principle, and raising the hurrah of the rabble, till good sense is ashamed, and those who are fit for public trust, blush to have their names recorded on the list.

H—— G——.

MISCELLANY.

Reported for the Star.

Interesting Narrative.

ACCOUNT OF A VISIT TO ENGLAND AND FRANCE.

Being the substance of an Address delivered by Amasa Walker, Prof. of Political Economy at Oberlin.

REPORTED BY D. MARKS, FROM NOTES BY E. TUCKER. AUGUST 14, 1844.

You have requested me, my friends, to give you some account of my late tour in England, but I know not where to begin, and I am sure I shall not know where to leave off. England is a great theme. She is to the present age what Rome was to the rest of the world in the days of the Antonies, the great centre of commerce, of wealth, of science and literature, of social and moral influence, and of civil and military power. Every thing, therefore, that relates to England, interests all mankind, and her moral and social position and movements are a subject that may well excite the anxious solicitude of every friend of humanity in every quarter of the globe. My remarks will be desultory; and must necessarily be brief, for I can only glance at the few of the many objects that came under my notice, during the four months I spent abroad.

I was a delegate, as you who hear me know, from the Ohio State Anti-Slavery Society to the World's Anti-Slavery Convention, held at London, June 1843. I reached London the second day of the session of the Convention. It was a good one, though of course it did not excite so much interest as the one held three years before, that being the first of the kind ever assembled. Much useful information was elicited from all parts of Christendom and the world, on the subject which called the Convention together, and a new impulse given to the cause of human rights. Immediately after the adjournment, the World's Convention for the promotion of Peace was held, made up very much of those who had composed the other—of the philanthropists of England and of other countries (sixteen were from the United States)—a fine assemblage of men—sympathizing in the one grand object, the promotion of Peace among nations. The Quakers held of course a prominent place—an influential body in England—more so than here. Many members of Parliament were present—Dr. Bowring, Mr. Cobden, the great leader in Parl. of the Anti-Corn-Law movement, Mr. Crawford, Mr. Hughes, Mr. Brotherton, and Mr. Hindley, who was the Pres. of the Convention. The meeting went off as well as was expected by any body. It was feared that much collision of opinion would take place, coming as we did from all parts of Christendom—meeting for the first time,—but there was none;—the Convention united on this grand principle, that "*War is unchristian;*" and on this they acted. Nothing occurred to break the bond of union in the meeting—all its proceedings were harmonious—a memorial to all the governments of Europe, (and in fact of the World) was adopted, praying each nation to insert in every treaty hereafter to be made, an article binding the contracting parties to submit their differences to the arbitration of a friendly power. This memorial has since been presented to every government in Europe and also to our own.—Soon after the close of the Conventions, I received an invitation, along with other Americans, to be present at Hartwell Park, at a Peace and Temperance celebration, on the 4th of July. The day was chosen probably out of courtesy to the Americans who were invited. Hartwell Park is now in the hands of Dr Lee, a somewhat distinguished man,—a member of what is called the Court of Doctors' Commons, and the President of the London Peace Society. It is quite a palace, being the residence of Louis XVIII. during the years of his sojourn in England when he was an exile from France It was very interesting to me, having never seen any thing of the kind before. We found the people assembled in great numbers, with their tents pitched, &c. &c.—with preparations in short for a regular Peace and Temperance Pic Nic. We repaired to the lawn where the addresses were made. All the Americans were called upon to speak, and the accounts of the progress of Peace and Temperance in this country were received with great interest. Next morning we spent in viewing the Park; in the afternoon another meeting was held, as large as the former; people from all quarters flocked in. There were speeches, songs, &c. On the whole an excellent meeting, and much was done to advance the cause of Temperance and Peace in that country. Dr. Lee has a splendid Observatory, built at immense expense. I wished when I saw it, that we had the Observatory and Dr. Lee too in Oberlin. England has many Observatories, and many Dr. Lee's. This country very few; they could well spare them, and we much need them.

Immediately after this we left London direct for Paris—took the Brighton rail-road, which Brighton, by the way, is a city of recent origin, reminding one of our own cities. Embarked on board steamboat, crossed the channel, landed at daylight, passed through the vexatious nonsense of a custom-house examination,—of trunks, passports, &c., took the diligence for Rouen, fifty miles distant. France presents a great contrast to England. Geologically the country is much the same; but, as Dr. Humphrey said, "Frenchmen and Englishmen agree in one thing alone, viz.: That neither will have any thing like the other." The beautiful lands along the river, which stretched to the extent of vision, were under high cultivation; but there are few enclosures. The land is laid out into strips, five or six rods wide, and extending as far back as you can see. Each strip is a *farm*. And here we see a contrast with England. France has *five millions of land-proprietors*, England has but about 250,000, a less number than there are in the single State of Ohio. This is one reason why distress among the people is so much less frequent in France than in England. The people can get their support from their *land*. But this arrangement gives the landscape a very curious aspect,—each man planting his own strip to suit himself, the surface is checked over with the patches of vegetables, and the whole looks like a great counterpane. No body lives on these farms. The people all reside in villages. As you go along not a house is to be seen—by and by you come upon a hamlet, where the people dwell in a cluster together. They live here, and go out to their farms to work.

Rouen is an interesting old city,—the ancient seat of the Norman power. It is filled with antique buildings,—the old *Cathedral* for instance, which dates 800 years ago,—the *Palace of Justice*, where Joan of Arc was tried and condemned for her efforts to gain liberty for her countrymen. These ancient edifices are covered with an incredible amount of carving, statuary, and such things. They are the accumulated labor of a thousand years. And in those days gold, wealth, and power, being in a few hands, were used not for the profit and happiness of the many, but to feed the caprice or folly of the few. And so the old churches, &c. both in France and England are built with a magnificence inconceivable by us on this side the water.

Paris contrasts strikingly with London in its external appearance. London is dark, dusty, and smoky. The old parts are as black as soot can make them, and the houses look as though they had never seen any paint. The climate is so damp, and stone coal is so freely used for fuel, that fogs are almost constant, and the air is so filled with soot that outward neatness of the houses seems a thing impossible. In Paris they burn wood almost entirely. They build with a whiter stone, the atmosphere is drier and purer, and Paris looks bright and glowing. One feels as if he were at home in some of our own bright cities. But then London is as large again as Paris, and there is much more *comfort* in London. Paris is like the French nation, all show—every thing of surpassing beauty, the gardens—the fountains, the edifices—all bright and beautiful. One might spend a month in Paris profitably, in a moral point of view. But to our visit. We went first to the Royal Library—a most stupendous collection—a *million* of volumes gathered into one place. The largest library in the world—all arranged in the most beautiful manner. In one hall I paced 500 ft. Then there are 600,000 manuscripts besides—in all written languages under the sun, well nigh. Vast volumes, too—many of the manuscripts are 5 or 6 times as large as a large Family Bible—most exquisitely ornamented; all done with the pen. We visited also the Palace of Versailles. A deep moral lesson is to be learned from a view thereof—it is indeed an immense pile, 1800 feet in length—it was built by Louis XIV. in inconceivable folly and wickedness—it, along with other stupendous extravagances, plunged France into debt, which ended only in the *Revolution*. It is used now, not as a Palace, but as a store house of paintings and statuary, and *is* filled from one end to the other. It is said that if all the paintings were ranged side by side, they would reach five miles; and I should think it might be true,—for only think, that immense building—all made into rooms, and three sides of every room covered with them. A great portion of the paintings are representations of battles, triumphs, seiges, military horses; in short, the military history of France. Here the young Parisians and other Frenchmen go to fire their souls with *military glory*, to catch and feed and ripen the spirit of war and bloodshed. It is therefore, despite its splendor, *a great nuisance*. One of the objects for which I visited Paris was as one of a committee of the Peace Convention, (Mr. Beckwith, Secretary of the American Peace Society, Dr. Cox of N. York, and myself) to present to Louis Phillippe, king of the French, the memorial adopted by the Convention, which I have already mentioned. We were empowered to add to our committee Mr. Toase, an English clergyman resident in Paris for 20 years. We called on him and found him very glad to act with us. After consulting as to the manner in which to gain an interview with the king, it was decided, on Mr. Toase's judgment, to obtain it through Monsieur Guizot, the French Prime Minister, who, as you may know, is one of the greatest and best men in France, and whom God seems to have raised up at a most critical period for a most important purpose in French affairs. A letter was addressed by Mr. Toase, to the Minister for Foreign Affairs, informing him of the nature of our business, and requesting an interview. He answered the note, assenting to the request, and appointing the next day at 12 o'clock. We waited on him at his palace in the Boulevards. He received us kindly, conferred with us freely on the object of our visit, talking English very well, though with a foreign accent. He is an exceedingly sedate man in appearance, having not at all the vivacity of Frenchmen in general; a mild, thoughtful countenance, like a sedate New-Englander. Mr. Guizot offered to write to his Majesty, asking a conference. He did so. Ere long a messenger arrived from the king, inviting us to attend at the Palace of the Neuilly at half past 12 o'clock. We accordingly rode thither, 6 miles. At the gate, we found drawn up on one side a company of Infantry and on the other one of horse guards. True indeed the maxim, "Uneasy lies the head that wears a crown." The soldiery did not stop us, but let us pass on. We drove up and were received by a multitude of servants in the livery of Louis XI. (I believe) ancient enough at any rate to have come out of the ark. (Question. Were your company arrayed in the *court-dress?*) No, we were dressed like Americans. I had on such clothes as I have on now. We were shown into a room, where we were obliged to wait awhile, the time passing very agreeably however, by means of a very valuable library, &c. We could see arriving constantly messengers, from every quarter, with packets for the king. After half a hour, a messenger came with the information that the king would see us. We were shown through passage ways and halls, till at length, we came to the audience room, where his Majesty was waiting to receive us. He was standing, dressed in blue, with his sword & epaulettes—very much as his picture always represents him, a blue military dress—his sword by his side, and his military hat under his arm. He received us kindly, speaking excellent English, as we were introduced. After having addressed a few words politely to each, Mr. Beckwith presented the memorial, explaining his object as he did so. The king went on to say that he was very happy to receive such a memorial, that the public mind was becoming awakened to the subject of Peace, that it was the most interesting that could be presented to the human mind as connected with the interests of nations. Said he, "When in your country, if called on for a toast, I always gave, "Universal and Permanent Peace to the World," and that is my sentiment still." He went on to say, "I think the time is coming when war will cease—it is unnecessary, and it will be as it ought to be abolished." He then spoke of the commonly received principle, "In peace prepare for war," and said that war-like preparations only served to nurse the spirit of war in the nation at home, and stirred up a spirit of opposition abroad, and thus doubled the chances of collision. "I thank God," exclaimed he, "*War costs too much*, we kings cannot afford to play at the game now." Yes, indeed, the nations of Europe are so in debt for former wars, that they dare not engage in new ones. The king, when the conference was about to close, insisted that we should all be introduced again; "for," said he, "I wish to remember you." When I was introduced as from Ohio, he inquired, "From Cincinnati?" "No," I replied, "from the north part of the State, near Lake Erie." "Ah yes," said he, "I remember, I was at Pittsburg—I was there in 1796." I told him of the growth of our country—that Pittsburg was a large city—the Birmingham of America. He was much interested in my relation.

We left Paris immediately and returned to London; and right glad were we to get there, dark and smoky as it is, for bright as Paris is, the strong arm of arbitrary power is there—fifty-six thousand troops are under arms in that city every day! And who supports them? And for what?

England is a glorious country, in the ordinary sense of the term, but yet as christians, and philanthropists, we are bound to speak out faithfully, for the world has had enough of false glory. England is one great contrast of wealth and poverty—palaces & cottages—lords & pensants——castles and Union poor houses. There are in the United Kingdom *nine millions* of people, who, when they lie down at night scarcely know what they are to have for breakfast. Their arms, wealth and poverty have comparatively no meaning among *us*. Such dreadful destitution of such vast masses—we can scarcely conceive of it. How does it happen? Why is it? It is as easily explained as a problem in arithmetic. If there were but five men in the world, and one of them should by fraud or violence get all the property, the rest would have none—that is all. Many plausible reasons are assigned for this state of things—but this is it in plain English. A *few* roll in wealth and splendor that we have no conception of. Wealth? Why, a splendid fortune, (so called,) among *us* would scarcely be visible to the naked eye in London. London is a world in itself—a city as large as 6 or 7 New Yorks or as 20 Bostons. More people in it than there are in all Ohio. A few roll in wealth. All Englishmen are very fond of the splendor of their Queen, of their nobility, of their army, their navy. But what is the *cost* of all that! *The happiness of the millions.* They are *proud of their chains.* I told them so; and that was the only thing for which an Englishman would get offended at me, and till this delusion, this servility is broken up, there will never be freedom for England. While they admire the pomp of nobility and the tinsel of royalty they cannot be free. I went to Manchester, a large manufacturing town, as large as ten Lowells, 330,000 people crowded into a small space. I saw there painful sights—I had seen Windsor Castle—I had seen where the Queen lived, and now I saw her constituents—I had seen the splendor of royalty, and now I looked on the poor hand-loom weavers who help pay 2,500,000 dollars to support royalty—a small sum indeed—but no more can be had, and it has to do. A clergyman took me round among his parishioners in the neighborhood of Manchester, mostly hand-loom weavers. They lived in one room and wove in the other. We went round among them. Let me give a specimen. In one house, we found an old man and his wife and his brother, each about sixty years old—they kept two looms going.

I asked the old lady, "How do you get along?" "O we get along now, thank God. Rent is high, but we have an indulgent landlord, who will wait a week or two if we cannot get it sooner." "How much do you earn?" "Four shillings a week altogether." And with this they pay their rent—buy their coal,—and their food, and all. They burn as few coals as possible, have as little food as will keep soul and body together, so that very many are tortured with the rheumatism half their lives in consequence. "Yes," said she, "we can get along, since our daughter has gone to the *factory*," (a place to which you would no more send your child than to perdition, for the Factories there are not like the Factories here.) "What do you live on?" "Oat-meal gruel in the morning, potatoes at noon, and oat meal gruel at night." Said my clerical guide, "Look for the cupboard, do you see any?" I looked round, but saw none. "And why is there no cupboard?" Because they need none; they have nothing to put in it," was his reply. They get supper, and eat it all up—breakfast, none left to set by—dinner, and eat it all again and none left to keep for another meal; and why should they have a cupboard? No cupboard! *No cupboard!* And multitudes of people in England have none! Well Windsor Castle must have 2,500,000 a year, and so the poor man must go half fed to pay it. God forbid the day should ever come to our land, when masses of people shall have no cupboard. But let me tell you, if you will have Windsor Castle, you must be content to do without a cupboard. O I thanked God a thousand times that my home was across the water, that my children were there, and would live and die there. In England it is painful to see how anxious even people in comfortable circumstances are for their children. The truth is, the great majority in England are *victimized* to their institutions. Institutions are every thing—man nothing—I must say that. Property, title, rank, they are respected, but man, mere man, what is he worth? It is so—From the structure of society, how can it be otherwise?

But I must stop. I wished to have answered the question so often put to me. To what conclusion have you come? Is there yet hope for England? Is the prospect dark? or is it bright? I answer. Notwithstanding the gloomy picture I have drawn—drawn did I say, no, not drawn, it is there now, and I but present it as it is, already imprinted deep in the souls of suffering humanity.—Notwithstanding this gloomy picture, I see most distinctly the presage of a bright and glorious day for England. It is coming—coming as rapidly as God can wisely hasten it.—England is to be regenerated and disenthralled—those millions of cringing men are to be fed—of crying souls, to be disburdened—and they will stand erect. I have been struck with the similarity between the English lower classes, and our own Southern slaves; the same bowing, servile cringing to the rich, and well born. The agricultural population are almost slaves, except they are not bought and sold.—They do not need to buy and sell, and whip men in England. They have a better system by far. They *starve* men to work. And man will work under the lash of hunger, hard er than he will under the lash of the cart whip. I do not mean that the condition of the English poor is as bad as that of our slaves. No. No! But yet it is fearful, fearful, to see such suffering; to see man thus sacrificed to Institutions.

I must now end exactly where I ought to have begun. I wished to speak to you of the great Moral and Political movements in the English Nation—The Temperance movement—The Anti-Slavery, and Peace movement—The Non-Intrusion, or Free Church movement—The Anti-Corn Law League, one of the most extraordinary movements the world ever saw—Puseyism—Chartism—Free Suffrage—Irish Repeal—Rebecca movement in Wales—The Anti-Church movement. I wished to speak of these, and give their characteristics, but I cannot, but must defer it till another time. D. M.

Note. After the close of the Lecture, it was unanimously resolved by the congregation, that Prof. W. be requested to continue his Narrative on some future evening, which he consented to do. The next Lecture, (or Lectures,) may be expected to furnish his views gained from observation of those great questions now before the English Nation, and which must of course, deeply interest the people of this country. D. M.

Disorganization.

There have always been many in this part of the country who could not endure organization or discipline; but they have never exerted an influence much beyond their own neighborhood, because they have never entered into combination, nor have they at all acted in concert to operate against organizations, except sometimes, when numerous, to hold separate assemblies.

But the non-resistant abolitionists have taken ground in a sort of combination against the present organizations, especially against the church and the ministry. When this came up several of the restless members of churches came into it, and in true come-outer style commenced heaping curses upon the church and ministry; and these were joined by several stragglers of the like spirit. This was the first combination of much notoriety or strength against church organization.

Subsequently Mr. Miller's theory came up; and soon its leaders and many of its votaries showed a spirit of acrimony and censure against all those who did not embrace it, which the philosophy of the far-seeing clearly discovered would not die without a struggle to disorganize the church. At length many here and there separated, and raised the cry of persecution; because their dogmas were not received, and they tolerated in all their extravagant movements and censorious language. At length a few fanatical spirits took it into their heads that the Babylon of the Revelation included all organized churches, and commenced proclaiming it as the 'last truth,' the 'true midnight-cry.' 'Come out of her, or sink with her,' was the cry raised all over the land. Multitudes, both ministers and people, have acted on this principle, and bent their energies to destroy all gospel order in society.

This class of disorganizers have waked up several scattered individuals, who although they have no faith in the Miller theory, yet they go with them, and are as loud in their cry against the churches, and particularly against the ministers, as are regular and fiery Millerites.

This is about the present position of come-outism in this part of the country. But the abolition come-outers have already commenced the descent of the hill; and the Millerite party have nearly reached the zenith of their glory, as the sober sense of the Christian community rejects with disgust the thousand fooleries connected with their disorganizing operations. Many very good people have been led astray by this delusion, who it is hoped and believed will yet see their folly and return, as many others already have, to the bosom of the church, and labor as heretofore to build up Christianity on Bible and rational principles.—*Chr. Herald.*

OBITUARIES.

Drowned in Bethel, Me. ALCONDER, son of Br. Elihu and sister Abigail Bean, aged 20 years and 2 months. The subject of this notice was distinguished from his childhood for his obedience to his parents and strict observance of the principles of morality. He experienced religion about four years since, and united with the F. W. B. church in this place, of which he continued a worthy member till death. Although he was low in his mind for sometime before his death, yet he did not join with the world; but maintained a Christian walk. Thus parents are left to mourn the loss of a dutiful son, a brother and sister the loss of a kind and affectionate brother, the church a worthy and promising member. His sufferings were soon over.—He felt but little pain; but quickly passed from earth's dreary shore to Canaan's flowery plain. G. W. W.

Departed this life, Sept. 18th, 1844, in the township of Waverly, Van Buren Co., Michigan, Br. DANIEL RELYEA, aged 37 yrs. and 2 mos. The subject of this notice removed to this place with his family in Oct. 1843; and enjoyed the benefits of a reformation which soon after commenced here. In the month of May last, he publicly confessed Christ, and evinced to all around that he had found joy and peace in believing. On the 7th of July, he followed his Savior into the water and received the ordinance of baptism, which was administered by Elder P. Haynes, pastor of the F. W. Baptist church in this place. It was a happy day to him and all the lovers of Jesus, and a solemn melting time to sinners; and, on account of the out-pouring and powerful operation of the Holy Spirit, a day long to be remembered by all present. On the same day, he united with the F. W. B. church in this place, which was organized in Jan. last, and which before his death contained 25 members; but with which he was never again permitted to meet. He sustained the character of an humble and devoted follower of the meek and lowly Jesus while he retained his reason. His disease, which was chiefly in the head, partially deprived him of his reason for some time before his death. What rendered the affliction of him and his family still more distressing, and which in all probability hastened the time of his departure, was the severe and protracted sickness of two and ultimate death of one of his children, who was consigned to the tomb just two weeks before him. Emma Adelia, who was taken from the fond embrace of her parents, was aged 7 yrs. and 9 mos., and was of a very mild and amiable disposition, which endeared her to her parents, brothers and sisters; but who has now gone to sing praises to God and the Lamb. Her father was at the time of her death disqualified to realize his loss, but we trust that what is our loss is their gain, and that they have ere this time joined hands in a better world than this. The funeral of Br. Relyea was attended on the 20th by a large and attentive congregation, who listened with deep solemnity to the word of life. Sermon on the occasion by Elder P. Haynes from Rev. 14:13. He has left a wife and 5 small children to mourn his loss, but they mourn not without hope. They have been bereft of their best earthly friend, one on whom they depended for support, and who never failed to do his utmost to promote their temporal welfare. His bereaved widow deeply mourns her loss, but God has also moved upon her heart since she came to this place and prepared it by divine grace to bear this double affliction. May God sustain her and sanctify this bereavement to her good in time and in eternity. Br. R. has left an aged widowed mother in the State of N. Y., who has often prayed for the conversion of her son, and who may rest assured her prayers have been answered. May the Lord sustain her and bear her up when this afflicting news shall reach her ear, and may he sanctify it to her good and to the good of all the relatives of the deceased in the east and of his neighbors and friends among whom he lived and died. Finally, may we one and all let this truth sink deep into our hearts that "It is appointed unto men once to die, and after death the judgment." W. H. H. M.

In lively hope of a glorious immortality and a part in the first resurrection, sister BETSEY K. TAYLOR of Kennebunk, Me. departed this life Oct. 16, aged 18 yrs. and 8 mos. Sister Taylor experienced religion and united with the F. W. B. church in Kennebunk, in April 1843, of which she remained a worthy member until her death. Her sickness consisted of a fever, which was short and very distressing; but borne with the greatest composure. "She was lovely in life and happy in death." She possessed great evenness of temper, sweetness of disposition, and kindness of heart. She was ardent in her attachment to her friends, and deeply interested in the cause of S. Schools, and all other associations designed for the furtherance of the cause of God. In the large circle of afflicted friends, is an affectionate mother, a brother, and two sisters, who are left to mourn the loss of a dutiful daughter and a beloved sister. Repository will please copy.

H. H. BROCK.

Departed this life, Bro. WM. DELAND, Oct. 1, aged 22 yrs. Bro. D. was a subject of the revival that took place in this town some 2 yrs. ago under the labors of Br. E. Noyes, who baptized him, and he became a member of the Christian church, of which Br. Noyes was then pastor, where he remained till the F. W. Baptists seceded from them, when he was numbered among them; but did not join our church. He maintained an upright and Christian character till his death. He was confined by sickness less than two weeks, but it was distressing. At intervals when his senses returned, he would often express a desire that he might be reconciled to death, which seemed now to stare him in the face. He frequently told his beloved wife and friends who were weeping by his side not to weep for him; and said to his companion that he was going only a short time before her. Thus he calmly fell asleep in the arms of Jesus, leaving an affectionate companion and many friends to lament his loss, while he has gone to reign with Christ.

Dear as thou wert, and justly dear,
We would not weep for thee;
One thought shall check the parting tear,
It is that thou art free.

And thus shall faith's consoling power,
The tears of love restrain;
O, who that saw thy parting hour,
Could wish thee here again.

Gently the passing spirit fled,
Sustained by grace divine;
O, may grace on us be shed,
And make our end like thine.

W. H. LITTLEFIELD.

It becomes our duty to record the death of sister ALICE GALLOWAY. She closed her eyes for the last time, upon the scenes of earth, in Harrisburg Oct. 1, aged 17. Seldom did ever death by a single stroke, bleed more tender hearts, or bury more fondly cherished hopes. About five months before her exit, in the bloom of youth, with an unclouded prospect of earthly bliss, and fair hope of long life, she submissively renounced the world, and received Christ as her changeless friend, and only hope of salvation. After she took upon her the badge of a disciple, she laid aside the vain equipage of the world. She was "adorned with modest apparel, with shame-facedness, and sobriety; not with broidered hair, or gold, or pearls, or costly array, but which becometh women professing godliness, with good works." Her "conversation was such as becometh the gospel of Christ." She was mild and retiring, yet prompt in what she deemed to be duty. Her example in the family was such as led an amiable, though unconverted brother to say, "When she first made a profession of religion, I doubted the genuineness of her piety, but while I see that mildness of disposition, and that kindness, and smoothness of spirit, I can no longer doubt." It is hoped that that kind brother and all surviving friends, will follow the pious example of her who now sleeps to wake no more, till the resurrection of the just. In the church, sister Alice was an ever shining star, and an unfading light in the surrounding darkness. Here on earth she loved the saints of God, and as she loved them here, may we not reasonably hope, that adorned in a robe of purest white she walks those golden streets with saints already translated to glory, that she blooms beneath a brighter sky, and the sun that shall never set. M. H. ABBEY.

THE MORNING STAR.

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For the Morning Star.

"Give me thy Heart."

Precious sinner! here is a mandate of the eternal God. By it he speaks to you—with authority he speaks. Will you give heed? or will you turn a deaf ear? You may, if you will, for the present reject the counsel of God. But remember, O remember, you cannot always disregard the commands of a crucified Redeemer. When he shall commission the angel of death to seize upon your mortal frame, resistance made will be but in vain. Can you contend with mighty death? Have you an arm that will prevail against him? The contest would be unequal. Should you bid him pass you by, would he obey you? Death is impartial. The smiling babe he makes his prey. Are you a mother? he loves to sport with thy anguish as he breathes his poison on that opening flower, blooming on thy breast. Art thou in the morning of life, cheerful and beautiful? he delights to toss thee on his pointed spear, and bleed thy peace, and murder thy fondest hopes, and destroy thy beauty amid the corruptions of the tomb. Art thou valiant in fight and mighty to overcome? he glories in showing his superior power. Sinner, think you death will pass you by? He comes—who can resist this tyrant power? He comes—the conqueror himself is conquered; the crowned head lays by his costly array for the pale and winding sheet. Sinner! when God says to you, "Give me thy heart," you may resist; but when he says, "Child of earth, depart," you cannot. And when the mighty angel shall sound, with one long, loud blast, the death knell of time, and arouse the entombed millions, and summons them to the bar—among them thou must stand—trembling stand, awaiting in fearful suspense thine awful doom. *Now* you *may* obey; *then* you *must* obey. Now you can pray to a prayer-hearing God; then you may pray to rocks to hide you from the wrath of God, but they will not be prayer-hearing rocks. Are you ready for the decisions of that dread day? Pause. Imagine yourself there—passing an examination—the gazing eye of intelligence on you—your heart thro' all its dark recesses searched by that tormenting look of your offended God—the canvass spread, and all your dark crimes, at which you would blush, are known by a fellow-mortal, imaged before angels and men, and finally judgment passed upon you according to the deeds done in the body. Are you ready? M. H. ABBEY.

For the Morning Star.

Improve the Moments.

Many are anxious to live a long life; yet they let much of their time run to waste, by not improving the passing moments. Even if a long life was granted to them, it would answer no purpose, if they should let the present time pass away unimproved. A person might live 500 years, and be of no benefit to society, if he did not make a proper improvement of the fleeting moments as they passed. But a judicious person can perform much in a short time, by turning every moment of time to some good account. Each one should try to do this. There is much to be done. There is enough to keep every one busily employed in acts of benevolence. None have any excuse to spend their time in sloth and indolence. Let your powers, both physical and intellectual, be employed in doing good.

S. H. BARRETT.

For the Morning Star.

A Falling Leaf.

When you see a faded leaf fall to the ground, does it not forcibly remind you of the time, when you shall, in like manner, fall? When the brilliancy of youth has passed away, you will become like a faded, withered leaf. You will be called from the stage of action, just as the leaf is separated from its parent stem. How much profitable instruction may thus be derived in viewing the works of nature. To see mortality stamped upon all things, occasions emotions both solemn and sublime. S. H. B.

For the Morning Star.

Lost Opportunities.

Lost opportunities can never be recalled. On this account, it always produces painful sensations, to think of lost opportunities. Then, how will the sinner feel, when he comes to stand before God? When he sees the many opportunities which he has had to obtain religion, will anguish and despair darken all his hopes? He may regret that he has neglected his duty; but it will do no good. From this, we see that it is a dangerous thing to neglect duty, and not to improve those favorable opportunities which God has given us. S. H. B.

MINUTES

OF THE

TWELFTH GENERAL CONFERENCE

OF THE

FREEWILL BAPTIST CONNECTION

IN NORTH AMERICA,

HELD AT UNADILLA FORKS, PLAINFIELD, N. Y.

FROM THE

SECOND DAY OF OCT. 1844, TO THE 9TH, INCLUSIVE.

UNADILLA FORKS, N. Y. Oct. 2, 1844.

The Delegates from the several Yearly Meetings of the Freewill Baptist Connection, convened in this place, in General Conference, pursuant to appointment, at 10 o'clock, A. M.

1. The Conference was called to order by the Secretary; and, on motion of bro. E. Place, brother J. Woodman was called to the chair.

2. Prayer was offered by bro. Place.

3. A committee, consisting of J. Chaney, A. Caverno, and D. Marks, was appointed to examine the credentials of delegates, who subsequently reported that the brethren whose names are inserted below are regular members of this Conference, and their report was accepted.

N. Hampshire Y. M. I. D. Stewart, Enoch Place, John Pinkham, S. J. Pitman, Simeon Dana, J. D. Quinby, Ebenezer Fisk, S. F. Bean, N. K. George, John Chaney, P. S. Burbank, I. G. Davis.
Parsonsfield Y. M. S. Hutchinson, J. L. Sinclair, James Libby, John Pike, A. K. Moulton, D. Bean.
Kennebeck Y. M. S. Williamson, P. M. Hobson, E. G. Page, William Badger, D. Waterman, M. Getchel, D. Pullen.
Penobscot Y. M. A. Caverno.
Vermont Y. M. J. Woodman, J. Pettingill, N. W. Bixby, G. Sanborn.
H. Purchase Y. M. D. M. L. Rollin, R. Richardson, Phineas Ford.
Ohio Y. M. P. Lansing.
Ohio River Y. M. Not represented.
Ohio & Penn. Y. M. F. W. Straight.
Ohio Northern Y. M. D. Marks, C. Coltrin.
Susquehanna Y. M. Asa Dodge.
Rhode Island & Mass. Y. M. M. J. Steere, J. Whittemore, M. W. Burlingame, S. Curtis, J. B. Davis.
Michigan Y. M. S. Whitcomb.
Union Y. M. Wm. C. Byer.
W. Mich. & N. Indiana Y. M. Nath'l Pullman.
N. Y. & Penn. Y. M. O. S. Brown.
Ill. Northern Y. M. M. Chamberlin.
St. Lawrence Y. M. S. P. Padden.
Pennsylvania Y. M. Not represented.
Marion (O.) Y. M. Robert Hopkins.
Genesee Y. M. S. Wire, H. Blackmarr.
Central (N. Y.) Y. M. D. W. McKoon, M. C. Brown.

4. A committee, consisting of one from each Y. M was chosen to nominate the officers for the Conference. The committee reported the names of the following brethren, and they were chosen, viz:

JONATHAN WOODMAN, *Moderator.*
ENOCH PLACE, SAMUEL WIRE, } *Assis't Moderators.*
A. K. MOULTON, I. D. STEWART, } *Assis't Clerks.*

5. Chose J. Chaney, P. S. Burbank and S. Curtis, for a committee to determine upon the hours for the several settings of the Conference during this session.

The above committee made the following report, which was accepted, viz: That the Conference shall be opened for business at 8 o'clock, A. M, and 1 o'clock, P. M., and adjourn at 12, M. and 5, P. M., each day, during the session, Sunday excepted.

6. Voted to adopt the By-Laws of the last Conference for the rules of this Conference.

7. Chose P. S. Burbank, E. Fisk, and J. Chaney, a committee to make arrangements for public worship during the session.

8. Letters were received from the following Y. Ms., viz., N. Hampshire, Parsonsfield, Kennebeck, Penobscot, Vermont, Holland Purchase, Ohio, Ohio and Pennsylvania, Ohio Northern, Susquehanna, N. Y. and Pennsylvania, Rhode Island and Mass., Michigan, Western Michigan and Northern Indiana.

It was ascertained that the last named Y. M. had never been formally received into the Conference. Therefore, it was voted that the Western Michigan and Northern Indiana Y. M. be now considered as belonging to this Conference.

9. Communications were received from the following Y. Ms., which have been organized since the last General Conference, viz.: Genesee, St. Lawrence, Ill. Northern, Central N. Y., Union, Pennsylvania, and Marion, (Ohio.) These Y. Ms. severally requested admission into the Conference. After the usual inquiries in relation to their organizations, principles, &c., they were received into the fellowship of the Conference.

10. A letter was received from a Y. M. recently organized in Indiana, requesting admission into the Conference. This request was referred to the next G. Conference.

11. Chose P. Ford, S. Curtis, A. K. Moulton, and I. D. Stewart, a committee to prepare a statistical table of the denomination.

12. *Voted,* That the standing committees be appointed by the chair; and that in addition to the committees specified in the 5th article of the By-Laws, there be standing committees on the subjects of Peace, Church Polity, Petitions and Requests, and the state of Religion.

13. *Voted,* That the committee of arrangements for public worship be instructed to report the time for holding the Anniversaries of our Benevolent Societies. This committee subsequently made the following report, which was adopted, viz:

We recommend that the Anniversary of the Foreign Mission Society be held on Friday evening, the 4th inst.—that the anniversaries of the Home Mission and Education Societies be held on Saturday, P. M. and evening, the 5th inst., and that the anniversaries of the Anti-Slavery Society and Sabbath School Union be held on Monday, P. M. and evening, the 7th inst.

14. The following letters were presented to the Conference by brother E. Hutchins, Cor. Secretary of the F. W. B. Foreign Mission Society.

Letter from the Balasore F. W. B. Q. Meeting in India.

To the 12th General Conference of the F. Baptist Denomination in North America, assembled at Plainfield, Otsego Co. N. Y.—the Balasore F. Baptist Quarterly Meeting sends Christian Salutation.

Beloved Brethren:

It is with heart-felt joy and devout gratitude to "the Father of mercies," that we improve this opportunity of addressing you from this distant heathen land. We cannot meet you face to face, sit with you in counsel and mingle in the soul-stirring devotions of the sanctuary; but neither mountains nor deserts, nor old ocean's foaming billows, which intervene and separate us in body, have the power to destroy or prevent that union of soul which we feel for you as fellow Christians and brethren beloved in the Lord.

That *love,* which forms the bond of union among Christians, has no regard to time or to geographical lines, but is more capacious than earth, and lasting as eternity. It embraces the whole family of man, regardless of name, complexion, or rank, and extends to all offices of kindness and good will. Although we are situated thousands of miles distant from you, we claim to feel a common interest with you, in all the great and glorious objects you are met to promote. And, to myself as an individual, the *place* of your meeting forms an additional inducement for me to address you on the present occasion. All the tender ideas of home and kindred, and of my father's house and early associates, and of my early religious experience, also, centre in *Plainfield,* and throw around that spot a sacred charm, known only to exiles from the land of their birth. O could I, but for a *single hour, meet with you there,* my heart would melt within me for joy and gladness! But let me not digress. May God be in your midst; may all your deliberations be conducted in the spirit of love, and as in the presence of the Searcher of hearts. May the resolutions you form, be adpated to promote the cause of truth; and may they be adapted in the strength of Him who is wonderful in counsel and mighty in working.

The principal facts connected with the origin and history of our Mission in Orissa, are familiar to most of you. It is now a little more than eight years since our first arrival in this country, and something short of three since the formation of our quarterly meeting. All that can be said, as yet, of the actual success of our labors to convert the heathen, belongs to what may be denominated "the day of small things." Our quarterly meeting is composed of two small churches, one at Balasore, the other at Jellasore, containing six native members, each in full fellowship. There being also three Missionaries and their wives, our whole number amounts to eighteen members. The twelve native members have all been baptized by your Missionaries; and all but two since the formation of the quarterly meeting in Sept. 1841. Of this number one is a most valuable assistant Missionary. He has been preaching and studying all the time for nearly three years, and it gives us much pleasure to add, that he sustains a high character as a man, a Christian, and a preacher, wherever he is known. He labored with Bro. Bacheler at Balasore last year, and is now with us. He has engaged to write you a letter, which, if he does in time, I shall translate and send in connection with this.

Prasuram, another native preacher, has, it is most painful to say, disappointed all our hopes respecting him. Whether he will yet repent of his evil ways and turn again to the path of duty, is known only to Him who tries the heart. We still call after him.

From nearly the commencement of our Mission, we have been under obligations to our English General Baptist Brethren at Cuttack for the assistance of native preachers, whom they have kindly sent to our aid. One named Sebo Nike is laboring with Bro. Bachler in Balasore, at the present time.

There are, we are happy to say, two pious young men in our Mission, one at each station, coming forward with a fair prospect for usefulness as assistant Missionaries—Adam at Balasore, and Reuben at Jellasore. The former already affords considerable assistance in bazar preaching. There are at this time four candidates for the ordinance of baptism, at the two stations.

Our quarterly meeting has thus far been maintained with a good degree of regularity. At each session, a series of meetings is conducted for the purpose of arousing, quickening, and imparting instruction to our native members and congregation. An original sermon in English, is also read by one of us on Sabbath evening at the close of the quarterly meeting. A portion of Scripture is given out at each session to be studied during the quarter by the native brethren and ourselves for the purpose of examination at the succeeding session. This has proved a profitable and delightful exercise, and will, we hope, be persevered in. And here we would mention, with unfeigned joy and praise, the late accession to our strength. At our last meeting Bro. Dow enrolled his name among us to be our fellow soldier. Our joy on this occasion was like the joy of a besieged, and almost exhausted garrison, in an enemy's land, long begirt by a powerful foe, and worn down by constant hard labor and watchings, but which is at length relieved by the arrival of fresh recruits. Thus we rejoiced! and with soldier-like enthusiasm, bid our beloved Bro. and sister, a hearty welcome to a share in our labors and trials, our joys and our sorrows. Bro. and sister Dow are now industriously engaged in acquiring the native language, as their first great preparatory measure for usefulness among the heathen.

And here, after praying to be admitted a member of the General Conference, we might close this hasty epistle. But when we think of the large number of beloved brethren, ministers of the "glorious Gospel of the blessed God," all assembled in one place, and we trust of one accord, and reflect further, on your unbounded influence in our beloved Zion, the impression to trespass still further on your indulgence becomes irresistible. So bear with us.

And first, we ask you to rejoice and thank God with us, for His continued goodness and tender mercies towards us all, and especially towards our dear brother and sister who have just arrived among us. The present has been the most unhealthy season known in this part of the country for years. The cholera and small-pox, these scourges of India, have within the past four months, literally swept away their tens of thousands of victims. While these fatal diseases were thus rife, and in the midst of the very hottest season of the whole year, our friends arrived! I was absent from home nearly two months, to attend to matters connected with our Mission, and to meet our new comers in Calcutta, and assist them in getting down to Orissa. I was often much exposed; but, through mercy, we all escaped without a day's illness; and are now able to report for our whole company, ALL WELL! O praise the Lord with us, and let us magnify His name together.

Secondly, we would further invite you, dear brethren, to rejoice with us, and praise God for the actual success of our labors among the heathen. True, our number of baptized converts is small, and of those who have remained steadfast, the number is still smaller. But converts these are, real converts, from the most disgusting and degrading forms of heathenism, to the pure, holy religion of Jesus! We say real converts, and such we fully believe them to be. And now is not even this small number of souls, redeemed from the pollutions of idolatry, far more than an ample compensation for all the labor, and toil, and expense of every kind, our Mission has cost? One of this number is a zealous, devoted, and most affectionate preacher of the gospel to his benighted countrymen. Two others are preparing, and evince an aptitude for the same good work. Another is a teacher in one of our boarding schools. About forty native children, rescued from a late famine, are receiving Christian instruction, and acquiring the elements of general knowledge under our daily care. Another pleasing view of our labors should not be forgotten. Besides our regular preaching and other exercises on the Sabbath, and our daily preaching in the bazar and villages, during the hot and rainy seasons, more or less extensive missionary tours have been made in different parts of the country every cold season since any of us have been able to speak the language of the people. In these excursions the story of Calvary has been told in numerous hamlets and towns where it had never been listened to before; and large numbers of religious tracts and portions of Scripture, with not a few entire New Testaments have been put into the hands of the people. The good seed thus rudely sown, will, it is hoped, if watered by the effectual, fervent prayers of God's children, ere long spring up and bear much fruit. Knowledge is on the increase, and the very foundations of Hinduism totter. Correct impressions are, to some extent, gaining ground. In a few, at least, a spirit of inquiry has been awakened. These are pleasing themes to dwell upon, and should call forth our gratitude and praise, should silence all murmurings, and shield our minds against despondency and dismay amidst trials. But there is a dark side to the picture, nor would it be just to conceal it. Peter and John, when they had suffered persecution and imprisonment for preaching Christ, "being let go, went unto their own company, and reported all that the chief priests and elders had said unto them." And the practice of *reporting* to their brethren, and especially to the churches that sent them forth, their reverses as well as successes, seems to have been common among the apostles and early ministers and missionaries to the heathen. Paul and Barnabas did so, as did also others. We too have our trials, sore trials, and we claim the privilege of reporting them to our brethren. True we are not whipped with rods, nor are we scourged and imprisoned; but we have our trials for which we claim the sympathy of our fellow Christians. We never yet have been able to admit as valid, the pleas sometimes urged against reporting the discouragements as well as the encouragements of missionary labor, viz. that such a course tends to discourage effort, weaken the hands of brethren at home, and induce them to abandon the cause. Was this the effect produced when Peter and John escaped from their persecutors, and told all that happened to them? Did the sad report carry dismay to the hearts of the brethren, and cause them to think of abandoning so precious an enterprise? No. Nothing like it; but with one accord they lifted up their voice to God. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost; and they spake the word of God with boldness." Why then should the effect be so different upon the minds of modern Christians to hear of the trials of their missionaries? Why not rather make it an occasion for lifting up their voices unto God with one accord, and thus call down the divine blessing upon the efforts put forth? Does it not argue a sickly, weak state of piety in our churches, a great lack of Bible faith and missionary zeal, that our reverses must be either concealed altogether, or spoken of in a whisper? Have we not religion enough to obey a plain and pointed command of God when a few crosses appear in our path? Or is our immediate success to be the measure of our duty? But if brethren at home are in danger of being discouraged at a sight of the obstacles in the way of the conversion of the heathen, what must be the fate of those who are constantly in the midst of those obstacles? Surely, if this doctrine be correct, you must admit that your Missionaries are something more than human, or you would have had them all back in America long ere this. But brethren, you have made a sad mistake, if you have ever thought us superhuman. We are men, and not angels, subject to like passions with our brethren. Nor are we able to bear in silence the dereliction of our most promising converts, nor to persevere vigorously amidst an accumulation of obstacles, and still hold our peace. Who is likely to feel greater and more keen disappointment than ourselves when our fairest hopes are cut off? Yes, we claim the privilege of telling our trials and showing the obstacles in the way of our work. And could our voices be heard, we would tell them to all our brethren and sisters too, and urge them, one and all, to take our reports and spread them before the Lord whenever they bow the knee in secret, in the family and social circle, and when they lift up their voices in the great congregation, and thus draw down the blessing of God upon themselves, upon us and our labors, and upon the poor, blind, sin-hardened heathen, whom we are laboring to convert. We would urge them all to lift up their voices with one accord, that we may be filled with the Holy Ghost, and speak the word with all boldness. A few of our trials, and some of the obstacles to our work, may now be mentioned.

1. The character of the people. They are weak and effeminate, both in body and soul, destitute of all kind of energy and moral courage, sensual, the slaves of every vile and sinful passion. Cringing and servile for centuries, a conquered, oppressed, and often an enslaved people, destitute of all sentiments of independence, self-respect and equal rights; but sordid avarice, vain show, and sensual gratification, are the prominent and almost universal characteristics of this unhappy people. The numerous and ever present opportunities and temptations to every species of vice and crime, to oppression and extortion, and extravagance on the part of the wealthy aristocracy of the land, and of indulging in beast-like sensuality, the use of opium, and other intoxicating and stupefying drugs, as well as strong drinks, and of every kind and description of licentiousness on the part of the poorer classes, are such as to leave Beelzebub himself little to desire. His sway is unlimited and almost absolute.

2. Bad as the Hindus are, as we say, by nature, their religion makes them infinitely worse than we might otherwise expect they would be. They have a systematic, thoroughly organized form of religion which exerts an unlimited control over their superstitious minds. But it is entirely destitute of the power to renovate the heart, and reform the life. On the other hand, it tolerates, fosters, and even consecrates the most black and hellish passions on earth. Their Shasters, or sacred books, absurd and contradictory as they are, the deluded people receive as possessing all the authority of a divine revelation. They are believed to have been in existence for millions of years. The brahmins, a kind of deified priesthood, fail not to explain and apply their shasters so as best to suit their own selfish interests, and keep the people in gross ignorance. Although these brahmins are admitted to be, in secular matters, the greatest liars in the country, yet in religious matters, their word is law and inspiration. How men can be deceivers and cheats, and at the same time true *oracles* is a thing to be believed, not explained; and for this the credulity of the Hindus is abundantly sufficient.

3. The accursed caste system, which separates all into distinct classes one above another, with the brahmins at the head, and which binds its wretched victims in chains of adamant, is one of *satan's strong holds.* While the most atrocious crimes, as adultery, theft, robbery and even murder, may be passed by unnoticed, and the guilty retain their full standing in Hindoo society, a violation of the rules of caste, even to take water or taste a morsel of food from one of inferior caste is summarily visited by the power of excommunication. And this, a Hindu feels most keenly, though he be callous to all besides. Such are a few of the principal obstacles in the way of the conversion of the Hindus; and so far as my information goes, the most serious of these are peculiar to the Hindus, they being unknown in other heathen countries. And now, let any sober man ask himself, whether it be strange that so few are found willing to make the sacrifice, and break through such an accumulation of formidable difficulties to come to Christ and be saved? Is not the wonder rather that any do tear away and embrace the pure self-denying doctrines of the gospel? So much for obstacles. One word about our actual trials. And these are not about what we shall eat and drink. Our Board provide for our wants in these respects. Nor are our great trials about being exiles in a heathen land and an uncongenial climate. Secular men suffer all sort of hardships of this nature for the sake of paltry gain. Shame on Christians who shrink from such trials as these! Come, then, and in imagination at least, take your bundles of tracts, and go, day after day, and preach Christ crucified for sinners, to the same people, and have them repay your labor and anxiety on their account, with sneers and insult; or, what is equally disheartening, with cold indifference, and entire neglect. But now and then a few listen, your heart bounds with hope, you eagerly instruct and guide, and your disciples seem attentive and grateful for your instructions. Thus you go on for months, and when you believe them near the kingdom of heaven, all at once you are surprised and pained at the sad proof, that some trifling accident throws in the way, that all this time your credulity has been imposed upon, and your hopeful inquirers turn out to have been acting a double part, for the purpose of securing some secular interest! But all do not thus forsake you. A few go the whole length of renouncing caste, and put on Christ publicly. For a time all goes on well; but soon you are mortified to find that the small amount of temporal assistance you were obliged to render your native convert during the time of trial and probation, instead of creating gratitude in him, has led him to depend on you for his support in future. And when you remonstrate, and tell him you never engaged nor intended to support him, but only showed him a little hospitality, he turns upon you, and demands if such is your character—first, rob a man of his caste, and thus cut him off from all chance of living with his former friends, and then send him adrift in the world, without money or friends to provide for himself, an outcast from all men! But others go on better. They are intelligent, appear zealous and industrious—are apt to teach. You instruct and lead them along with trembling hand, till at length, after months, perhaps years of hard labor, you are rewarded by having them stand at your side in the bazar, and help you fight the battles of truth. You are so delighted with their performance and the success of your own labors, that to withhold approbation would be impossible, perhaps unwise. But, alas! the moment your assistants, whom, with so much anxiety and toil, you have brought forward, see the value you place on them, they become vain, and lose sight of their obligation to you and to Christianity. By degrees, they fall off, their zeal dies away, and they begin to consult their ease and respectability, till at length, some rash, overt act of theirs, surprises and wounds your heart. They retract, repent, and you love them the more for their penitence. They again become secure, and again they fall. They are suspended from the sacred office, their support stops, themselves and families come to want, their heathen neighbors triumph, and insult both them and you. You are cut to the heart, humbled in the dust, and know not what to answer. You almost *rue* the day that you ever had any thing to do with persons who can be so ungrateful and incontinent. This is no fiction, but sober fact. It is the history of numbers I could mention in Orissa.

These, and the like, are the trials, beloved brethren, for which we ask your candid sympathy and fervent prayers. Your own imaginations must supply the remainder of the sickening picture. What then is to be done? Will you abandon the Hindus to their own fate, because they are, what they are, weak, effeminate, grovelling and sensual, priest-ridden and spell-bound, the bigoted slaves of the most absurd superstitions, and when converted often fickle and incontinent? Or will you discard your missionaries for not being more successful in making converts of the *right kind?* Had we not better do one or the other, rather than continue our present half-hearted, parsimonious policy? Brethren, are we not as a denomination verily guilty before God in this matter? Have we not long seen and known the distress of our brethren, heard their calls for help, but disregarded them? Let none of us attempt to silence conscience with the hypocritical plea, that "we have done what we could for the heathen, we have always cast in our mite." God and our own consciences know that we have not done what we could for the conversion of the world. Our six-pences, shillings, and quarter-dollars, have been peace-offerings to conscience for a whole twelve-month, while we have dwelt in our ceiled houses, and fared sumptuously every day, and the heathen have been perishing by millions, for lack of knowledge. Has this been doing what we could for the world's conversion? Shame on such hypocrisy! The widow's mite was acceptable, because she had no more that she could give. Can we make the same plea for the acceptance of our mites?

Once more. Brethren, do you pray daily for the prosperity of our Mission? The Spirit's aid is, to a great extent, withheld from our efforts, and we labor in vain, and spend our strength for naught. Is not this owing to a want of effectual, fervent, believing prayer, on the part of the churches which have sent us forth?

Finally, and especially to the brethren in the ministry. Will you not carry this subject home with you, and preach it again and again, until your people shall come to feel in a right manner for the heathen, and to act as well as feel? Should you hold your peace, will not the very stones cry out? Will not blood be found on your garments? O! let us all awake, and do our duty, our whole duty, and do it now, while it is called to-day. Let us lay aside our fitful, unsteady efforts, and be sober, consistent, every day Bible Christians. And may God bless us all, and make us a blessing to the church and the world. Amen. J. PHILLIPS.

Jellasore, June 1st, 1844.

Letter from Rama, a Native Preacher in India.

In relation to this epistle, bro. Phillips writes,—

"I mentioned to my native Bro. Rama, about the meeting of the General Conference, and asked him to write them. The above is what he wrote with his own hand, and without any prompting from any one. The translation that follows is rather free, but is faithful to the sentiments expressed in the original. The idiom of our language differs so widely from the Oriya idiom, that it is about impossible to retain much of the native form of expression, and still have it tolerable English."

TRANSLATION.

To the dear Brethren and Sisters in the American church, Christian Rama's and two persons' (including his wife with himself,) loving salutation.

Those who have entered the small church established by the mercy of the Lord, in Patna Jellasore, the brethren and sisters, and the children, are through divine mercy all well.

O my dear Brethren and Sisters, you have loved us greatly, and in that love we are debtors. We know ourselves to be unworthy [unable] to repay that love. You have sent from among yourselves holy teachers, and we have received the gospel in our own language, thus we have obtained double riches. You have expended your property for us, and in this way we have received great assistance. O beloved brethren, I am the seed of idolaters, and for a long time I worshiped idols. And my Creator, and Preserver, the undying Lord, I and my fathers knew not. And thus my human birth (meaning the blessing of being a man instead of a beast) was passing away, (that is, being lost,) because I disregarded the divine commands. And had I died in this sin, I should have gone to hell. But you seizing hold brought me from the path of destruction and caused me to enter the kingdom of life. Therefore I rejoice, and my heart is glad. Pray for me, that I take hold of the true pathway and walk in it until death. Pray also, that as I enjoy the grace of the Lord Jesus Christ, so my country people may and that I may be able to preach the Gospel of Christ unto them, that satan's kingdom may be destroyed, and the kingdom of Christ enlarged, and that churches may be established in many places. I rejoice that you have sent a new brother. Now satan's kingdom is becoming unsteady, and it appears that it is about to be overthrown.

I, asking grace of the Lord, do His holy work, and many people say this word is true, but we are born in the age of vice, and therefore are unable to regard it. Thus many say. But the brahmins and boishnobs when they see the new brethren (Missionaries) give abuse, and now our gods and goddesses will go unworshiped. Thus the sinful spirits that is devil's kingdom becomes unsteady. Pray, that the love and zeal of Christ may be among us, as they walk among you. Dear Brethren, send us more brethren that the darkness of this land may pass away. O friends, taking hold of your feet, I plead, pray that as I see Christ's path of light and am happy, so the people of this country may see and be happy, and strive that all nations, trusting in Christ, may obtain salvation. O saints! this is my request unto you.

The mercy of God the Father, the grace of the Lord Jesus Christ, and the peace of the Holy Ghost, be with us all forever more. Farewell.

Please pardon the mistakes in this letter.

Jellasore, June 1, 1844.

On motion of D. Marks, the following resolution was adopted:

Whereas, the Balasore Q. M. has made a request to become a member of this body, and, whereas, our Constitution specifies that this Conference shall be composed of Y. Ms.—Therefore,

Resolved, That, though we cannot receive said Q. M. as a member of this body, we cheerfully and heartily recognize it as a regular F. W. Baptist Q. M.

15. J. J. Butler, in behalf of a committee from the Board of Directors of the F. W. B. Education Society, presented the following request, viz.:

"At a meeting of the Directors of the F. W. B. Education Society, held at Great Falls, N. H. July 2, 1844, it was voted that the General Conference be requested, at its next session, to give advice relative to the place for locating the Biblical School."

On motion of J. Chaney,

Voted, That the above request be referred to a committee, consisting of one from each Y. M., to be appointed by the chair.

16. D. Marks presented some resolutions on the subject of the location of the Biblical School, which were referred to the committee to be appointed on that subject.

17. The chair announced the following

STANDING COMMITTEES.

On Printing Establishment. D. Waterman, F. W. Straight, J. Chaney, D. Marks, N. W. Bixby, John J. Pike, and M. W. Burlingame.

On Education. J. L. Sinclair, D. W. McKoon, A. K. Moulton, P. S. Burbank, M. J. Steere, S. Williamson, and C. Coltrin.

On Sabbath Schools. A. Caverno, E. Place, and J. Pettengill.

On Ministry. A. Dodge, E. G. Page, J. L. Sinclair, E. Fisk, and G. Sanborn.

On Slavery. A. K. Moulton, I. D. Stewart, and S. B. Padden.

On Missions. P. S. Burbank, A. Caverno, I. G. Davis, O. S. Brown, and N. Pullman.

On Moral Reform. M. J. Steere, O. S. Brown, and N. K. George.

On Popery. D. Marks, D. M. L. Rollin, J. Pinkham, Wm. Badger, and R. Richardson.

On Temperance. J. B. Davis, M. Getchell, W. C. Byer, G. Pullen, and D. Bean.

On Correspondence. D. M. L. Rollin, P. M. Hobson, and P. Lansing.

On Church Polity. J. Chaney, S. Dana, J. Libby, P. Ford, and S. J. Pitman.

On Peace. J. Whittemore, J. D. Quinby, and F. W. Straight.

On Petitions and Requests. S. Williamson, S. F. Bean, S. Hutchinson, R. Hopkins, and S. Wire.

On State of Religion. E. Fisk, M. C. Brown, Wm. Badger, H. Blackmarr, and M. Chamberlin.

Special Committee on the location of the Biblical School. J. L. Sinclair, S. Dana, D. Waterman, A. Caverno, N. W. Bixby, R. Richardson, P. Lansing, F. W. Straight, C. Coltrin, A. Dodge, M. W. Burlingame, S. Whitcomb, N. Pullman, O. S. Brown, M. Chamberlin, S. B. Padden, R. Hopkins, H. Blackmarr, D. W. McKoon, and W. C. Byer.

18. H. Whitcher presented a letter from a brother at the West respecting the propriety of ministers being Free Masons.

On motion of S. Curtis,

Voted to raise a committee of five to take into consideration the subject of secret societies.

Chose D. Marks, S. Curtis, E. Place, E. Fisk, and J. Chaney, for said committee.

Voted to refer the question presented by bro. Whitcher to the above committee.

19. A request from the Vermont Y. M. for the next session of the Conference to be holden in that state, was referred to the committee on Petitions and Requests.

Also, a request from A. Redlon, to alter the time of holding the General Conference, was referred to the same committee.

(Continued on the last page.)

with them, or for our ministers to exchange pulpits with them—2nd that, in the opinion of this Conference, these practices should not be indulged in.

4. *Resolved*, That this Conference believe it to be the duty of all Christian voters to act on anti-slavery principles at the ballot box.

5. *Resolved*, That all human laws which require men to violate the laws of God, are wicked laws, and should not be obeyed.

6. *Resolved*, That all laws which require us to assist in returning the fugitive slave into bondage, or prohibit us from feeding, clothing, or protecting him, contravene the laws of God, and therefore should not be regarded.

A. K. Moulton, *Chairman.*

MINISTRY.

38. The committee on the ministry made the following report, which was adopted.

Your committee, to whom was committed the resolution of Br. Whittemore on the discussion of slavery in churches, ask leave to report the following resolve:

1. *Resolved*, That, in the opinion of this Conference, it is the duty of F. W. Baptist preachers to properly discuss the subject of slavery in their respective congregations at all proper times.

2. *Resolved*, That, in the opinion of this Conference, it is inconsistent with the Christian, and ministerial character for preachers to remove from one place to another, without answering the demands of their creditors.

Also, that it is inconsistent with the Christian character for any church member to neglect to fulfill any engagement made to a preacher in consideration of his services or labors.

3. Respecting the request from the Ohio Y. M., your committee would report, that, in their opinion, notwithstanding a system of itineracy would be desirable in many parts of our denomination, and especially at the west, yet we consider it impracticable to establish any such general system of itineracy.

4. In relation to the subject of providing for superannuated ministers, &c.

Your committee report the following:

Resolved, That we advise the different Y. M's. composing this Conference to take immediate measures for the relief of those superannuated preachers and the families of deceased F. W. B. ministers who may be in necessitous circumstances.

5. Whereas there is an inquiry by young men in the F. W. B. ministry in relation to what books are approved by the connection—therefore,

Resolved, That this Conference appoint a committee whose duty it shall be to recommend such books and such a course of reading to our preachers as they may consider the most suitable. A. Dodge, *Chairman.*

39. Chose E. Noyes, J. J. Butler, J. Woodman, P. S. Burbank and Wm. Burr, for the committee contemplated in the last resolution.

40. On motion of A. K. Moulton,

Resolved, That a Ministers' Conference, according to our usages, has no right to adopt a constitution, which secures to themselves the power to license or ordain the ministers of the Q. Meeting within which they are associated.

CHURCH POLITY.

41. The committee on Church Polity made the following report, which was adopted.

1. On the subject of recommending the Trustees of the Book establishment to appoint an agent and make a depository of Sabbath school books in the the west, your committee report that in our opinion the provision which is now made for agents is sufficient, if it is carried out practically.

2. *Question.* What course shall churches take with such members as come out from the church and declare their independence?

Answer. They should be considered disorderly walkers and fellowship should be withdrawn from them.

3. *Question.* Is it right for a Y. M. which has funds, to neglect to send a full delegation to the G. Conference?

Answer. We think it would be for the interests of our denomination for those Y. M's. which have funds, to send a full delegation to our General Conference.

4. *Question.* Is it in accordance with the usages of the F. W. B. church for females to move and carry important votes in the church against the male members?

Answer. We do not think it right for females to bear rule in the church; but they should be subject to the decision of the male members.

5. *Question.* Is it thought expedient by this Conference for ministers to indulge the penuriousness of their hearers, by attempting to support themselves by manual labor?

Answer. We think it is the duty of churches, so far as they have the means, to give a competent support to their ministers who faithfully labor in the gospel among them.

6. *Question.* Is it according to the usages of the F. W. B. denomination for ministers and other officers of the church to be standing delegates to Q. M's. by virtue of their office.

Answer. No.

7. *Question.* What will be a proper course of action in respect to a Q. M. which has an article in its constitution, securing the right of ministers, clerks, and deacons, to be standing delegates by virtue of their office?

Answer. We think such Q. M. should be kindly entreated to change their constitution so as to place *all* their brethren, both of the ministry and membership, on the common level of Christian brotherhood.

8. *Question.* Have Y. M's. and Q. M's. a right to labor with and expel disorderly members of their bodies?

Answer. Yes.

9. *Question.* Is it consistent with the principles of Christianity for a professed minister of Christ to propose or engage to become the Pastor of a church, already having a pastor in charge, without conferring with him?

Ans. We think that where a church is supplied with a Pastor, neither the church or any preacher should make arrangements for a change of Pastors, without properly consulting the brother who has the present pastoral charge of the church.

10. *Resolved*, That we consider it a violation of the sacred obligations of a brother to his brother, for a preacher to go into the limits of a church having a regular Pastor in the neighborhood at the time, and give out appointments for preaching, without consulting him, whenever it is practicable. Such a course should meet the decided disapprobation of every Christian.

11. Whereas the Scriptures require the children of God to be subject one to another, and distinctly recognize the right of the church to exercise authority over disorderly walkers; and whereas we believe that the preservation of order is essential to the welfare and prosperity of the church—Therefore—

Resolved, That the practice, which to some extent prevails within our borders, of individuals disregarding the decisions of churches, Q. Meetings and Y. Meetings, to the great grief of the members of such bodies, originates in a disorganizing spirit, which will not brook the wholesome restraints of salutary discipline, a spirit which is truly reprehensible, pernicious in its tendency, and deserves decided but affectionate rebuke. Nevertheless, this resolution shall not be so construed as to deprive any member of a church or Q. M., who may think any decision of the body to which he belongs is wrong, from a full privilege of seeking and prosecuting in a proper way, a review of the same.

J. Chaney, *Chairman.*

42. The following questions being proposed, were answered by the Conference.

1. *Question.* Is it agreeably to the usages of our connection, for a person who has been excluded from a church, to have the privilege of appeal for a council from the Q. M. for a re-hearing?

Ans. No.

2. *Question.* Is it right for a F. W. Baptist Q. M. to receive a church which has been rejected by another F. W. B. Q. Meeting?

Ans. No; unless satisfaction first be given to the Q. M. from which the church was excluded.

SABBATH SCHOOLS.

43. The committee on Sabbath Schools ask leave to report:

That, in our opinion, the subject of Sabbath Schools merits the attention of every individual. The old who wish well to the young cannot perform for them a more important service, than to labor to interest them in the study of the Holy Scriptures. Nor can the young perform for themselves a nobler part.

Your committee recommend the adoption of the following resolutions:

1. *Resolved*, That a small paper adapted to Sabbath School children is very necessary in our denomination; and that we recommend to the Trustees of the Printing Establishment to make another effort to gain patronage for such a paper.

2. *Resolved*, That we recommend monthly concerts, so far as practicable, for the benefit of S. Schools.

3. Whereas we believe that the religious and moral culture of the youthful mind is a duty enjoined by God on parents and guardians,—therefore,

Resolved, that *that* church which neglects to establish and maintain an efficient S. School, when practicable, within its limits, is guilty of neglecting one of the most efficient means of grace with which God has been pleased to favor a lost world.

A. Caverno, *Chairman.*

Adopted the report.

POPERY.

44. The committee on Popery reported as follows, which was adopted.

Your Committee on Popery, ask leave to report:

That in view of past events, events which have developed faithfully the character of Roman Catholicism, that we recognize in that hierarchy every lineament of the *Man of Sin*. Darkly treacherous,—dyed in deceitfulness and lying wonders,—stained in human gore,—an old accuser of the pious—a persecutor of the true church of God, and an enemy of holiness. The flames of the burning Bible ring out to the people of these United States the notes of alarm; and the Philadelphia riots, notwithstanding the unwearied efforts of designing politicians to the contrary, give abundant evidence of Roman Catholic hostility to our free institutions, and holy religion.

When your Committee read declarations like the following, made before the college of the Romanists, called Propaganda Fides, viz. "There never was a time more propitious for the Holy Mother Church, than the present—England is about to return to her embrace—The German States are nearly under our control—A slight effort, with a proper degree of management, will secure Russia to our interest—And North America opens to us one of the fairest fields for missionary operations—we have only to erect houses of worship, establish Seminaries of learning, and send out our missionaries to that inviting field—for which we have our millions, laid up in store for these many years, and the work is done—Scotland must be treated with fire and sword, and we have our ten thousands of Irishmen, true sons of the Church, that are ready to go in any direction to our bidding,"—they feel an indescribable emotion, a trembling shivers along our arteries, and an almost involuntary cry escapes our lips, God deliver us from the fell grasp of her that sitteth upon the scarlet colored beast.

To arrest the progress of Romanism, is the great duty of the Protestant church; and, like the immortal Luther, we must rely on the powerful weapons of truth. Truth is mighty and will prevail; and to see error roll back on itself, we have only to raise high the banner of salvation, arm our missionaries with a thorough knowledge of God's unadulterated word, and then follow them with our ardent and prevailing prayers for success, attended with liberal contributions for their support, and the work, under the blessing of Jehovah, will be accomplished. Error will then hide its deformed head, and slink away into its own native cave of darkness. Persecution and Intolerance will drop the bloody thing, and Iniquity wash her miry hands, and all the pure in her will gather round Immanuel's tent, and crown him Lord of all.

For the Committee, D. M. L. Rollin.

STATE OF RELIGION.

45. The committee on the state of religion made the following report, which was adopted.

Your Committee report:

That from their sources of knowledge, it appears that God has graciously favored us, as a people, since the last Conference. More than thirteen thousand have been added to our beloved denomination.

Though we cannot now report extensive revivals, or signal displays of God's power in the conversion of vast multitudes; yet, there is something encouraging in present appearances. True, great convulsions are shaking the political and moral world, and hurried winds are agitating the atmosphere of religion, yet these winds are sifting the church, unmasking hypocrisy, and revealing our true position. Though some, on account of its imperfections, are forsaking the church, and pronouncing the sentence of death on the only safeguard of our liberties; yet deep and righteous principle is gaining ground. Men are beginning to feel the sacredness of the claims of God and *humanity*, and are learning the folly and impiety of disregarding the statutes of the Almighty. Instead of regarding the present excitements on moral subjects as portentous of an age of spiritual darkness, we believe this to be the dawn of a brighter era in the history of our world. Believing, as we do, in the faithfulness of God, that *truth* will finally triumph—we can but regard the present as the eve of a glorious reformation; and as calling loudly upon us for renewed engagedness, and entire consecration to God. Therefore,

Resolved, That more fervent prayer, more crucifixion to the world, more purity of heart and life, are greatly needed among our ministers and church members.

All of which is respectfully submitted.

In behalf of the Committee, M. C. Brown, *Chairman.*

CORRESPONDENCE.

46. The agent for correspondence reported,

That in compliance with the recommendation of the last General Conference, I wrote to Bro. J. G. Pike of England, soon after the Conference closed, but have received no answer from him. E. Hutchins, *Agent.*

Accepted the report.

SECRET SOCIETIES.

47. The committee on Secret Societies reported as follows:

That the watchfulness of the public eye is essential to the purity of all associated bodies and Institutions whatever; and that in the present state of society, however pure may be the motives and principles of the founders of secret societies, secrecy is sure to corrupt them. Hence our Savior's course in this respect deserves imitation. He said, "In secret have I said nothing." And to his disciples he said, "What ye hear in the ear, that preach ye on the house-top." Again, he said, "Men love darkness rather than light, because their deeds are evil."

In the opinion of your committee, all extra judicial oaths or affirmations for the keeping of the secrets of such associations as Free Masons, Odd Fellows, Rechabites, and similar combinations, are contrary to the Bible, which forbid us to forswear ourselves, and contrary to the spirit of the Christian religion, which does not allow its subjects to agree to things which they do not understand, or to take obligations upon them which they do not know for themselves the bearings of, in contingencies which may arise,—Therefore,

Resolved, That we advise our churches, as far as practicable, to avert this evil in its first beginnings, by laboring with all who take upon them the extra judicial oaths or pledges of these Societies, or who remain connected with them. D. Marks, *Chairman.*

Adopted the report.

PEACE.

48. The committee on Peace made a report, which was referred to the next Gen. Conference.

STATISTICS.

49. The committee on Statistics asked leave to report,—That after much labor and perplexity, in consequence of the neglect and inacuracy of the clerks of some of the Y. M's., we have prepared the following statistical table. [The table will be published in the pamphlet.] Your committee recommend the following for adoption, by Conference:

Whereas the statistical reports from most of the Y. M's. to this Conference have been very incorrect, and some of them could not be reconciled with the reports in the Register—Therefore,

Resolved, That we recommend that the Clerks of all the Quarterly Meetings, make correct annual statistical reports for their Y. M's., and that they send the same report to their Y. M's., which is presented for the Register; and that the clerk of every Y. M. be earnestly requested to make a correct statistical report, containing the additions and alterations in the churches and ministry, according to the table in our Minutes, from one Conference to another, and send the same to each session of the General Conference.

P. Ford, *Chairman.*

Adopted the report.

NEXT GENERAL CONFERENCE.

50. The committee on petitions and requests, to whom was referred the request from the Vermont Y. M. for the next General Conference, reported,

That the next General Conference be held in the State of Vermont. J. Williams, *Chairman.*

Adopted the report.

51. Voted, That the next General Conference be held in 1847, commencing on the first Wednesday in October, and that the Vermont Y. M. give notice in the Morning Star, one year previous to its session, of the place where it will be held.

52. On motion of D. Marks,

Resolved, That the resolutions which are referred to the next Conference, be published in the Morning Star six months before the time of the Conference.

53. On motion of I. D. Stewart.

Resolved, That we recommend to our Y. M's. to send such men only to the General Conference as will remain until the business is done, unless something providential shall prevent.

CONFERENCE ITEMS.

54. On motion of D. Marks.

1. *Resolved*, That the clerk be instructed to prepare the Minutes of this Conference for publication, subject to the revision of the Trustees of our Printing Establishment.

2. *Resolved*, That we request the Trustees of our Printing Establishment to publish and send gratis to every church clerk in our connection, a copy of the Minutes of this Conference, to be attached to each church book, also, a copy to each of our ministers, and two copies to each of the present delegates.

55. On motion of D. Waterman,

1. *Resolved*, That we are under obligation of respect and gratitude to the officers of the Conference for their faithful services during this session.

2. *Resolved*, That the thanks of this Conference be tendered to the church in this place for the kind reception of, and unwearied attention to, the members of this Conference.

56. On motion of S. Curtis,

Resolved, That we have much cause for gratitude to God for the great harmony which has characterized the deliberations of the Conference during this session.

57. The brethren united in singing,

"Hail sweetest, dearest tie that binds
Our glowing hearts in one," &c.

The throne of grace was addressed by the moderator.

58. The Conference dissolved.

Jonathan Woodman, *Moderator.*
Silas Curtis, *Clerk.*

MORNING STAR.

WEDNESDAY, NOVEMBER 13, 1844.

To make room for the Minutes of our General Conference, we have excluded almost every think else this week. We thought this better than to divide them.

A Horrible Tempest.

The prophet Isaiah said that Christ should be "*A hiding place from the wind, and a covet from the tempest.*" In the land of Judea, where the storms are frequently majestic and awfully sublime, the figure used in the above passage is a striking one. Nor has it been less strikingly appropriate to multitudes on lake Erie, and in Western New York, who witnessed the heart-rending effects of that terrible tempest, which happened on Saturday morning, Oct. 18, 1844. We were then on our return from the General Conference of the Freewill Baptist connection, and had taken lodgings at the house of brother Albert Achillis of Oak Orchard, about 30 miles west of the city of Rochester. At 1 o'clock in the morning, we were awaked by the noise of the wind, and by the tremulous motion of the house in which we lodged. At 2 o'clock, the family were up, and the shaking of the house advertised us that it was prudent to flee to some stronger retreat. We were scarcely dressed, when there came a crash, the whole building reeled, and, for a moment, we expected to be buried in its ruins. The roof of the kitchen part had fallen in. We all ran to a neighboring house, where we were more safe. There we listened for hours to the ragings of the gale, and felt painful sympathies for those that were on the water, while we contemplated the scenes of distress which we knew the suddenness of the late blow must have occasioned, on the adjacent lakes. We engaged in prayer.

During Saturday the wind continued severe; but not so hard as from 2 to 5 o'clock in the morning. We continued our journey westward, and, through the whole country, witnessed extensive damages, such as the destruction of timber, fences, and buildings; but we heard of no loss of life.

Four days after the storm, we visited the lower part of Buffalo, which had been inundated. The wind had been so powerful, and blown so directly down the lake, that the whole body of the lower end of the lake had risen, some said, *sixteen feet!* This, with the unprecedented dashing of the waves, and action of the wind, caused an amount of destruction, which almost surpasses the power of description, and which can scarcely be conceived by the imagination, except the eye has beheld it. On one of the largest streets in the lower part of the city, where the sides were lined with the largest blocks, an inhabitant told us that the water stood five feet deep in the street. Yet, under these blocks there were generally under-ground rooms, or cellars, nearly the whole bigness of which lay beneath the surface of the road. Some of these under-ground rooms were used for sleeping apartments. In one instance, the water was said to rise *four feet in five minutes!* The result was, that in some cases a furious wave would burst in a door or window, and fill a room so suddenly, that the inmates had only time to awake and perish. How awful to such must have been that moment! They had not had the most distant dream of danger. They slept as calmly as others. They heard the noise of water—sprang from their beds, and found themselves in the dark rising flood—they were covered with it—no intelligence as to the cause—no explanation—no time for reasoning; and the awful thought rushes on the soul—"I am drowning—escape is impossible—it is done—now I must meet my Judge—*am I ready?*—No time for preparation—O! I am going—going—gone!"

Though the loss of property is a mere trifle compared to the loss of human life, yet even this is not to be overlooked. Some estimated the damages done at Buffalo at a quarter of a million. This estimate was probably not designed to include the immense damages done to the shipping; nor that which was done to the merchandise that had been deposited in store-houses, forwarding-houses, and in the shipping. This property, being owned in all parts of the country, its loss will affect thousands who have yet to learn that they too are sufferers by that tempest.

A few particular incidents, connected with this destruction, may serve the reader as specimens of many similar cases. The large rail-road Depot, though a very considerable distance from the water, where perhaps no traveler would ever have imagined there could be any danger, was swept away, insomuch that where that brick edifice stood, I could see, at a small distance, no signs of a building having stood there. The rail-road blocks, rails and all, were carried away from the track for a considerable distance, and laid in a bent form like a hoop. An individual pointed out to us the remains of an extensive tannery, where, said he, "A young man was accustomed to sleep at night. He was awaked by the running of water into his room. He had but just dressed himself when the side of the building gave way, and in come the end of a canal boat, [though this was about half a mile from the canal.] He escaped to the next loft, and the water kept rising till another canal boat was driven end-ways into the second story, where it now hangs. Yet the young man escaped with his life."

Another circumstance was related as follows: "Two women were overtaken so suddenly with the water in a lower story that they found no way of escape except unto the roof of the house, where they lashed themselves, and the house was carried a considerable distance. After remaining several hours in this situation, between day-break and sunrise, they were taken off, much chilled."

Another case was related thus: "A man living on the lake shore, that had thirty cows, being alarmed by the rushing of the waters, ran to his barn, accompanied by a boy, to loose his cows from the stanchels. But from this time he had not been heard from; and the body of the boy had been found in the flood-wood, half a mile distant. The cows were all lost, and some of them were found in the flood-wood a mile off, with the stanchels still round their necks."

The water was said to have flowed back into the country on the low lands or creeks, for the distance of eighteen miles from Buffalo.

One man gave the following particulars of his escape. "When he awoke, he found the water two feet deep on his floor, and rising rapidly. And finding his house surrounded with water he dared not open his door to escape there, so he put his wife and children on the table, and then in chairs on the table, lighted three lamps, designing if possible to plan some way of escape. At this instant, a floating building struck the side of his house, broke it in, knocked it partly over, putting out the lights, and the waves rolled through with tremendous violence, sweeping away all his family excepting a child, whom he accidentally caught amidst the darkness of the flood. With this child, he climbed up into a window, hoping to gain the roof of the house with it; but the fury of the waves tore it from him, and he escaped by the most powerful efforts to gain and retain a hold on the upper side of his floating house, while it was driven, rocked and dashed by winds and waves, amidst an almost ocean of floating materials."

Some one pointed out to us the ruins of a very large stone building, to appearance a mile from the lake. This building was said to have been new, built for a tannery, 160 feet, I think, in length; and the walls four feet thick; yet the wall next to the lake had fallen before the waves.

We stood at the upper part of the low grounds, nearly a mile from the lake in the south part of the city, and with the most solemn feelings, surveyed the scene of desolation, which for more than a mile in extent, north and south, east and west, met the eye. Though now four days after the destruction, almost every kind of material seen in a city, or the ruins of them, were here piled in endless confusion, from ruined buildings, steamboats, schooners, and canal boats, down to lumber, staves and wood in large quantities. Large numbers of teams, and hundreds if not thousands of workmen, were engaged in clearing away and regulating the singular flood-wood.

One man who lived on the edge of the ruins, said to us: "To hear the screams of distress and the cries for help, that alternately rose and died away amid the waves and winds, from 2 o'clock till sunrise, was enough to melt the heart of a stone."

Again, said another: "There is much sympathy for the rich, the capitalists who have lost four or five thousand dollars, though they may have as much or more still left to them; but these are not the real sufferers that need sympathy. It is the poor people that have rented these low lands at six or eight dollars a year, for a little garden spot, on which they have erected a shanty, & on which they have by their own hard labors, deposited the things they need to live on, and which comprises every thing that they possess on earth. These are the real sufferers who need sympathy. These cannot depend on the sympathy of friends, nor on the influence of rank, but alone on their labor. Now here they are many of them without a single thing on earth that they can call their own—not even a suit of old clothes. Some of them are bereaved of half of their family. To hear their wailings is truly touching, and calls for the exercise of benevolence.

We were told that the bodies of *fifty-five* had been picked up, and carried to the court-house, where they had been left for a season, that their friends might identify them, after which they had been buried. Besides these, considerable numbers were missing that had not yet been found. Some were of opinion that *one hundred* lives were lost in Buffalo. But it will be some time before even the *probable* number can be determined; and considering the number of strangers that may have taken lodgings on the low lands for a night, or that may have been in the canal or other boats, whose bodies may have washed down the Niagara river, gone over the falls, and sunk into that dreadful whirlpool below the falls, never more to rise till Gabriel's trumpet shall call out the dead from earth's deepest corners—no one can be sure of even the probable number of lives lost.

It was said that prompt measures were taken by the citizens of Buffalo to relieve the distressed. This is a characteristic of our common Christianity—a characteristic unknown to every other religion. "*I was an hungered and ye fed me*," &c., is to be the test of character at the last day.

Wreck of the Steamer Robert Fulton.

Five days after the storm, we visited the wreck of this steamboat on the southeast shore of Lake Erie, twenty miles south of Buffalo, in the township of Evans. The wreck lies about thirty rods from the road, where we left our carriage, and went over a hill in the wood, to the shore of the lake, where that great boat (of 400 tons) lay on the beach, the lowest part being about two rods from the water. This vessel is 160 feet long, 28 wide, and 30 high from the bottom to the top of the ladies' and gentlemen's cabin. It lay with the bow (forward end) nearest the water at the north, and the stern lying some rods from the water, at the south. Its position was such, that after it struck, the top leaning toward the west, every wave must have struck its full weight on the whole length of the lower deck, the west side of which was so much lower than the east side, that the deck was nearly as steep as the roof of a house. The boat was broken in two, near the middle, (the beach being rounding,) so that one end had fallen down lower than the other. This is the boat on which in 1839 we took passage with the delegates from the east, from Buffalo to Conneaut, Ohio, to attend the General Conference. We now found perhaps a dozen workmen cutting out the machinery, and other valuable parts of the wreck; and being introduced to *Capt. S. F. Atwood*, who was present, we took the following notes from his mouth, in relation to the loss of the Boat.

"We left Buffalo Friday evening, Oct. 18th, at 7 o'clock, the wind being south. At 11 o'clock we were 45 miles south of Buffalo, 5 miles from land, and opposite Dunkirk Harbor, when the wind suddenly struck us. Immediately the wind hauled round to the west, and blew a perfect gale—the hardest I ever saw, though I have sailed the lake 18 years. I now found that I could not head the wind, and was obliged to ware ship [to get headed away from shore] after which the jib blew out of the halt ropes. The ship immediately fell into the troughs [between the waves] of the sea in consequence of having no head sail. After continuing that course 1 1-2 hours, I succeeded in getting her before the wind—but could not keep her before the wind. She finally headed toward the American shore, and ran some distance, till I found it impossible to get her before the wind, and let go a small anchor, in hopes of getting her on the other tack, or easing her in the leaway. Finding all efforts of no use—and that the vessel must go ashore, unless the anchors would hold us, I let go the best spar, [anchor.] This was perhaps, half-past 2 or 3 o'clock, and we were about a mile and a half from shore. The vessel now drifted with both anchors at full length cable, and came ashore at about half past 3 o'clock. During the time we were on the lake, after the gale commenced, the sea made a clean break over her, washing away furniture, merchandize, and nearly every thing on deck. But a more serious loss was that of one or two passengers, who were washed overboard, and of two children, who were drowned in the steerage cabin, after the vessel struck the shore. The boat broke, and became a perfect wreck within an hour after it came on shore. At five o'clock, we ran off the long ladders, and began to send the passengers on shore. There were near 275 passengers on board. In my opinion, had we continued out at sea an hour longer, the vessel would have foundered, [sunk] The principal freight consisted of merchandize and furniture, of which there were about 75 tons. The vessel was insured for $11,500. I was an owner of one third the vessel. The loss of the vessel and its cargo I have estimated at nearly $400,000."

At the wreck *Mr. Lewis Finch*, was introduced to me, as one of the sufferers, and gave me the following narrative: "I was removing from Yates, Orleans Co., N. Y., to Hinckley, Ohio, with my wife and two children. All we possessed was with us, consisting of furniture, with $105 cash, and all was lost. We were in the steerage cabin, and had not been asleep when the gale struck the vessel. From the time the gale struck the vessel, till four o'clock, we were shut down in the steer-

age cabin, with about 50 others, and had no intelligence from without. Shortly after the gale commenced, a wave passed over the lower deck with such violence that it broke out one pannel of the steerage cabin door, and poured water into the cabin to the depth of one and a half or two feet. And to keep the cabin from being filled with water, we stationed a guard of several men to support the door, and to hold our bedding in the break that had been already made. In this situation, without any light, we all remained for four hours. We had no means to determine whether we were being dashed, or rocked against some shore, or whether we were merely tossed by the waves, many miles from land. Of one thing, however, we all felt quite certain, and that was, that the vessel would soon become a perfect wreck, and we all expected to be lost. And O what fervent, earnest, continued, and agonizing prayers, constantly arose from that cabin. All prayed. And what cries of distress were those, as oft the vessel was thrown from one side to the other with such violence as to throw the passengers across the whole breadth of the dark cabin at a single toss. About four o'clock, the water was up to our necks, and rising, and we knew that we must now perish in the cabin, or leave it at all hazards. After consulting my family, we determined to leave the cabin, attempting to escape, if possible, to some place of safety through the waves that were still rolling over the deck, and I left them to find the stair-way. When at the foot of the stairs, my children exclaimed, "O father, come back, and let us kiss you, for we shall never see you again in this world." I returned, and embraced them; then placed all my family at the head of the stairs, next to the broken door, and took the youngest child, 6 years old, rushed out amidst the waves, and rejoiced to see her on the shore, which was the first intimation I had had that we were near land. I succeeded in ascending the steep slippery deck, to a stair-way, where a light piloted me to the upper deck, and I left my little girl in the care of a stranger, and ran again to the broken door to get my wife and the other daughter, who was 12 years old. But O, the agony of my feelings, when I found they were gone—could not be found—and concluding that they had undoubtedly been washed over-board, I ran to my little girl on the upper deck, and said, "Your ma and Isidore are drowned." She said, "O no, Pa, for I saw ma pass that way," pointing in a certain direction. I ran and found my wife wringing her hands, and exclaiming, "Isidore is gone." It appeared that immediately after I left with the youngest child, a returning surge swept my wife and daughter down the deck—that Mrs. Finch had hold of Isidore's hand, and tried to save her. The mother, when carried by the cabin door by the returning wave, caught her right hand into a window blind, grasping the daughter with the left hand. But being forced away from the window blind, she struck the same hand into a window, and held on to the broken glass, so as to rake all the flesh off one side of a finger to the bone, for the whole length of it. (Yet not knowing till some time after, that her hand was hurt.) At this instant, two men grasped the mother, and rescued her, while the daughter was torn from her grasp. At half past five, we passed these woods without any thing on our feet or heads in search of inhabitants. We soon found a Baptist family, who were very kind, and at whose house one hundred took breakfast. My daughter was found ten miles below this on Sunday after, and when found, her arms were folded in order, and her eyes closed. She had a hope in Christ, and was ready to die. Her corpse wore a smiling countenance.

The $105 cash, I had deposited in a box. This box was found ten miles below, and the finder returned it to me in full, without charge.

Among the passengers of the Fulton, there was an Infidel, who had argued his principles on the canal boat, all the way from Orleans county. But during the danger, he prayed as fervently as any one." D. M.

Capital Punishment. Noachic precept.

"Whoso sheddeth man's blood, by man shall his blood be shed." Gen. ix. 6.

As this text of scripture is confessedly the "*sine qua non*" among arguments for capital punishment, it will readily be supposed to present no small difficulties to the person who argues *against* capital punishment. Constituting as it does the enemies' entrenchment, it would be wonderful indeed if it did not afford some promise of security. Still, however, we believe truth can carry it without either the guillotine or gallows.*

1st. Is this text to be understood as a statute law of perpetual obligation? In the way of the affirmative answer to this question there are some serious difficulties. If we are to understand it as a positive law, then the patriarchs and ancient Bible worthies doubtless so understood it. And to believe them so to have understood it, and still never to have appealed to it, or even to have alluded to it under circumstances of murder, is to me almost impossible. It may be said, "*perhaps* they did appeal to it, though their appeal is not recorded." With this "*perhaps*," the reader may do what he pleases; but let him not fail to mark the *fact*, that the men of sacred history, who lived next to Noah, did not practice upon this text, as positive law, when murders were committed among them. Simeon and Levi, the sons of Jacob, were murderers. So also was Moses. But no where is it said, they ought to have been killed therefor. Who then should have led the children of Israel out of Egypt, or filled the priest's office for the congregation of the people. But not to waste words, it is enough to say that in the whole Bible, no mention is made of this Noachic precept, as a law requiring life for life at the hands of man. Patriarchs, prophets and apostles, are silent upon it—so also is the Son of God himself.

But we are told that the nations of ancient profane history understood this precept as requiring capital punishment. This assertion lacks nothing but the proof—The proof *is* lacking. That the Assyrians and Egyptians did practice life-taking is evident. But to say that the practice of life-taking among them sprang from our leading text, as a statute, is quite gratuitous. These nations killed men in *every* conceivable way. The Egyptians had a law, that no person should borrow without giving the mummy of his father as a pledge. So they had many other merely arbitrary laws; and among the rest the law of capital punishment, and if this last law existed more uniformly than others, then the reason of it is easy. The spirit of revengeful retribution would make it as uniform as that spirit itself. For the nations of that early day had felt nothing of the softening influence of the gospel. But we cannot believe that "THIS ORB OF LIGHT" early setting from God's patriarchal people, cast all its cheering influence upon the lost and bloody nations!

Again, if we adopt this precept as statute law still binding, every person guilty of murder must inevitably suffer death. Though he be as penitent as David, after murdering Uriah, and be capable of blessing the world with as many psalms—though he weep like Peter, and be fitted for great works like Moses, still he is without hope, and the world is without hope from him,—HE MUST DIE! Let the reader mark this. Is it not a difficulty? Some there are however who, consistently with themselves, declare that no mercy ought ever to be shown to the murderer. And farther, that government has no *right* to show him mercy. For "whosoever sheddeth man's blood, by man *shall* his blood be shed." In an age of law and justice, all this might do. But in an age of law and mercy—in a gospel age, it must not be admitted.

Again. The murderers of our Lord, of Stephen, of James the Lord's brother, and of John the Baptist, are no where in the New Testament spoken of as meriting death from any statute law. But had this great law of execution, "whoso sheddeth man's blood,"&c. been understood by the disciples and apostles to have been in force, how often must they have appealed to it. It may be said they could not have enforced it. Truly, they could not; but they could have *charged the desert of the murder home upon him.* And this must have been their duty. But, No; they speak only of mercy. They had not learned to run back over one dispensation thousands of years into the patriarchal, to find a warrant for executing the murderer. No! their thoughts were of mercy. Mercy to all sinners, not excepting even the murderer. The gospel was their rule of life. Nor did they think of going back beyond Moses, as Solon beyond the Internal sea, to find a better law than Jesus brought—the law of mercy. They could conceive of no law inconsistent with mercy to the offender.

Now we submit, whether the fact that no mention is anywhere in the scriptures made of the Noachic precept, as warrant for execution, is not very strong circumstantial evidence—evidence circumstantial almost to positiveness—that it should not be understood to afford any such warrant. And yet, not an instance of capital trial, in which it is not now appealed to, and in which the right of capital punishment is not predicated upon it. In our next, we shall farther consider this precept.

M. J. S.

* "This statute," says Cheever, "is the citadel of our argument, commanding and sweeping the whole subject. All else is mere querrilla warfare, if you cannot carry this entronchment." p. 11.

Visit to the Theatre.

Yesterday we visited Providence theatre, for the first time. When Dr. Beecher can take the stage, we certainly can visit it. Providence theatre is no more. It is burned up. Nothing remains but its walls. Of its burning, we can only say, unless it could have been changed from its proper uses as a theatre, we are glad it is burned. Pleasant to us was the sensation produced by viewing its desolate walls, compared with the sensation hitherto produced on passing it, thinking of its uses, and reading its hand-bills. It were better burned, than that it should burn out the heart of Christianity by tempting the young above that they are able, corrupting their hearts and fitting them for all manner of wickedness. We do not say that it were better that some one should burn it. No. But we do say, that if in the providence of God it is burned, it were better that no one should mourn for it. For in the language of Wayland—"a licentious theatre, (and all theatres are licentious,) immodest dancing, and all amusements which tend to inflame the passions, are horribly pernicious to the morals of a community." But a burned theatre is not thus horribly pernicious. M. J. S.

Truth.

The true Christian loves the truth for its *own sake*—,and not simply for the influence it *gives him over his fellow man.* If by preaching a falsehood, he could convert thousands, and by the truth he could convert none till the day of his death, he would still hold fast to the truth.

It is indeed *lamentable* to see how little respect for truth there is in the church at the present day. It must *ever* give way to good policy. Let a man declare to many churches that a doctrine is not true, that may have proved itself to be false twenty times, and they will stare as though he was speaking blasphemy. E. N.

Elder JOHN KIMBALL has removed to Concord, N. H., where he is now preaching, with a good prospect of raising up a Freewill Baptist church. His correspondents will direct to him accordingly.

Power of Religion on the sick-bed.

In a visit to the Massachusetts Hospital a few days ago, amongst several ladies with whom I conversed, was a young woman, 22 years of age, suffering under an incurable disease, and expecting every day would be her last. She told me that she could not say that she had ever known a well day in her life, and that she never expected any bodily ease in this world. But, while she talked, her eye glistened with the brightness of heaven, her countenance was as serene as the summer's morn; and her voice fell like the sweetest music upon my ear, while she talked of the love of Jesus that burned in her heart. O, thought I, who would not rather be in her condition than to sit upon a monarch's throne, and have his brow adorned with the most glittering crown that earth could afford. E. N.

Elder JAMES RAND has removed to Saco Falls, and is laboring with the church there. He wishes communications for him directed accordingly.

For the Morning Star.

Bro. Burr:—In a recent letter from Bro. Bacheler in India, we find the following remarks:

"Representatives of most Eastern nations, are to be met with in abundance in Hindustan. So that the study of Hebrew, Arabic, Persian, &c., all of which have an important bearing on Biblical literature, may be pursued with advantage. Should my life and health be spared, I hope to be able to make some progress in all these languages."

Bro. Bacheler states that he shall probably be able to send to the Biblical School a collection of Hindu curiosities, if we desire it, which no doubt will have a tendency to excite in our minds a greater interest for the mission, when we contrast their worship with that of the Christian religion. He thinks it possible that he shall be able to send to our library some valuable works, illustrating the literature of the East, such as translations from the most valuable Arabic and Persian works, which would be very valuable to students in Hebrew. Elementary books in those languages are to be found there, and very cheap. Works illustrating the religion, manners and customs of Eastern nations, are to be found there, few of which ever reach America. I hope our brethren will be interested in these suggestions of Bro. Bacheler, and that we shall take such measures as will prepare us to send light and truth to every class of men throughout the entire world.

M. M SMART.

Nov. 5, 1844.

Religious Intelligence.

LYNN. Last Tuesday and Wednesday evening, I lectured to the friends in Lynn in their new house. Had a very interesting time. Their house, which they have recently bought, and hauled from Danvers, is very neat, commodious, and will seat nearly 300. Bro. Littlefield is laboring with them to acceptance. The brethren there have had hard struggles, and many have prophesied their downfall; but it is to be hoped that even their enemies will no longer look for their halting. E. N.

For the Morning Star.

BEDFORD, Mich. Oct. 25th, 1844.

Brother Burr:—The Lord has been for the past year reviving his work of grace in Erie and Bedford, Monroe Co., Michigan; for which we greatly rejoice, and give God all the glory. Many precious souls have been born again, & admitted into the fold of Christ. During the past winter, Br. H. C. and M. H. Smith held a protracted meeting in this vicinity; during which time we became acquainted with the doctrines and usages of the F. W. Baptist connection, and thereby found that several of us were with them in sentiment. We therefore made a request to the Bean Creek Q. M. at its April session, for a committee to attend with us and organize a church. Accordingly Elders Thomas and Drew were appointed, and six of us gave our hearts and hands to walk together in Christian fellowship, under the name of the first F. W. Baptist church of Erie. Since that time, we have been richly blest of God, who has increased our number to nineteen. At the July session of our Q. M. we made a request for the ordination of Br. H. C. Smith, and accordingly received brethren J. Thomas and E. Drew, as council at our church, who saw proper to set Br. SMITH apart to the work of the ministry, Aug. 25th, 1844. Pray for us, brethren, that our faith fail not.

T. OSGOOD, *Church Clerk.*

Novia Scotia Mission.

Bro. Burr:—I wish to say to the people, through the Star, that I feel no less interested in the advancement of the Home Mission enterprise in N. S., than I did when I was laboring there, and seeing souls converted to God by hundreds. My heart beat high with feeling for the welfare of the people on those rugged shores while there; and it has not ceased yet, and I think it never will, while life shall last and memory holds its seat. Some of the readers of the Star may wonder why I should so soon return, if I felt so deeply interested in the Mission. I will explain it. When I first thought of going to N. S., I had no design of going as a missionary; but had made up my mind to go on my own responsibility. Therefore, previous to going to Dover, where I received the approbation of the Board, I had made my arrangements with the expectation of returning in the spring. Accordingly, I informed the Board that I could not stay a year. Consequently, the mission was limited to six months. The funds in the Treasury were so small at that time, that we could have but little encouragement of receiving much, if any thing, as a remuneration from the Society. Therefore, we asked for nothing; but went on our own expense, and preached the gospel of Christ freely. I staid about 9 months and then returned. I sincerely hoped that an experienced missionary would be sent on immediately after, sustained by the Society, and make a permanent stand. You may see from these remarks, that I have spent about 9 months in N. S., having received nothing from the Society as a compensation. Neither did I expect it. And I am determined not to stop here. I will use my efforts to obtain funds for the mission, that it may still go on and triumph gloriously. I believe that God approbates the mission, and it will eventually prove successful in gathering a large harvest of souls for God. One of our preachers, who resides in N. S., is somewhat acquainted with the situation of things in the city of Halifax, and thinks that there might be a flourishing church gathered there, if an effort should be made. I think it is a field that demands our attention. My prayer is and shall be for success to the mission in Nova Scotia. MARK ATWOOD.

Candia, N. H. Oct. 16, 1844.

Quarterly Meetings.

Loraine Quarterly Meeting.

The Sept. term of Loraine Q. M. was held with the church in Sheffield—Eld. Osgood, Moderator. Bro. E. M. BARNUM's license was corrected, and brethren HORACE WELLINGTON and CHARLES PIERCE were voted licenses to preach the gospel, and publicly to improve for one year as the Lord may direct. The meetings of worship were interesting. The Lord was present with his Spirit. On the Sabbath, the congregation repaired to the waters of Lake Erie, and three obeyed the command of their Lord in the ordinance of baptism.

The next session is to be held with the church in Spencer, commencing on the 13th of Dec. next, at 1 o'clock, P. M. S. H. HUSTED, *Clerk.*

Clarksfield, Huron Co. Ohio.
Oct. 28, 1844.

Wolfborough Quarterly Meeting

—Held its Nov. session at Tuftonborough Corner. Love and harmony prevailed. Few of the churches are troubled with come-outism. One minister, James G. Smith, has, however, fallen a victim to its pernicious influence. He is no longer a member of the denomination. We gladly greeted brethren Burbank and Blake from the Parsonsfield and Sandwich Q. M's. Will our brethren of the neighboring Q. Ms. remember us at our future sessions? We expect aid from them.

In conference, voted to recommend to the several churches to procure the services of lecturers on the subject of Temperance previous to the next session.

The next sesion of the Q. M. will be held with the first church in Wolfborough—Conference Friday, Jan. 31, 1845, at 10 o'clock, A. M.

B. F. PARKER, *Clerk.*

Wolfborough, Nov. 6, 1844.

Walnut Creek Quarterly Meeting.

Agreeably to previous appointment, the Oct. term of this Q. M. was held with the New Boston church—Eld. L. Driscoll, Moderator. By reports received from our churches, it appears that but little revival has been experienced by them for the past three months, and at present it is a low time with us.

Our churches appear steadfast in doctrine and in the exercise of gospel discipline. Considerable interest is felt for the benevolent enterprises of the day in this Q. M. in particular the cause of the abolition of American Slavery. For this we feel to praise God, and pray that he would speed the happy day when the oppressed shall go free.

At this session of the Q. M. received the Salem church (lately organized by Elders Shaw and Driscöll) into the Q. M.

Also, voted to send Eld. A. H. Murray and Br. J. Olmstead as corresponding messengers to the Fulton Q. M.

The next term of this Q. M. will be held with the Salem church in Knox county, commencing on Friday before the first Sunday in Jan.

T. LIBBY, JR., *Clerk.*

New Boston, Oct. 10, 1844.

Religious Notices.

Western Rhode Island Quarteriy Meeting.

I am requested to say, the Western R. I. Q. M. will be held with the Foster and Killingly church, at the Mount Hygeia school-house in Foster, on Saturday, 30th Nov., and Sunday, first day of Dec. Ministers' conference, on Friday preceding at Br. Stephen Smith's in Gloucester, at 1 o'clock, P. M. The attendance of the ministers of this Q. M. is particularly solicited; also, the ministers of the R. I. Q. M. are invited to meet with us.

N. B. We wish the Elders would make such arrangements at home, as to stay with us over the Sabbath. C. WADE, *Clerk.*

Gloucester, Nov. 5th, 1844.

Freedom Quarterly Meeting

—Is to be held with the Freewill Baptist church in Burns, commencing Friday, December 1.

De Witts Valley, N. Y. Oct. 29, 1844.

A CARD. The subscribers would publicly express their thanks for the vote passed at our last Monthly Concert by which they are constituted Life Members of the F. W. B. Foreign Mission Society.

O. B. CHENEY.
C. A. R. CHENEY.

North Parsonsfield, Me. Nov. 6, 1844.

General Intelligence.

Presidential Election. This is now the all-absorbing topic. The returns which have been received, give the following result, thus far:

	Polk.	Clay.
Pennsylvania,	26	
Ohio,		23
Connecticut,		6
Rhode Island,		4
New Hampshire,	6	
Maryland,		8
New Jersey,		7
New York.	36	

Full returns have not been received from Virginia and North Carolina, but from the complexion of those received, there is but little doubt that the former has voted for Polk and the latter for Clay. In all probability, Mr. Polk will be the next President.

From Tahiti.—By a recent arrival of a whaler at Newport, R. I. from the Sandwich Islands, news was received that a battle was fought between the French and the natives of Tahiti about the 26th of May last, in which both parties stated that they killed over a hundred of the other, but neither obtained a victory. This war, we believe, was occasioned as follows: The French sent some Catholic priests and brandy to the Sandwich Islands, which the natives would not permit them to land. France must be a magnanimous nation!

Tragical Occurrence. Mr. Kelsey of Madville, Pa., was found in the woods near his house a short time since, with his throat cut, and a razor still in his hand. He was still living, and was taken home. Report was rife in the neighborhood that inconstancy on the part of his wife was the cause of the horrid act; still she was night and day by his bedside, attending to his wants, and not a murmur was heard to escape her lips. On the evening of Monday, the 14th, with those feelings which injured female innocence can alone appreciate, she declared to Dr. Luke, the attending physician, that she could not brook the thought of the world's suspicions that a want of chastity on her part had driven her husband to attempt to take his own life. Soon after she left the room. The next morning she was found about 40 rods from the house, a lifeless corpse. She had taken poison. Up to the 17th the husband was still living, tho' partially deranged. There was no hope of his recovery. They have left three children, the youngest a child of two years.

The N. H. Patriot says that the people of this State, at the recent election, decided against calling a Convention to alter the Constitution.

Rev. Charles Fitch, the Advent lecturer, died suddenly at Buffalo, N. Y. lately.

S. N. DICKINSON proposes to publish, in his BOSTON ALMANAC, a complete List of all the Newspapers printed in the New England States. And, with a view to carry the plan thoroughly into effect, Editors and Publishers are respectfully requested to send him, as soon as they possibly can, a copy of each of their respective papers. Such a list will be found convenient for reference, and must, we think, from the very great circulation of the Almanac, be of no little advantage to the papers themselves, inasmuch as it will furnish to the public a ready way of finding such papers as they may wish to Subscribe for, or in which to insert their Advertisements.

Result of a Joke. The N. Y. Organ states that at Norwich, on the 8th inst., James Frost was tried for the murder of his four children, three of whom he destroyed by smashing their heads with a hammer, and the fourth, an infant, by putting its head in a jug of water. The prisoner was acquitted on the ground of insanity. It is stated that Frost was formerly intemperate, but had for a long time been a sober and exemplary man, and had been tricked into the swallowing of a draught of liquor by his fellow workmen. The scandalous *joke* had the effect of producing the dreadful calamity which has been detailed above, and the poor fellow is now a perfect maniac. Oh, ye tempters, beware!

Mormonism has made considerable progress in Scotland. At a meeting of the faithful in Glasgow last month, some 500 were present, all in mourning for the prophet, Joe Smith. The Scotch mormon conference embraces 18 churches.

The Indians.—The New Orleans Picayune of the 20th inst. learns from a passenger who arrived at Shreveport, that the Indians in the neighborhood of Fort Ouchita had risen, and were in a state of open hostility with the neighboring whites. So very alarming had become their position that an express was despatched to Fort Jessup for a force of three companies of U. S. troops to quell them.

The New Hampshire Patriot says Moses Clark, of Landaff, a man of good sense and well informed, a representative to the State Legislature, fell into the Millerite delusion and committed suicide a few days since.

Sickness in Illinois.—There has been an unusual degree of sickness the present autumn in many portions of Illinois, and many deaths in this region of country.

The Brattleboro' railroad subscription has reached $930,000, and the corporation will be organized immediately that a million is booked.—*Boston Morning Post.*

With a population of 4,000,000 Sweden has 160,000 distilleries, furnishing more than 400,000,000 gallons yearly. We should say there was some work cut out in Sweden for the temperance folks to perform.

Fight between Messrs. Botts and Jones.—At a discussion on the 8th instant, at Henrico county C. H., Va., between Mr. Botts and Mr. Jones, late Speaker of the House of Representatives, a quarrel ensued, and a regular fight took place between them.—*Phil. Leg.*

The editor of the Cincinnati Advertiser says: "I am knowing of the fact in 1834, of Senator Black, of Mississippi, receiving under frank, the Waverly Novels, in 28 volumes, weighing at least 35 pounds as public documents."

No wonder the people have to pay such high postages to support the Department!

The Shakers at Canterbury, N. H., are said to pitch hay by horse power. A traveler saw a ton of hay taken from the cart at five forks full, and snugly deposited on the top of a high mow, in the short space of six minutes.

Murder in Kentucky.—The Louisville Journal states that John Porter, merchant at Stephensburg, Ky., about ten miles from Elizabethtown, was murdered on Wednesday last by Marquis B. Brown, a constable. Two or three weeks previous, Porter's house was entered by means of false keys, and his desk robbed of $800. Brown was suspected of the theft, and a day was fixed for his examination before the magistrate. Before the investigation took place, Brown met Porter, shot him, and then fell upon him and cut him shockingly with a knife, killing him on the spot. Brown immediately mounted his horse and fled. He is about 25 to 35 years old, dark skinned, 5 feet 10 inches high, raw-boned, weighs about 146 lbs., bald, bold countenance, hollow faced, with high cheek bones.

A Revolting Picture of Slavery.—The Norfolk Herald has an 'interesting' letter from a friend in Charlotte, Va., dated Oct. 9. It relates to the condition of the planters in consequence of three successive 'bad years.' The letter says:

'The sales of negroes continue at every Court day, and it is to be feared will continue for some time to come. As many as seventy were sold at the last Charlotte Court, and I learn that a large number will be sold at Buckingham Court on Monday next. The public roads give evidence of numerous sales, and large gangs are wending their way to the South. I met a gang of seventy slaves on Thursday last, another of thirty, the day after, and on Sunday, a third of twenty or thirty. A hundred in a single gang passed Charlotte Court House two or three weeks since, bound to the South. I speak of what has passed under my own observation. If Texas were annexed, or its independence guaranteed by us, or the great powers of Europe, I have every reason to believe that the stream of emigration would flow in that direction as full as Gen. Waddy Thompson, in his first letter to the National Intelligencer, predicted would be the case. Another series of three successive bad years would deprive Virginia of one third, perhaps one half of her slaves. It would be well worth knowing how many slaves have left the State during the last two years. The number would almost exceed belief.'

Weekly List of Letters Received.

J. A. Smilie, E. F. Crane, M. Marks, V. Baker, D. Y. Smith, A. K. Moulton, I. A. Philbrick, I. D. Stewart, C. Reynolds, L. Hersey, E. G. Page, N. Jones, T. Osgood, B. E. Parker, B. F. Parker, R. Phillips, B. Simmons, E. Page, J. Kimball, S. W. Libby, D. Waterman, S. N. Morse, S. F. Bean.

From Post Masters.

A. B. Ross, N. Douglass, M. Adams, J. Beebee, D. DuBois, J. F. Russ, J. H. Willard, J. H. Andrus, 2.

Receipts For Books.

J. W. Tilton 1,20. B. H. McMurphy, by J. Fogg, 1,50. C. F. Garland, by A. K. Moulton, 12,50. S. N. Morse 25c.

Subscribers for the Star.

J A Smilie 3. A B Ross 2. E F Crane 1. N Douglass 1. J Beebe 1. C Reynolds 2. L Hersey 1. W B Hamblin 1. J H Willard 1. N Jones 2. T Osgood 3. B F Parker 1. W Holmes 1. T J Haynes 1. E Page 1. J Kimball 2. S F Bean 3.—27.

Home Mission.

An individual,	25
A friend in Woolwich, Me.,	2,50
Whole amount	2,75

WM. BURR, *Treasurer.*

For Portland Station.

Received by Eld. A. K. Moulton.

Of Eld. Charles O. Libby, Gorham, Me., to redeem his pledge, and constitute himself a life member,	10,00
Joseph Hobson, Buxton, Me.,	5,00
Moses K. Wells, Buxton, "	3,00
Total	18,00

Foreign Mission.

Contributed by individuals in Meredith and New Hampton,	2,25
Monthly concert, North Parsonsfield, Me., to constitute O. B. Cheney and wife life members,	15,00
Ray Thompson, Gardiner, Me., contributed by his S. School class,	3,70
A friend in Woolwich, Me.,	2,50
Lucy Dunton, do., "	50
Wolfboro' Q. M.,	3,75
John B. Wood, Esq., Great Falls,	10,00
Whole amount,	37,70

WM. BURR, *Treasurer.*

For Education Society.

Jane Whitney, Hallowell, Me.,	1,00
Ann Shepherd Gardiner, Me., to constitute herself a life member,	5,00
Ray Thompson, do. "	8,00
Mary Hedge, Woolwich, Me.,	1,00
Whole amount,	15,00

WM. BURR, *Treasurer.*

Books Forwarded.

One Package to Eld. G. W. Bean, Farmington, Me., by Railroad.
" " " S. W. Libby, Pittsfield, by stage.
" " " D. Y. Smith, New Hampton, by stage.
" " " Nathan Abbott, Montpelier, Vt., by stage
" " " Ezra A. Stevens & Co., Gardiner, Me., by Express.
" Box to S. G. Smutz, Laurel Hill, Pa., care of A. Gregg & Co., Franklin street, Baltimore, Md., Kieman & Bell, Jenner X Roads, Somerset Co., Pa.
One package to Eld. John Kimball, Concord, N. H., by stage.
" " " Ezra Churchill, Montville, Me.

MARRIED

In Eaton, Nov. 3, 1844, by Elder Samuel Knowles Mr. Edward Knox, Jr. of Ossipee, and Miss Abigai Mason, of E.

In Wiscasset, Me. Sept. 24, by Eld. E. G. Page, Mr. Francis Fairservice of Alna, and Miss Hannah Dickinson, of W.

In Biddeford, Me. Nov. 3d, by Eld. James Rand, Mr. Amaziah Davis and Miss Harriet Emmons, both of B.

Boston Wholesale Prices Current.

Corrected with great care weekly.

SEEDS. Herds Grass, $1,37 a 1,50 per bushel. Red Top, 50 to 60 cents. Clover—Northern, 9 to 11c.—Southern, 7 to 9c. Flax Seed, $1.50 per bushel. Lucerne, 33c. per lb Canary Seed, $2,25 a 2,37 per bushel.

Grain. There have been no arrivals of any consequence during the week past, and sales have been principally confined to stored lots.

Corn—Northern, new, bushel 00 a 00—Southern, round yellow, 00 a 00—Southern flat yellow. 54 a 55—do. do. white 47 a 48—do New Orleans, 00 a 00—Barley 00 a 00—Rye, Northern, 00 a 00—do. Southern, 68 a 70—Oats, Southern, 00 a 31—Northern do. 00 a 00—Beans, per bushel 1,50 a 2,00.—Shorts, per double bush. 23 a 25—Bran, 20 a 21.

FLOUR. The advance previously noticed has been fully sustained for the general operations of the week past; good standard brands of Genesee are held firm at $5 1-4, and a considerable portion of the stock at market is limited 1-8 higher. The business of the week comprises chiefly the sales for home consumption, for which there has been an active demand, commencing at $5 and closing at the quoted rates.

Baltimore, Howard St, 4 mos. cr. new $0 00 a 4 62½—do. wharf, $0,00 a 0,00—do. free of garlic, $0 00 a 0,00—Philadelphia do. 4 mos. $0,00 a 4 62—Fredericksburg, low l'd new, 4 mos, $0,00 a 4,62—Alexa., wharf old do. 4 50 a 4 62½—Georgetown, new, $4 75 a 4 81. Ex. do. 4,75 a 5 00.—Richmond Canal, $4 62 a 4 75—do. City, 5 50 a 5 75—Petersburgh, city, $5 00 a 5 50—do. Country $4,62 a 0 00—Gen. common, cash, $5 12 a 5 18—do fancy brands $5 25 a 5 37—Ohio via Canal, $4 87 a 5 00—do do New Orleans, cash $0,00 a 0,00. Rye, 0,00 a 3,25—Indian Meal in bbls. $2,62 a 2,75.

PROVISIONS. There has been considerable activity displayed in the market during the past week, and large sales of Pork and Beef, chiefly the former, have been made to go out of the market, and for vessels' use. Lard is heavy and of more difficult sale, and prices are a shade lower.

Beef—Mess 4 mo. new bbl. $6 00 a 6 50—Navy—$0 00 a 0 00.—No. 1, 5,00 a 5,50—do Prime $3,50 a 3 75—Pork—Extra clear 4 mo. bbl $00,00 a 00 00—do. Clear $10 00 a 10,50 do. Mess, 9 00 a 9 50—do Prime $7,00 a 7,50—do Mess from other States,— a — —do Prime do do $0 00 a 0 00 do. Cargo do. 0 a 0 00— —Clear do do $00 00 a 00 00—Butter, shipping, 00 a 00—do store, uninspected, 16 a 12—do dairy, 20 cts. a 22—Lard, No. 1, Boston ins. 00 a 00—do South & Western, 5 3-4 a 6¼—Hams, Boston, 7 a 00—Southern and Western, 5 a 6—Cheese, Ship'g and 4 meal, 3 a 4¼—do new milk, 4 a 5¼.

WOOL. Duty. The value whereof at the place of exportation shall not exceed 7 c. per pound, 5 per cent. ad val. All whereof the value exceeds 7 cts. per pound, 40 per ct. ad. val. and 3 cts. per pound.

No transactions of importance have come to our knowledge since our last review.

Prime or Saxony Fleeces, washed, lb. 50 a 55c.—American full blood do 43 a 47—Do. 3-4 do 40 a 42—Do. 1-2 do 37 a 40—1-4 and common do 32 a 35—Smyrna Sheep, washed, 20 a 25—Do. unwashed. 10 a 17—Bengasi do 6 a 13—Saxony, clean, 00—Buenos Ayres unpicked, 7 a 10—do. do. picked, 10 a 15—Superfine Northern pulled lamb 42 a 45—No. 1 do. do, 37 a 40—No. 2 do do do 25 a 33—No. 3 do do do 18 a 20.

HOPS. Duty 20 per cent.

The receipts of the past week have been light, as most of the growers keep back their stocks in view of realizing better prices. A few lots have been sold by dealers at 11 a 11 1-2c. per lb. cash.

1st sort Mass 1843, lb. 10 a 12; 2d do 0 a 0.
HAY, 12 to 15 per ton—Eastern Screwed $8 to 10,00.
EGGS, 12c.

BRIGHTON MARKET.—Monday, Nov. 4, 1844.—At market 2700 Beef Cattle, 500 Stores, 3300 Sheep and 2100 Swine. Several hundred Beef Cattle unsold.

Prices.—Beef Cattle.—We quote to correspond with last week. Extra, $4,50 a 4,75. First quality, $4, a 4,25. Second do., $3,50. Third do., $2,75 a 3,25.

Barrelling Cattle.—A few hundred were taken by the barrel at $2,50 for No. 1, and $3, 12 1-2 for Mess.

Sheep.—Sales of small lots from $1,25 to 2, 50.

Swine.—Lots to peddle, 3 1-4 for Sows, and 4 1-4 for Barrows. Old hogs, 3 1-2 to 4. At retail from 3 1-2 to 5.

Smithville Seminary.

THE winter term of this Institution will commence on the 1st Monday of Dec. under the instruction of HOSEA QUINBY, A. M. Principal, and AMMI R. BRADBURY, A. M. in the Male Department, and Mrs. C. L. BRADBURY, in the Female Department, WM. B. PRESTON, Steward. The price of tuition for common English branches is $4. 75 cents will be charged for each of the higher branches, till it amounts to $5.50, no student being charged higher than this, except in case of Drawing, Painting, and Music. To such as attend to these, the charge will be according to the expense the Institution is at to furnish instruction. Board from $1, to $1,20 per week. Per order. WM. B. PRESTON, *Sec'y.*

Scituate, R. I. Nov. 2, 1844. 3w30.

THE BOSTON ALMANAC, FOR 1845.

THE Proprietor of this Almanac respectfully informs the Public that it will be ready for sale early in December. The forthcoming number will be the richest and the most tastily got up volume of any yet published. A splendid new Map of the City of Boston, nearly a foot square, has been engraved expressly for the work. The Almanac will contain a Business Directory of all the Business People in Boston, classed as usual under their appropriate business heads. All useful information respecting public conveyances to and from the city, and all local matters of interest to the Public, in or out of Boston, will be found in this Almanac. Orders may be sent to Messrs. THOMAS GROOM and Co. 82 State Street, Boston, or to the office of the Proprietor, S. N. DICKINSON,
30] 52 Washington Street.

NEW RELIGIOUS SOCIETY.

THIS certifies that we, Jacob Allard, James Ferren, Jr., Daniel Alley, Stephen Allard, and our associates, have formed ourselves into a Religious Society, to be designated by the name of the First Freewill Baptist Society in Eaton, according to an Act passed by the Legislature of New Hampshire in the year 1827.

STEPHEN ALLARD, *Secty.*

Eaton, Oct. 30, 1844. 3w*29.

Notice.

THIS may certify that I have given my son, JOHN H. WITHAM, his time, to act and trade for himself, and shall not pay any debts of his contracting nor claim any of his earnings after this date.

DANIEL L. WITHAM.

Witness—ASA H. JEWETT.
Wakefield, N. H. Sept. 26, 1844. 3w*28

Boston & Maine Rail Road.

UPPER ROUTE—BOSTON TO PORTLAND.

WINTER ARRANGEMENT, 1844.

ON and after MONDAY, Oct. 21st, 1844, Passenger Trains will run daily (Sundays excepted, as follows, viz:

Leave Boston for Portland, at 7½ A. M. and 1½ P. M.
Leave Boston for Somersworth at 7½ and 4½ P. M. and 3½ P. M.
Leave Portland for Boston at 7½ A. M. and 3 P. M.
Leave Somersworth for Boston at 4¾ A. M. 9¼ and 4¾ P. M.
The Depot in Boston is at the foot of Lowell st.
☞ Passengers are not allowed to carry baggage beyond $50 in value, unless notice is given, and an extra amount paid, at the rate of the price of a ticket, for every $500 additional value.

CHARLES MINOT, *Sup't.*

20. Some resolutions relative to the management of the Morning Star, were presented by J. Whittemore and D. M. L. Rollin.

Also, a resolve in relation to the publication of the F. W. B. Magazine, was presented by I. D. Stewart.—These were referred to the committee on the Printing Establishment.

21. Resolutions and questions, embracing a variety of subjects relating to church Polity, were presented by H. Blackmarr, J. Pinkham, J. Pettengill, A. Dodge, and E. G. Page, which were read and referred to the committee on Church Polity.

22. A request from the Ohio Y. M. respecting a system of Itineracy—A resolve from I. G. Davis, respecting aid for superannuated ministers and the widows of deceased ministers—A resolve from P. Lansing, respecting a proper course of reading for ministers—A resolve by J. Whittemore on the subject of ministers laboring in a pro-slavery church—A resolve by S. Wire, concerning ministers removing from places and leaving their debts unpaid—were severally read and referred to the committee on Ministry.

23. A resolution on Missions by P. Lansing—one on S. Schools by M. W. Burlingame—one on Moral Reform by P. M. Hobson—two resolves on Education by S. Curtis, and a request from the Ohio Y. M. for a mission station to be established at Cincinnati, were read and referred to appropriate committees.

24. The Report of the Trustees of the Printing Establishment was read and referred to the committee on Printing Establishment.

25. The following question was proposed by P. Lansing, viz:

"Is the General Conference of the Freewill Baptists in North America vested with power to reverse decisions of churches, Q. Ms., or Y. Ms?"

On motion of brother Moulton,

Resolved, That we refer the enquirier to the 8th article of our Constitution, as an answer to the question, which article has never been amended.

The Article referred to is as follows:

"Art. 8th. This Conference shall have the right to discipline, and, if necessary, exclude such Yearly Meetings and other associations as may be connected with it; but in no case shall it have power to reverse or change the decisions of churches, Quarterly or Yearly Meetings, or any other religious bodies."

EDUCATION.

26. The committee on Education reported the following resolutions, which were adopted.

1. *Resolved*, That in accordance with sentiments expressed by various Q. Ms. and Y. Ms., and the last General Conference, we renewedly express our approbation of the organization and objects of the F. W. Baptist Education Society, and still believe that a Department for Biblical instruction and improvement is greatly needed in our connection, and we would bespeak for it the hearty countenance and support of all our ministers and churches.

2. *Resolved*, That the increasing demand for well furnished, faithful and efficient ministers in all parts of our denomination and the country—the encouragement by the favorable reception of our sentiments—the multiplication of our churches over a great extent of territory—the numbers of young men whom God is calling from among us to enter the gospel field, and the facilities opening for our usefulness in cities, villages and other settlements in this land, and also in foreign lands, call loudly upon us to sustain our Biblical School, and to use all proper means in our power to make it *such* a school as the connection needs.

3. *Resolved*, That we repose confidence in the Biblical School as an important instrumentality, through the Divine blessing, of concentrating the energies of the denomination for the advancement of truth and righteousness in the earth, in its influence upon our various benevolent operations, in promoting harmony of views, in raising the standard of devotedness, both in the ministry and churches, and in diffusing the principles of the gospel through all the various channels of usefulness.

J. L. Sinclair, *Chairman.*

27. The committee on the location of the Biblical School reported as follows: Whereas the Directors of the F. W. B. Education Society have referred the question respecting the location of the Biblical School under its patronage to the action of this Conference, and whereas we believe it would be best to have one good Institution so located as to afford its advantages to all parts of the connection; that on the principle of economy one school could be much more easily sustained, and that it would afford more facilities for improvement to those who should attend it, thus saving in time and money, as it respects the instruction, the library, the buildings, &c.—believing that such school would greatly tend to promote harmony, union and efficiency, in the present ministry and churches, and those which may succeed them, and whereas, the Whitestown Seminary, which has recently come into the hands of our brethren, being pleasantly situated on one of the greatest thoroughfares in the country, easy of access by Rail-road, Canals and stages from all parts of the United States—said Seminary being well furnished with buildings, Library and apparatus, &c., being so patronized by the community, and also receiving considerable aid annually from the State, that its permanency and high character for usefulness cannot be doubted; and whereas the Trustees of said Seminary propose to guarantee to the F. W. B. Education Society suitable accommodations for the Biblical School, viz., recitation rooms, rooms for the students, furnished in part, with free access to the Library, scientific lectures, &c., provided the school be located with the Institution at Whitestown,—Therefore,

Resolved, That we recommend to the Directors of the F. W. B. Education Society to establish the Biblical School in connection with said Whitestown Seminary.

J. L. Sinclair, *Chairman.*

On the motion to adopt the report, the yeas and nays were ordered, which were as follows:

Yeas—Stewart, Place, Pinkham, Dana, Pitman, Quinby, Fisk, George, Chaney, I. G. Davis, Hutchinson, Sinclair, Libby, Pike, Moulton, D. Bean, Williamson, Hobson, Waterman, Woodman, Pettengill, Bixby, Sanborn, Richardson, Ford, Lansing, Marks, Dodge, Curtis, J. B. Davis, Whitcomb, Pullman, O. S. Brown, Chamberlin, Padden, Hopkins, Wire, Blackmarr, McKoon, M. C. Brown—41.

Nays—S. F. Bean, Burbank, Badger, Getchell, Steere, Whittemore—6.

Undecided—Page, Rollin—2.

Absent—Coltrin, Straight, Caverno, Burlingame, Pullen—5.

Voted, That those members who are absent shall have the privilege of affixing their names to the above vote. [Coltrin, Burlingame, and Straight, afterwards requested their names to be recorded with the yeas. The report was adopted with great harmony. Those brethren who voted in the negative appeared quietly to submit to the opinion of the majority.—*Clerk.*]

28. The standing committee on Education also reported the following resolutions, which were adopted, viz.

1. *Resolved*, That men have no more right to neglect the cultivation of their talents, so far as they may be able, than they have to hide them in a napkin.

2. *Resolved*, That this Conference recommend all our ministers to pursue a regular course of study, even if they should be unable to study more than one hour per day.

3. *Resolved*, That in the opinion of this Conference, churches would greatly promote the interests of the Education Society by making their pastors life members thereof.

4. *Resolved*, That, in the opinion of this Conference, wherever the friends of Education take measures to establish Academies, it is an essential point to locate them in the most eligible places, and with the advice of the Y. Meeting, or the community to whom they look for patronage.

J. L. Sinclair, *Chairman.*

TEMPERANCE.

29. The committee on Temperance presented the following report, which was adopted.

Whereas, we do most sincerely believe that the great Temperance reform is the cause of humanity and of God, and one of the most beneficial reforms which has ever blest the world,—Therefore,

1. *Resolved*, That we return our grateful thanks to God for his goodness as manifested in this cause, and that we will do all we can, morally and legally, to sustain and carry forward this great and ever blessed enterprise.

2. *Resolved*, That we bid the reformed inebriate, the Washingtonians, and all Temperance Societies, God speed in all their consistent efforts to reform and save their fellow men.

3. *Resolved*, That all dealers in intoxicating drinks, as a beverage, are enemies to themselves, to their fellow men, and to God, and transgressors of all just laws—that they are starving the poor, making paupers, filling our jails and prisons with convicts, and sending souls to ruin.

4. *Resolved*, That we recommend to our churches to discontinue the use of fermented wines at the communion, or Lord's Supper, and use nothing but the pure juice of the grape in its stead, as far as possible.

5. *Resolved*, That we think it more consistent, more in accordance with Temperance, and more for the glory of God, for the 60,000 Freewill Baptists in North America to abstain from the use of Tea, Coffee, and Tobacco, and appropriate the proceeds to the support of our Foreign Missionaries in India, to convert the heathen.

6. *Resolved*, That we recommend to all our ministers to lecture on the subject of Temperance on all suitable occasions.

J. B. Davis, *Chairman.*

MORAL REFORM.

30. The committee on Moral Reform made the following report, which was accepted.

1. *Resolved*, That the removal of the wide-spreading miseries, caused by the various forms of the violation of the seventh commandment, demands the immediate and energetic action of all Christians, and especially of Christian ministers.

2. *Resolved*, That it is as absurd to think of abolishing unchastity without giving general and thorough instruction upon its nature and consequences, as to think of abolishing Intemperance, Slavery, or any other sin, without giving the necessary light, severally, upon them.

3. Whereas, true Christian modesty cannot be made the minister of sin,—Therefore,

Resolved, That *that* modesty must be false and unchristian which has indirectly nourished the sin of licentiousness up to its present growth, and which still withdraws it from the light, and shields it from rebuke.

4. *Resolved*, That of all the forms of this sin, none is more vicious in its consequences upon either sex, and therefore none more to be dreaded, than the habit so often formed in youth and children, known under various names, such as solitary vice, sexual self-indulgence, self-pollution, masturbation, &c.; and therefore,

5. *Resolved*, That proper instruction should be given by parents and teachers upon this subject.

6. *Resolved*, That no enlightened Christian can innocently patronize Theatres, and that it is the duty of all Christians to lift up their voices against them, as houses of corruption and of assignation.

7. *Resolved*, That it is the duty of Christians, and especially of Christian ministers, to avoid the very appearance of evil in their intercourse with females; and, furthermore, that no enlightened Christian can innocently carry on a courtship by late night sittings.

8. *Resolved*, That we recommend Moral Reform papers, as the Advocate of Moral Reform and Friend of Virtue, and also such books as Wardlaw's Lectures, Graham's Lectures to Young Men, and two pamphlets concerning facts and important information on the subject of unchastity, &c., to the patronage of our denomination.

9. *Resolved*, That the Circus, dancing schools, balls, and parties of play, are sources of licentiousness, and that we therefore advise our brethren to restrain their children from these associations.

M. J. Steere, *Chairman.*

31. On motion of D. M. L. Rollin,

Resolved, That, in view of the increase of the sin of licentiousness, we recommend to all churches having members convicted of this sin, to immediately exclude such members from the fellowship of the church, and that they be restored only on the plainest and most convincing evidence of heartfelt and genuine repentance.

32. *Voted*, That M. J. Steere be appointed to write a work on the subject of Licentiousness, and present it to the Trustees of the Printing Establishment for publication.

PRINTING ESTABLISHMENT.

33. The following is the Report of the Trustees of the Printing Establishment, which was accepted by the Conference.

Report of the Trustees of the Printing Establishment to the Twelth General Conference.

Dear Brethren:—A period of three years has intervened since we made our last Report. During that time, through the blessing of God, our establishment has been favored with a good degree of prosperity. The following works have been published.

7,000	of the Morning Star weekly, on an average.*
5,000	Christian Melody.
11,500	Sacred Melody.
3,000	Manual, a work on the Trinity.
7,000	Register for 1843.
7,500	do. for 1844.
8,000	do. for 1845.
1,350	Pike on Marriage.
1,000	" on the Ministry.
2,000	Appeal to Conscience.
3,000	Youthful Christian. [*gratuitously.*
1,800	Minutes of the 11th General Conference, *circulated*

The whole amount of Receipts from Sept. 21, 1841, to Sept. 18, 1844, was	$29,737,27
Whole amount of Expenditures during the same time,	28,734,34
Balance of Receipts more than Expenditures,	1,002,93
Debts owed by the establishment Sept. 18, 1844,	670,86
Balance of cash on hand, after paying the debts, Sept. 18, 1844,	670,86
There is now due the establishment from Agents and others on account of Books,	$6,738,94
On notes for Books sold,	329,15
From present subscribers to the Star,	10,673,82
From subscribers whose papers have been discontinued,	10,407,43
On Notes given by subscribers,	107,57
Carried Forward,	28,256,91

* 673 of this No. are sent to agents, and about 100 to ministers, who are unable to pay, gratuitously.

† The same proportional deduction is made on the amount due, that was made at the preceding Conferences, for the purpose of showing the relative condition of the establishment; but, liberal as this deduction is, it is to be feared that it is not large enough. A part of what appears to be due for Books is not actually due, because the Books were taken on commission (subject to be returned, if not sold,) and many of them are not yet sold; the books, however, in such cases, are the property of the establishment.

Brought Forward,	28,256,91
From the Foreign Mission, Home Mission, and Education Societies, for Printing and Paper,	80,86
Value of Books on hand,	2005,25
Total.	30,343,02
After making the same proportional discount† as has been made heretofore for bad debts, &c. viz.	11,617,77
A balance is left of	18,725,25
Value of Copy Rights, Plates, &c. (the addition of the Plates of Zion's Harp balancing the depreciation of the plates of Christian Melody.)	800,00
" Of the apparatus and subscription list of the Star, deducting $500. for the wear and tear of types, presses, &c. for three years,	3000,00
Cost and value of the Building erected by the Establishment,	1,661,95
" Of one half the land on which the Building is erected,	276,25
Cash on hand Sept. 18, 1844, deducting $332,07 for Debts then due,	670,86
Estimated value of the Establishment, after making above allowance for bad debts, &c.,	25,134,31
Estimated value of the Establishment above debts, Sept. 21, 1841,	14,341,12
Gain in three years,	10,793,19

† The note here referred to, is on the bottom of the preceding column.

By the above, it appears that in three years, a debt of $2,545,75 (which was then the amount owed) has been paid; a building erected at an expense of $1661,95; land purchased at an expense of $276,25; and that there is now $670,86 cash on hand, amounting in all to $5,154,81; and that the relative value of the Establishment has been increased besides, $5,638,38.

When the establishment came under its present management, nine years ago, there was a debt standing against it of $6,222,48. This debt has now been entirely cancelled, with the interest which had accrued upon it, (including the money borrowed on stock)—land has been purchased and a neat and commodious building erected for the use of the establishment, at an expense of about $2000—cash is now on hand to the amount of $670,86—and the demands of the establishment have been increased from $9,373,70 to upwards of $30,000—all of which is the property of the denomination. The subscription list of the Morning Star has also been increased about 2,000, notwithstanding all the efforts which have been made against it. When we look back upon this period, and consider the difficulties we have encountered, the opposition we have met, the cares, anxieties, and perplexities we have endured, truly we can say, Hitherto the Lord hath helped us. To his name be the praise.

The amount of outstanding debts is very large, though constant efforts have been made to collect them. Besides those above mentioned, there are considerable amounts due from discontinued subscribers of long standing, and for Books, which are considered of little or no value, and consequently they have not been brought into the account. The necessity for continued exertions on the part of agents and all others interested for the prosperity of the concern, to collect the debts due, and of carefulness, in soliciting new subscribers, that none be taken who are not able and willing to pay, will be apparent to all.

The name of the Trustees has not been changed, because, in the opinion of an eminent lawyer, who drafted the papers, it might render the establishment unsafe to the denomination, and there has been some prospect of obtaining an act of incorporation, when the name could be changed without difficulty. A bill, incorporating the establishment, was reported at the session of the N. H. Legislature in June last, by the committee on incorporations, and referred to an adjourned session to be held in Nov. next, when it is expected it will pass. Should it not, and conference should so direct, the board that may be appointed will probably change the name. As the board has been censured for having the name which they bear, it is proper here to remark that the name was given them by the General Conference held in Byron, N. Y in 1835, by which they were first appointed. Some other name would have been much more agreeable to them, but they had no choice in the matter. The only reasons why the name has not been changed are those above given.

For the want of patronage, the publication of the Sabbath School Repository and the Freewill Baptist Magazine have not been resumed.

We have several new and valuable Books on hand, some of which are standard works, and their publication is desirable as soon as the state of the establishment will permit.

The Building which has been erected, in accordance with the recommendation of the last General Conference, is about 70 feet long and 46 wide. Its walls are of brick, and it contains a composing room, a press room, a book room, a counting room, a room for a bindery, a paper room, and a cellar under two thirds of the building, which is a convenient stowage.

The building was built in connection with the Central St. Freewill Baptist Society of Dover, the upper part of which is owned and occupied as a place of worship by them. The land was originally all owned by the Society, who, by a proper legal instrument, gave the Trustees the use of it while the building should stand. But at the last meeting of the Board, it was thought that some difficulty might arise hereafter if the land was not owned in part by the denomination; and, as the Society offered to sell one half of it at its original cost, though its value has considerably increased since the building was erected, it was concluded expedient to accept the offer. The land is now owned in common by the denomination and the Central St. Society.

The type and presses have somewhat depreciated in value during the last three years, and it will be advisable as soon as the commencement of the next Vol. in April next to purchase new type and a new press. They will probably cost some $1500. besides the old type and press. The press will be on an improved plan, save labor, and do better work.

We have endeavored to conduct the Book business as much as possible on the cash system. But there are but few of our brethren who are willing to buy Books and pay the cash for them before they are sold; and we must either let the books lie upon our shelves, or sell them on the best terms we can. Yearly and Quarterly Meetings, in recommending brethren for Book Agents, should be careful that none are recommended who are not competent and responsible. We have thought that it would be a good plan for each Yearly Meeting to have a Book Fund of some $100. or $200. for the purpose of establishing a Depository of Books. A Depository once established could be replenished for cash as the Books were sold, at the lowest prices. 20 per cent of the profit could be allowed to those who sold the books, and the remainder be applied to pay the Y. M. agent for doing the business, and other contingent expenses. This would save the almost inextricable difficulties which now frequently occur from the transfer of books from one to another. It would also save the establishment from loss by bad debts. When the Conference shall think it proper to appropriate any of the surplus funds to purposes aside from the direct interests of the establishment, perhaps a portion of them could be appropriated to no more useful object than in establishing Depositories in the Y. M's. on the plan above mentioned, especially in those situated at a considerable distance from the Book Room.

In concluding this Report, we have only to say that we consider the Book Concern to be one of the most valuable and important of our Institutions, and we doubt not that it will continue to receive the fostering care and patronage of the denomination.

In behalf of the Trustees,

Wm. Burr, *Agent.*

34. The committee on the Printing Establishment made the following report:

"In the rapid progress of time, we are prone to forget the past, and to lose sight of the blessings which a kind Providence has bestowed upon us. The history of our denomination affords many instances of signal favors conferred upon us, which call for the gratitude of our whole connection; among which is the success which has attended our Printing Establishment.—Twenty years ago we were without an official organ for the concentration of our views, and almost without an organization. About that time, a few individuals commenced the publication of the Morning Star, which they continued for several years as personal property.—In this capacity it exerted a highly beneficial influence upon our beloved Zion. It brought out the talent of the connection and an interchange of views, and produced a concentration of effort which gave a new impulse to the interests of the denomination. Thirteen years ago a change was made, by which the Star became the property of the connection, and an agent was appointed, to whose care it was intrusted, and in whose hands it continued four years. At the time this change was made, the Book Concern was established under the direction of a publishing committee without funds, relying upon its own productions for support. Nine years since, the whole Establishment was transferred from the Agent to a Board of Trustees appointed by the Gen. Conference. At this time, it was embarrassed with a debt of more than six thousand dollars, for which the Trustees became personally responsible.

Since that time, the Star has been enlarged and improved, the value of the property increased, and the Trustees report that the Establishment is free from debt, and now has $670, on hand. The conductors have had many and severe trials to encounter, without funds and with heavy liabilities, and exposed to jealousies arising from local and personal feelings—they have toiled on discharging their arduous labors with faithfulness and ability, which has secured to them the approbation of the denomination generally, and the respect of the Christian community—therefore—

1. *Resolved*, That the present method of editing and conducting the Morning Star, and the manner in which Br. Burr has discharged the duties of principal Editor and Agent, are satisfactory.

2. *Resolved*, That a good Magazine is very important to the interests of our denomination. And we recommend that one be published by the Trustees of our Printing Establishment as soon as it can be done consistently with the interests of our connection.

3. *Resolved*, That we recommend the Trustees of the Printing Establishment to make a dividend of $500, to each of the Missionary Societies and to the Education Society; one hundred dollars, to be paid immediately to each of these Societies, and the remainder as soon as the state of the funds and the general interests of the denomination will justify it.

4. Whereas the Morning Star is the property of the F. W. Baptist denomination, and entirely under their control, and is their official organ, therefore,

Resolved, That we earnestly recommend our brethren and churches to patronize the Morning Star and other publications of the Conference, and to use their influence to induce others to do the same.

5. Whereas the debts due the Printing Establishment amount to several thousands of dollars, and whereas the income thereof is needed for the support of the Establishment and to aid our benevolent Societies, therefore,

Resolved, That we consider it the imperious duty of all who are indebted for the Star or books belonging to the Conference to make payment as soon as possible, and that we recommend that all our ministers lend their aid for the accomplishment of this object.

6. Your committee recommend the following brethren for Trustees of the Printing Establishment, viz:

Silas Curtis, Daniel P. Cilley, Jonathan Woodman, Enoch Place, Wm. Burr, J. M. Harper, Joseph Hobson, Adam Bullock, Elias Hutchins, S. C. Parker, M. W. Burlingame, Ebenezer Fisk, and D. Waterman.

All of which is respectfully submitted.

D. Waterman, *Chairman.*

On the motion for adopting the first resolution in the above report, the yeas and nays were ordered, which were as follows:

Yeas. Stewart, Place, Pitman, Dana, Quinby, Fisk, S. F. Bean, Chaney, Burbank, I. G. Davis, Sinclair, Libby, Pike, Moulton, D. Bean, Williamson, Hobson, Page, Badger, Waterman, Getchell, Pullen, Woodman, Bixby, Pettengill, Sanborn, Rollin, Richardson, Lord, Lansing, Straight, Marks, Coltrin, Dodge, Steere, Curtis, J. B. Davis, Whitcomb, Pullman, O. S. Brown, Chamberlin, Padden, Hopkins, Mc'Koon, Wire, Blackmarr, M. C. Brown,—47.

Nays. Whittemore,—1.

Absent. Pinkham, George, Hutchinson, Burlingame, Caverno, Byer,—6.

The whole report was harmoniously adopted with only one dissenting vote.

35. On motion of D. Waterman,

1. *Resolved*, That there is a moral guilt in the conduct of those agents of the Morning Star and Book Concern, who have converted to their personal use monies belonging to the connection in circumstances endangering its interests, especially when years are allowed to pass away without strong efforts to refund said monies.

2. *Resolved*, That it is the duty of our ministers and members who know of cases where members of our churches owe for the Star or for books, and are able to pay, but will not, to commence labors with them, and, if unsuccessful, discipline them in the church in the same manner that they should for neglecting to pay any other just debt, and in the same manner as they would in other cases of moral dishonesty.

MISSIONS.

36. The committee on Missions made the following report, which was adopted.

1. Your committee report on the Home Missionary department in reference to the request of the Ohio Y. M. to establish a mission in the city of Cincinnati, that Conference recommend to the Home Mission Society to regard the importance of locating some of their missions in such cities as are to give religious tone and influence to large portions of surrounding community, and that the Society use its endeavors to establish such missions whenever the friends in the vicinity shall be prepared to meet one half of the expenses.

2. *Resolved*, That we have reasons for devout thanks and praise to God for the success he has granted to the labors of our missionaries at the west, as well as for the prosperity of our infant Mission in Orissa, and that the whitening fields calling for laborers loudly demand of us, as a denomination, persevering and increased efforts to furnish the gospel to every creature.

3. The committee report in reference to the department of Foreign Missions,

That whereas it is manifest that a great majority of the churches in the F. W. B. denomination do not observe the monthly concert, and whereas we deem the concert a well adapted means of affording missionary intelligence, kindling up a missionary spirit and securing regular contributions, therefore,

Resolved, That Conference urgently recommend and ask all our ministers and the friends of Missions throughout the denomination, to establish and permanently sustain in all our churches the monthly concert of prayer with contributions, on the first Sabbath evening of every month.

4. *Resolved*, That Conference recommend and request that all the friends of missions use their utmost endeavors to set in operation the "*cent a week system*" of subscription in all the Freewill Baptist churches, large and small, as the best means of permanent co-operation in the benevolent enterprises of the denomination, opening to us an effectual way of dispensing with the expenses of agencies, and enlisting the great mass of our membership in the active Christian benevolence of the gospel of Jesus Christ.

P. S. Burbank, *Chairman.*

SLAVERY.

37. The committee on slavery reported the following resolutions, which were adopted.

1. *Resolved*, That this Conference do heartily endorse the sentiments so promptly and decidedly expressed in the resolves of the previous General Conference on the subject of slavery, and earnestly recommend to our churches never to cease their efforts till their labors terminate in death or abolition.

2. *Resolved*, That it is a duty which men owe to their fellow men, which American patriots owe to their country, which philanthropists owe to suffering humanity, which Christians owe to the human family, to the image of Christ in bonds, and which all owe to the Lord of heaven, to exercise their moral and political power for the extermination of this system of crimes.

3. *Resolved*, That it affords encouragement to slavery for our churches to admit slaveholders or justifiers of slaveholders to their communion, or for our members to come to their tables to commemorate the Lord's Supper

(Concluded on the 2d page of this paper.)

OBITUARIES.

Died in Somersworth, (Great Falls,) Sept. 14, of typhus fever, Mary Ann, daughter of Paul D. Young, aged 26 yrs. and 6 months. The subject of this notice was a very amiable young lady, beloved by all who were intimately acquainted with her. Though she never made a public profession of piety, she took delight in going to the house of prayer, interested herself in treasuring up scripture truths, and during her residence in Dover, (having left about one year since,) she was an ornament to the Bible class of which she was a member. She bid fair for long life, and usefulness in the world, but in the midst of prosperity, God saw fit to remove her from this to the eternal world. During her sickness she became very anxious for herself, and was led to reflect much upon her past life, with a regret that she had done no more for Christ and his cause. She was heard to exclaim by those who stood by her bed-side, "What good have I done?" God, in this dispensation of his Providence, has deeply afflicted a father, three sisters, and two brothers. Her remains were brought to this place for interment the day following, and a discourse was delivered by Eld. H. H. Brock, from Luke 12:40. "Be ye therefore ready also," &c. H. S. Swasey.

Dover, Nov. 4, 1844.

Died in Georgetown, Me. August 31, 1844, sister Mary Rowe, aged 32 years and 11 months. Sister Rowe wast taken sick last Jan. and kept her bed the most of the time till she died. She bore her afflictions with remarkable fortitude and patience. I visited her a few times during her sickness, and found her love to Christ growing stronger, as her body was growing weaker. She had been a member of the F. W. Baptist church in G. for many years; but for the last 3 years of her life, it may be said of her as of one anciently, she sat at Jesus' feet, and heard his words. For many weeks before she died, she could not speak louder than a whisper; but about two hours before her exit, she raised her voice, and sung a few verses of the following hymn—"Be thou, O God, exalted high," &c. In this dispensation of Divine Providence, the husband is bereft of an excellent wife, the church of one of its best members, and two little children of a kind mother. Her funeral was attended Monday, Sept. 2, by a large and respectable congregation of friends and relatives, who listened to a discourse delivered by the writer from Luke 12:40, after which we all walked to the grave in a solemn procession, which closed the services on this mournful occasion.

David Webber.

Died in Westport, Me. Dec. 30, 1843, Br. Henry Kehale, aged 83 years. Br. K. had been a member of the Congregational church for many years. Living some distance from his own denomination, he often met with the F. W. B. church in Westport, where his voice was often heard. Those who attended him in his last illness informed me that he gave good evidence of his acceptance with God, through the Beloved, and of his being prepared for a better world. He has left an aged widow and four children to mourn their loss; but we hope their loss is his gain. His funeral was attended Jan. 1, 1844, by a large congregation of friends and relatives, who listened to a discourse on the mournful occasion from the writer.

David Webber.

Died in Harrison, Me. Oct. 8, widow Abigail Whitney, (consort of Moses Whitney, who deceased about 23 years ago, leaving the subject of this notice to undergo the second time the lonesome and trying scenes of widowhood,) aged 90 years and 6 mos. She was born on Fort Hill in Gorham, Me. where she, when a child, together with her friends and neighbors, suffered very much on account of the hauntings of the savage Indians, who, at that time, were traversing those regions, which were then a wilderness, and spreading distress and blood-shed among the scattered inhabitants, but, through the goodness of God, her life was spared, and about 25 years ago she was found on her knees begging God to have mercy on her soul. Evidently her prayers were answered; and in her last days she expressed her hope in the precious Redeemer. It is believed that her departure from this has been a passage to a better world. She has left one daughter, the wife of Eld. Joseph Phinney, with whom she died, who was a child of her last husband; whether any of her children by her first husband are now living, is some uncertain. At her funeral, a discourse was delivered by Eld. Wm. C. Witham from 2 Kings 4:26, "Is it well with thee?" Thus we see that the aged mother has finished her tiresome journey, and we believe has gone to her long sought rest. S. H.

Bolster's Mills, Me. Oct. 15, 184 4

Died in Windham, Me. Oct. 21st. Mrs. Eunice Cobb, aged 50. The subject of this notice was a widow for a number of years; and truly, her life showed that she put her trust in the widow's God. She was deservedly esteemed by all who knew her. Free grace and the love of the Savior, were ever her theme. She left the world in the triumphs of faith. She left two children, daughters yet in early youth, to mourn her loss. May the Lord bless and protect them. L.

Died in Westbrook, Oct. 23, Mrs. Lydia Lord, aged 89. She lived without God and without hope in the world until her 87th year, when, to the praise of God, she entertained a hope in the Savior's pardoning love. From that time until her death, her life was almost wholly spent in reading the Bible, prayer, and devotion; often calling in the neighboring sisters to spend a season of prayer and praise with her. Her death was calm and peaceful, she retaining her reason until the last, saying a few hours before her death, "O! how I long to be with my blessed Jesus." L.

Died in Windham, Me. Oct. 25th, Miss Eunice C. Hawks, aged 21. Sister Eunice experienced religion about 4 years since; but from the doubts and fears she entertained of her acceptance with God, she did not unite with the church till two years after, when she was baptized and united with the Little Falls church, Gorham. Her life was that of a devoted Christian. Naturally of a mild disposition, affectionate in all the relations of life, she was beloved by all her acquaintances, who also lament her death. Her sun set without a cloud. The circumstances attending her funeral were such as made it peculiarly solemn. The services were attended at a neighboring schoolhouse, while her father, mother, five brothers and sisters, were sick of the fever at their dwelling, and one from home, also unable to attend, leaving but one, a brother, and he but just raised from the same fever, to attend her funeral. The occasion was one of much interest. Text 1 Pet. 1:24, part 25 v. L.

Prayer of Faith.—Believing prayer rests upon the general readiness of God to answer, while that presumptive expectation of particular blessings is nothing but hope resting upon the prayer of faith which we suppose ourselves to have offered. The first confides in God's word, the last in our own efforts.

The counsel of the Lord standeth forever, the thoughts of his heart to all generations.

THE MORNING STAR.

$1,50 A YEAR, IN ADVANCE.] PUBLISHED BY THE TRUSTEES OF THE FREEWILL BAPTIST CONNECTION.....AND EDITED UNDER THEIR DIRECTION. [WILLIAM BURR, AGENT.

VOL. XIX. DOVER, PORTLAND, & BOSTON, NOV. 20, 1844. NO. 31.

OFFICE OF THE STAR

In the F. W. Baptist Building, Washington St., (near the Town Hall,) Dover.

☞ All communications and business letters sent by mail and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense*,) should be directed to **WILLIAM BURR, DOVER, N. H.**

AGENTS IN PORTLAND,

C. F. GARLAND, (near the P. O.) and A. K. MOULTON.

AGENT IN BOSTON,

P. CONANT, Transcript Office. 10 & 12 Exchange St.

TERMS.

The STAR is published every Wednesday on the following terms:—

For one year, if paid in advance, $1,50
" " " if paid within the year, 1.75
" " " if not paid till after the close of the year, 2,00

MORNING STAR.

For the Morning Star.

Anniversary of the Freewill Baptist Sabbath School Union.

Oct. 7, 1844. In the evening, the S. School Union held its annual meeting at Unadilla Forks. The meeting was called to order by Eld. A. Caverno. Prayer by Eld. E. Place.

The following brethren were chosen officers for the year.

A. Caverno, *President.*

F. W. Straight, C. Coltrin, A. Griffith, E. Hutchins, E. Place, *Vice Presidents.*

J. L. Sinclair, *Cor. and Recording Secretary.*

Wm. Burr, *Treasurer.*

F. W. Straight, S. Whitcomb, J. Woodman, M. Cheney Benj. Parker, D. M. L. Rollin, A. Griffith, Joab Patterson, D. Marks, B. S. Manson, M. C. Brown, M. H. Abbey, E. Allen, M. J. Steere, T. Stevens, E. Hutchins, J. M. Harper, D. Jackson, John Pettengill, D. H. Lord, M. W. Burlingame, *Directors.*

J. Chaney, H. Webber, Wm. Burr, E. Hutchins, A. Andrews, J. L. Sinclair, E. Place, *Executive Committee.*

The Ninth Annual Report was then read by Wm. Burr, and accepted. It follows:

Ninth Annual Report of the Freewill Baptist Sabbath School Union.

God in the plenitude of his mercy has permitted us to labor another year in the blessed cause of Sabbath Schools. There has been a general declension in the most of the churches since our last anniversary. It is believed however that the friends of this enterprise have attended to the work assigned them with as much zeal as in any former year, and although they have seen but few of the youth brought to Christ, they have sown the good seed in faith that a glorious harvest will be realized, as He is faithful who hath promised.

Sabbath Schools were first established in our congregations about 15 years ago. Our S. S. Union was organized but about 8 years since. Consequently it is as yet but in its infancy. While the world is as unsanctified as it now is, and while many in the churches live with no higher object in view than present enjoyments, and those too mostly of a sensual kind, opposition to every good work may be expected. Those who have labored in the Sabbath School cause have been obliged to endure censure, calumny and reproach. The opposition however has not been so violent against this, as against most other benevolent institutions. This is not because the enterprise is less important than others. It aims as direct a blow to the kingdom of darkness as any cause in which we can engage. But in carrying forward its operations, it does not present so strong a claim upon the benevolence of the public as some other causes. And more especially it does not require the denial of the darling, selfish, sensual and corrupt propensities of fallen, depraved human nature. The most that has been said is, that the cause is one of the new notions with which this prolific age abounds. That it is an attempt to be popular, as the most of the denominations are interested in them. And that it is a violation of the Holy Sabbath, to have a school on that day. These expressions and some others of a similar kind, although uttered in the affected language of great grief and lamentation, have had no effect in discouraging those who have had the glory of God in view, and the welfare of the rising generation at heart. They have toiled on and have seen the work in which they were engaged, prospering gloriously, while those who have despised, have died a moral death, or having become ashamed of the positions they have taken, have abandoned them, leaving those engaged in the work an opportunity to go forward in their efforts, and enjoy an undisputed victory.

The primary object of the S. S. Institution is the religious instruction and early conversion of the young. This should be kept in view in all that is done for the promotion of the cause. Those who contribute of their substance should make the offering to the Lord, that He may bless it to this end. For this the holy should pray. And for this Superintendents and Teachers should labor with untiring energy. There are many reasons why direct efforts for the conversion of the youth should be made, but only one need be named here. And this is that a generation may be trained up for God, that may instrumentally convert the world. The "Sure word of prophecy," points us to a glorious day for Zion. The cross of Christ is to triumph, & the name of Jesus sweetly reverberate from shore to shore. And who that observes the "Signs of the times can fail to see there are the clearest indications that that day is at hand, when the nations that have long sat in the region and shadow of death, shall have the gospel, Ethiopia stretch her hands to God, the isles of the sea receive his law, and the awful systems of iniquity that have existed for ages, be completely overthrown?" Among these indications we may allude to the great political changes which are now taking place in the different parts of the earth favorable to the spread of the gospel, the progress of civilization and the arts, the increase of knowledge, and the zeal and success of the missionaries of the cross, who are already running to and fro, and flying as on he wings of the wind, to proclaim the everlasting gospel to every kindred, nation, tongue and people. But the world cannot be converted in the present age, there is reason to fear, because the church, the instrument God has chosen for the accomplishment of the work, is as yet too unholy. The church has too much fellowship for the unfruitful works of darkness, to succeed in the glorious enterprise, any more than Israel could prosper in battle, while the worldly minded covetous and wickedly disobedient Achan was in the camp. Many in the church of the present day drink of the cup of devils, many countenance the demon licentiousness, and many bind God's image in chains, and sell their fellow-men like cattle in the market, while many more, though not engaged in the nefarious work, love to have it so. The church then is so wicked, that God cannot consistently stamp its moral image on the heathen nations. But He will have a church that He can use in the work. Such a church he is now raising up for the purpose. And the Sabbath School is admirably calculated to prepare those under its influence for a church that will be free from pollution and guilt, a church that will be without spot or wrinkle or any such thing, a church that will take sides with God and come up fully to his help against the mighty, and a church that will bless the world by rolling back the tide of moral night that has long been setting in, and under the Captain of her salvation, gain such victory for the truth, as will make heaven and earth resound with one general chorus of praise. In this good cause then let all engage with ready mind and heavenly zeal, and they will see their most sanguine expectations realized even on the earth and in the immortal state enjoy the full fruition of that glory promised to the truly faithful.

We now present such information as we have received from the Sabbath Schools that have reported.

Br. J. A. Smilie, Superintendent of the School at Grent Falls, N. H. reports, that the school is not so interesting as it has been in some former years. Some who ought to be engaged in its support are indifferent. The number of Bible classes is 5. The whole number connected with the school is about 150. About 16 dollars have been expended for books the present season. One good teacher, who for the last three years had been absent from his place in his class but three Sabbaths, has recently been taken away by death.

Bro. Demeritt Place, Superintendent of the S. S. Centre Strafford, N. H. reports, that the school there consists of 8 teachers and 38 scholars, with a Bible class under the care of Dea. A. Tasker. Also, a Bible class connected with the Academy, under the care of Br. Farnham, Principal of the Seminary. The number of books in the library is 330. Money expended the last year for books for the library, $6,09. One girl, 13½ yrs. of age, has died. She had been a member of the school 6 or 7 years, was an ornament to her class, and the delight of her teachers.

Bro. J. S. Harriman, Superintendent of the school Contoocookville, N H. reports, that a few friends of the cause have done their duty; the school is now in favorable circumstances. We trust, by the blessing of God attending our feeble efforts, the school will prove a savor of life unto life. The number of teachers is 13. Scholars 100. Books in the library 150. Amount of money expended the past year $4,76.

Bro. George W. Downing, Superintendent of the S. S. of the 2d church in Sandwich, N. H. reports, that the past season has been one of much interest in the S. S. The number in attendance has been larger than usual, the whole number being 94. The sum of $13,50 has been raised for the increase of the library, which now consists of about 270 volumes. An increasing interest is also felt in the Bible class, especially among the females, some of whom are heads of families, who by example as well as precept, are happily impressing the young and tender mind with the value of religious instruction. A class of 9 interesting lads are engaged in the Bible class.

Bro. Isaiah M. Bedell, Superintendent of the S. S. Sanford, Me. reports: Our S. S. commenced its operations some 14 years ago, amid ignorance, superstition, and prejudice, all of which have gradually receded, until we think there cannot be one found who will oppose its onward progress. During this time, we have had the approving smile of Heaven The inquiry has often been made by the penitent youth, what shall I do to be saved? We resumed our operations the first Sunday in May, with rather encouraging prospects, the number, including all employed, being 100; which increased to 146. Number of classes 22. About 40 have been in the Bible class. 40 more were too young to commit to memory, the remaining 50 have recited 8940 verses of Scripture. The number of books in the library, about 400. $20. have been expended this season for books.

Sabbath School connected with the first F. W. Baptist church in Buxton, Me. report: We rejoice that the time has arrived when we can report a great increase of interest among us in the important institution of S. Schools. Our school has been in operation for several years, but the past season has been one of unusual interest; our average number has nearly doubled. This may be mostly attributed to the attention given to this department of his labor by our pastor, Eld. J. L. Sinclair. Our library has been increased by the addition of one of the A. S. S. Union libraries of 121 vols. and 50 toy books for small children, and now consists of nearly 300 vols. We have 14 classes. Whole number of the school 190; average attendance 130. We can perceive an increasing attention to reading and religious instruction among the children and youth of our vicinity. While we have such indications of the value of this Institution before us, we should not in the least relax our efforts, knowing that God will not fail to bestow his blessing. May all of our churches and ministers come up to this good work and greatly enlarge their operations, as they may be assured that their labor will not be in vain.

A. L. Hobson, *Superintendent.*

West Buxton, Me. Sept. 1844.

First F. W. Baptist S. S. in Lowell, Mass., Cyrus Latham, Superintendent. This School consists of an adult department of 23 teachers, 417 scholars, including a class of young men taught by their pastor. Also, a primary department of 20 teachers, 168 scholars. Whole number in both departments 628. Average attendance 380. Some classes have presented Bibles and other valuable books to their teachers. Others have made their teachers life members of benevolent institutions. The monthly concerts are well attended, at which a part of the exercises are performed by the children, which increased the interest and proved beneficial to the primary department. The Benevolent Society connected with this school has been instrumental in bringing in about 50 children, part of whom have been assisted to clothing; their cheerful countenances as they meet from Sabbath to Sabbath to learn the way to heaven, speak in eloquent tones their gratitude and love to those who have so willingly made sacrifices in their behalf.

F. W. B. S. S. at Manchester, N. H. Edson Hill, Superintendent. This School is held every Sabbath noon through the year; number of scholars the present year 243. 21 classes, 12 male and 9 female teachers. 475 vols. in the library. $25. have been expended for books the past year. "Our school has been very interesting and we hope profitable to all. Some of our number, as they hope, have found the *Pearl* of great price, and others, we hope, are seeking in earnest after the one thing needful. Our pastor has had charge of a class of gentlemen, and oft times addressed the school with interest. The teachers and librarian of this school have been prompt in attendance and faithful in their labors."

Meredith Bridge N. H. F. W. B. S. S. R. Clement, Superintendent. "This School comprises 11 classes, and about 100 scholars. There has been no addition to the library the past year, though efforts have been made to raise funds. It is the unanimous opinion that S. S. are a blessing to those who attend them, yet several of our brethren are indifferent about personally engaging in the cause Those who know the worth of this Institution, are still decided to toil on and reap the fruits of their labor."

F. W. B. S. S. at Newmarket, George W. Dearborn, Superintendent. This School has consisted of from 100 to 130, and has been as interesting the past summer as at any former period. Our pastor has manifested a deep interest in the school, and imparted much useful instruction. $19,00 have been expended for books the past year, which has increased our library to 262 vols.

Phillips Union S. School. A society was organized at Phillips about 12 years ago, called the Union S. School Society, composed of Congregationalists and Freewill Baptists. A school was put into operation under its direction, which has continued in successful operation during the warm season until the present time. I am happy to say that it has been *virtually* a *union* School. Much good has been done; for we believe that many have been led to Christ. The whole amount of good that this effort has accomplished cannot be known until all hearts shall be revealed. Library contains 100 bound vols., and quite a number of tracts and toy books for children. Will not our brethren put forth new efforts in a cause of so great and thrilling importance?

Chs. B. Sylvester, *Superintendent.*

Phillips, Me. Sept. 1844.

Roxbury, Mass. F. W. B. S. School, M. O. Butler, Superintendent. This School is now in a very flourishing condition. Its whole number is 90, and has 7 male and 5 female teachers, with a library of about 200 vols. $16,42 was expended for books the past year. The pastor gives particular attention to the school, which very much increases the interest. There has been a teachers' meeting one evening in each week, which has been very profitable. There have been several conversions.

F. W. Baptist S. S. Starksboro', Vt. Has 5 teachers and 25 scholars, expended $5,41 for books the past season. There is preaching in that place only half of the time. In another part of the school, one has been hopefully converted. Reported by N. W. Bixby.

Bro. Keith, Superintendent of the School at East Randolph, Vt. reports: "Our S. S. has not been so flourishing the past season as usual. But a few still regard the instruction there given, as the germinating principle of a useful life, and labor to render the Sabbath School that 'bright spot' in the life of the youth, from which are derived his virtuous and religious principles. No. of teachers 5. No. of scholars 35. No. of books 176. Money raised the past season for books $7,25. Connected with the S. School are two interesting Bible classes"

Report of the Union S. S. in district number 8 in Whitefield, Me. No. of scholars 40. No. of teachers 9. No. books in library 50. No. of verses committed from New Testament 7922. There has been a good degree of interest in our school through the past season manifested both by teachers and scholars, and we believe there has been much good seed sown in good and honest hearts, which will soon spring up and bear fruit to the glory of God.

Charles F. Barker, *Superintendent.*

Whitefield, Me. Oct. 18, 1844.

We pass now to consider some things that are wanting in order to have our Sabbath Schools as efficient and flourishing as desirable. And first, we need a good paper devoted to the interest of the S. Schools. At the last anniversary a resolution was passed, recommending the Trustees of the Printing establishment to resume the publication of the S. S. Repository as soon as a sufficient number of subscribers could be obtained. We do not learn that the Board of Trustees have taken any action on the subject. The Executive Committee of the S. S. Union however took up the subject at a meeting held in April, and proposals were immediately issued in the Star to publish such a paper as soon as there was a sufficient number of subscribers forwarded to warrant the undertaking. About one hundred copies were subscribed for only, and so nothing farther was done. We are of the opinion that such a paper is absolutely needed, and we think if we could have a traveling agent or agents in the field it could be sustained.

Again, we would say, that an Agent to go through the churches in our Connection for the purpose of lecturing on the subject of S. S. is very much needed. There are in the denomination 1200 churches. Probably there are not more than half of them, that have Sabbath Schools. If a suitable agent could be employed, he might be abundantly useful, in lecturing in favor of the cause, forming schools where there are none, and in many other ways promoting the glorious objects of the institution. We ardently hope that we shall have such an agent in the field very soon. The world is fast hastening to ruin, and we should be in earnest, to save our fellow-men, especially the precious youth, from pending wo.

We are now to commence the labors of a new year. May it be a good one. May truth prevail gloriously, and the happy era soon commence, when all shall call the Savior blessed. J. Fullonton, *Cor. Sec'y.*

After the report had been read, the following resolution was presented and supported by Eld. A. Caverno.

Resolved, That the conversion of children to Christ, is the paramount object of the Sabbath School Institution; and that parents and teachers, pastors and churches, should labor untiringly to secure this object.

After remarks by several others, it was adopted.

Although the time was limited, we have reason to believe that the *important* work will be accelerated by that meeting, as a good number of names were added to the Union, and we expect an extended influence will be manifested. J. L. Sinclair, *Sec'y.*

For the Morning Star.

On the Future Punishment of the Wicked.

(Concluded.)

In this part of my subject I shall notice as I proposed,

III. The duration of this punishment. Notwithstanding the many objections alledged against this doctrine, taught in the Bible, I perceive it to be endless, and think it can be proved by language drawn from holy writ, and shall proceed to examine arguments in its favor, and,

1. Notice that the terms everlasting, eternal, forever, & for ever & ever, when connected with the punishment of the wicked, prove it to be endless. Here I know we often meet the unfounded objection against the practical influence of this argument, viz. the few times that these words are used in relation to future punishment. But here let me remark, that in order to prove that a doctrine is taught in the Bible, we are not to consider the number of times it is asserted, but is it asserted at all? For if one divine assertion does not prove a doctrine to be true, any number of divine assertions will not. So let no one consider this argument inconclusive, because these words, translated everlasting, eternal, &c. are used but five or six times in connection with future punishment, out of about ninety-six times that they are used in the Bible. This is as many as could reasonably be expected. These words in the New Testament are applied to about twenty different subjects, and if it be applied to the future punishment of the wicked five or six times, it is as many as the nature of the case requires. And further, if these terms do not prove the endless duration of punishment, on account of there being seldom applied to it, neither do they prove the endless duration of God, for they are applied to him but a few times more. But suppose that the terms everlasting, eternal, &c. do not mean endless duration, it does not follow that the wicked will not be punished eternally, or duration without end. For the proof of the endless punishment of the wicked is not depending on the uncertain translation of a few Greek or Hebrew words or phrases. It is interwoven with the whole tenor of Scripture & cannot be doubted by any reasonable person. But since so much has been said against this doctrine, let us inquire into their original and proper import as used in the Old and New Testaments. These words do, in their original and proper import, denote duration without end. It is generally allowed by our best Lexicographers, ancient & modern, that *aion*, which we render *eternity*, is compounded of the two Greek words, *aie* and *on*, which properly signify always being; and that the literal meaning of its derivative, *aionios*, is *everlasting, eternal, endless.* The Greeks, who were of a speculative turn of mind, used these terms to signify an absolute eternity. And thus they have been used by the great body of profound Greek scholars since. I presume there is not a more energetic phrase among the various classical Greek authors, to express the idea of endless duration, than is found in the Bible to express the idea of endless punishment.

But again, the only fair rule of interpretation used by good critics on other subjects, is *to understand words in their primary sense, unless there be something in the subject or connection that requires it to be taken in a metaphorical sense.* Now the primary meaning of *aion* is *always being*, of *aionios*, is *everlasting, eternal.* They should always be used in this sense, unless there be something in the subject or connection that requires them to be used figuratively. Therefore when these terms are applied to things incapable of duration without end, we know from the nature of the case that they are to be taken metaphorically. But when applied to any thing which is capable of endless duration, and there is nothing in the connection which requires them to be taken figuratively, they should receive their literal import. Thus they are considered when applied to God, his kingdom, the dominion of Christ, and the future blessedness of the righteous. And why not so understand them when applied to the future punishment of the wicked? as we are no where told in the Bible that the wicked are not capable of suffering endlessly, or that they will ever get out of hell-fire if once lost.

These terms denote the longest possible duration of which the subject is capable to which they are applied. Thus when it is said, "One generation passeth away and another cometh, but the earth abideth forever," it seems to denote merely a long period. If the destruction of the world means its annihilation, it is to be taken metaphorically. But if it only means the changing of its form, then it is used in its literal sense. So when it is said of the one whose ear was bored in his master's house, he shall serve him *eis ton aiona, forever*, the meaning is he should never go free—that he should remain a servant as long as he could be a servant—that is, as long as he lived. Thus we see that *eis ton aiona, forever*, means throughout the continuance of the whole dispensation of which it is an institution. In the same manner the everlasting hills and mountains denote hills and mountains that will continue as long as the world continues, or as long as it is possible for them to continue. Now I ask, according to the rule above laid down, if after death the wicked are said to go away into everlasting punishment, must it not be understood endless duration? But it will be more certain when we see how the word *aion* and its derivative *aionios* are used in the New Testament—*aion* is used in the Greek Testament ninety-six times. Fifty-five of these words certainly mean endless duration, besides those which refer to future punishment, and not one is employed to designate a definite period. And *aion* governed by the preposition *eis*, in which connection it is always taken when applied to future punishment, is found sixty-one times in the New Testament. In six of these places it is applied to future punishment, and the other fifty five denote undoubtedly endless duration, and I ask why not the other six. The phrase *eis tous aionios ton aionon*, rendered *forever* and *forever*, is used twenty-one times in he New Testament. I think they all refer to duration without end. In all except two instances they are applied to the perfections of God and the blessedness of the righteous, and in those two they are applied to the punishment of the wicked. Now are these words used such a great number of times to denote endless duration, and so few times to denote that which is infinitely less than endless duration? Again, the word *aionios, everlasting*, is employed seventy-one times in the New Testament. Forty-four of these are applied to the future state of the righteous. In four it is employed in relation to the perfections of God. In three it is applied to the redemption of Christ, and the gospel. In all these it is used to denote endless duration. In eleven it relates to subjects of a miscellaneous nature. Once it is applied to the kingdom of Christ. And in seven it is used in reference to future punishment. Now is it not reasonable to suppose that in these seven it also applies to duration without end? If it has not this meaning in these instances, neither has it when applied to God or his perfections. And I ask again if Christ and his apostles wrote for a complete system of theology, would they not wish to have their language understood? And as the Jews used these terms to denote endless duration (which they had learned from their idea of their God) if there had been no such a thing as future punishment without end, why did he use the very terms to denote future punishment which they used to denote absolute eternity? Then surely if the arguments in favor of endless punishment can be destroyed, on the same principle the arguments in favor of the endless reward of the righteous, and of the existence of a God, become of no effect, and we turn down-right Atheists at once.

2. The endless punishment of the wicked is taught in those passages of scripture which speak of the future states of men by the way of contrast, Isa. 3:10,11, "Say ye to the righteous it shall be well with them, for they shall eat of the fruit of their doings. Wo unto the wicked, it shall be ill with him, for the reward of his hand shall be given him." So also in Ps. 37:35—38. Dan. 12:2. Matt. 3:12—18. Matt. 7:13, 14, 21. 8:11, 12. 13:88—43. Mark 16:16 John 3:36. Luke 16:25.26. Rom 9:21–23. 2 Tim. 2:19—24. Gal. 6:7, 8. Rev. 22:14, 15, &c. Now can any candid person, who believes in the endless happiness of the righteous, read those passages which I have referred to and doubt, according to their phraseology, the endless punishment of the wicked? I have just the same authority from these passages or any in the Bible to doubt the endless reward of the righteous that I have to doubt the endless misery of the wicked—if one falls, both fall.

3. The endless punishment of the wicked is taught in those passages that speak negatively. Matt. 12:31, 32. Luke 16:26. John 3: 36, 8:21. Gal. 5:19—21. James 2:13. Heb. 12: 14. 2 Pet. 2:12. Rev. 22:14—19. 1 Cor. 6:9, 10, &c.

4. Read Ps. 17:14. 49:16—19. 73:3, 17, 18. John 3:16. John 17:19 James 5:5, 6. Luke 6:24. 1 Thess. 5:2, 3. Heb. 6:4—6, and then candidly decide and answer, is not the punishment of the wicked eternal? Many more passages might be referred to of similar import, but he who will attempt to pervert those referred to, on the same principle, may pervert the whole Bible and destroy its true import. Here let me premise a few collateral evidences and I close this article.

1. The first argument may be drawn from the nature and fitness of things. Man is a moral, accountable creature, possessing a capacity of knowing, loving and serving God, and enjoying him as the source of all excellence. He cannot be happy without him. By the fall man is awfully depraved. He is a rebel against the divine government, a nuisance in the universe of God, incapable of those sublime and rapturous emotions, which swell the bosoms of celestial intelligence. Such an individual must be miserable. Death is only a separation of the soul from the body. Hence every mind will carry into another world just the impress which it has at the moment of death. So he that dies a hater of God will be a hater of God in eternity, and consequently will be miserable. And this misery must be eternal, for such a soul left to itself will go farther and farther from God into an eternal state of separation.

2. A second may be drawn from the nature and tendency of sin. The law of God is holy, just, and good, and sin is a transgression of the law, consequently sin is an insult to the divine majesty, and strikes at the very foundation of his existence. It tends to spread universal rebellion and boundless misery through the empire of the Eternal, consequently must be infinite; and it not only tends to tarnish the glory of the Divine Majesty, but if its will were equal to its power, would dethrone the Almighty and strike him out of existence, and take the reins of universal government into its own hands. A being who commits such atrocious crimes, deserves endless punishment.

3. A third proof in support of this doctrine is drawn from the moral perfections and government of God. If God be a holy being, he is opposed to sin, and is bound to employ his perfections to counteract its evil tendency. And as the law of infinite rectitude forms the basis of his administration, and as there is a penalty annexed to every law, he is bound by the authority of his own administration invariably to execute the penalty annexed to his law, else the whole universe would be thrown into a state of anarchy and confusion. The penalty of this law is endless punishment.

4. A fourth proof in favor of this doctrine is very strikingly manifested in the death of Christ. His tears, his groans, and blood on Calvary, all proclaim endless punishment to the sinner.

5. This doctrine may be argued from the joy of angels over the repentance of sinners. Were not the souls of men of immense value and in danger of being lost endlessly, would angels thus rejoice over their repentance? Surely not.

6. Once more. Another proof of this doctrine is drawn from its tendency to produce genuine and practical piety.

I might here answer the objections generally alledged against this doctrine, but I think I have virtually answered them all in the arguments adduced in its favor. I close by praying God (whose prerogative it is to avenge himself on the ungodly,) to imprint the truth of this fearful destiny upon all our hearts and enable us to flee the wrath to come and lay hold on eternal life. A. Dutch.

For the Morning Star.

Roxbury, Oct. 29, 1844.

Br. Burr:—I have commenced the work that was agreed upon at the late General Conference, in the resolution there passed, stating it would be more consistent with the cause of temperance and Christianity, for the 60,000 Freewill Baptists in North America to abstain from the use of TEA, COFFEE and TOBACCO, and to appropriate the proceeds thereof to the Foreign Mission cause. I have commenced a regular course of visiting among my people since my return from Conference, and have talked the subject over with some of them, but have made no special effort to reduce the resolution to practice until my visit this afternoon and evening. When we came to the supper table, I saw there was no tea or coffee on the waiter; but a plain white water pot, filled with hot water only. What said I, sister Horn, (whom I had tried to persuade to discontinue the use of those unnecessary articles) you have not given up your tea and coffee have you? "Yes," said she, rather faintly. Well, why? Because you were too stingy to purchase it? or because you thought it injurious to health? or was it, as it should have been, because you wished to appropriate the proceeds there of to the Mission cause? To the first question she gave no answer; but of course looked rather indignant. As to the second, she observed, "I never drank it strong enough to injure me." (So all say that drink it.) To the last she said, "I don't know as I thought of the mission cause." Well, said I, sister, will you give it for that purpose? A moment's pause. "I will," was the benevolent reply. "How much will it amount to annually?" said some one. "Ten dollars," said Br. Horn, raising his head rather modestly, and speaking for the first time on the subject. "Not quite so much, I should think, we use it very weak," said sister Horn. "All of that," said Br. Horn. "Low estimate," said another. Br. Horn continued, "If you will stand to your pledge, and Br. Davis will send on the first ten dollars now, I will seal the bargain with 5 dollars more." I will, with all my heart, said I. This pledge was agreed upon. But the good work had only begun. "What can you find for me to retrench in," said a young man on my right. I observed, Leave off eating fruit between your regular meals, which is always injurious to you or any other one, and you will save many pennies in the course of a year. "How many," said he, (for this is always the inquiry when we are doing good—what will it cost?) As much as 3 dollars per annum, I remarked. "Well, I will deny myself and give it," said he. Now came my turn, as I had just put a bountiful tea-spoonful of sugar in my cup of hot water. Br. Horn raised his head the second time, and said, "Well, Br. Davis, if you will leave off using sugar in your hot water, and appropriate it to the mission cause, I will." I will, said I--(for I do love to be "provoked to good works," especially by private brethren. Would to God all the members of my church would adopt some strict rules of self-denial that I may not have already adopted, and ask me to come up to them.) How much will it amount to? again went round. "Five dollars" was named and agreed upon for each year of our future life. This is to be an extra contribution, or a saving of what we should use to no benefit for ourselves or others; or, in other words, new rules for life membership to the mission cause. It is not for one year, but for life; and we will always try to pay in advance.

We now send you our first payment.

Cynthia W. Horn, proceeds of tea and coffee, for the Foreign mission cause,	$10,00
Richard Horn $5, proceeds of sugar, and 5 dollars to seal his wife's pledge,	10,000
J. B. Davis, proceeds of sugar,	5,00
W. F. Jenkins, unnecessary fruit,	3,00
	$28,00

I hope ministers calling on Bro. Horn, as they are passing through Roxbury, will not ask sister Horn to make tea or coffee for them, if they have any regard for the missionary cause. *Ministers must be self-denying, or the church never will be.* J. B. Davis.

For the Morning Star.

Moral Reform.

Those are engaged in a great and good work who diffuse light respecting the evils of licentiousness and the importance of a moral reformation; and may they never relax their efforts, or relinquish their hold upon the sure promises of the Almighty, but cleave thereto with a deathless grasp. O may we never, *never* give o'er, while there remains in our *bosom a sinful propensity to subjugate*, while we know of the existence of unhallowed passion in others, while there remains a single enemy unvanquished. True, we cannot have that access to the public mind which we would wish,—our cause is now unpopular—the prejudices of the community are arrayed against it—even some from whom we might hope better things, gainsay and oppose. But so it will not always be. For as sure as the religion of the despised Nazarene shall yet overspread the world, so sure shall the pure principles of Moral Reform become universally prevalent. "A little leaven leaveneth the whole lump." And the small number of the "weaker sex," *strong* when clothed with the white robe of purity and clad with the panoply of heaven, who in spite of ridicule and opposition are sowing the seeds of virtue, shall reap a glorious harvest, and be instrumental in bringing back many wayward sons and daughters to the paths of innocence and rectitude.

Many of our public teachers are "partial in the law," and in their instructions overleap the 7th commandment; but the interesting spectacle is presented of a handful of women unfurling the banner of Moral Reform; and, not fearing the breath of slander nor words of reproach, are stepping into the rushing current which is threatening to destroy our most sacred interests and sweep down all that is fair and lovely. Who will not bid them *God speed*, and feel to say from the bottom of the heart—*success attend them.* Perchance to them we owe our own preservation from a sad and lamentable downfall. For as a light has streamed from them and shone round about us, & "a high-way cast up" for the pure in heart to walk over, we have felt that it was the path of safety, peace, and true wisdom.

The happy effects of Moral Reform efforts are more vividly seen in *large cities*, Boston for instance, where hundreds have been saved, and many sinks of pollution broken up; but, even in thinly settled country-towns, good has been accomplished,—the eyes of the community have been in a measure opened,—the dissolute man is checked in prosecuting his deeds of darkness,—the licentious woman, the brazen-faced harlot, fears to lay her traps in broad-day light, and ensnare openly unsuspecting youth,—so that less numbers than formerly are decoyed into the chambers of death and the out-houses of hell. And, blessed be God, a secret influence, an *under current*, is at work, which is destined, in connection with our humble efforts, to wash away all false refuges, to sweep off from the face of our earth the rubbish and disfigurements of sin, and make it a second Paradise. Amen and amen. M. S. B.

For the Morning Star.

Brother Burr:—The God in whom I trust has preserved me thus far; for which I feel that not only my thanks are due to his great name; but a little for the spread of that gospel which has raised me, as I humbly trust, from the dark dungeon where I dwelt, "To an inheritance incorruptible, and undefiled, that fadeth not away." Although I am poor in this world, yet, bless God, I have a rich Father in that "fair land," to which I haste. And shall I excuse myself, because I *am poor?* God forbid, that while He gives me strength to fulfill the duties of life, I should forget that my fellow mortals are sinking *in death*, without a ray of light to gild *their pathway* to the tomb, and spend my *little all upon this dying* body. Rather let *it be* without adorning, till it rest in the *grave*; and the worms cover it, that I may cast my mite into the treasury of God. I send you one dollar for Home, and two for Foreign missions, praying God to bless it to the salvation of perishing souls.

My heart is pained, while the cry of the dying resounds from pole to pole; and so much is spent in decking the dying body, which must soon be consigned to the narrow limits of the tomb, till it return to its mother dust: so much for habit, and so much hoarded up in this world, which might better be laid up in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Think, ye who are rich, which will be the sweetest thought when you

reach heaven's *fair clime*; that you died rich, or that, *through* the blessing of God upon your *substance*, souls are eternally saved in the *paradise* of God? Think ye, daughters of amusement, (who profess to be lovers of Him "who became poor, that ye, through his poverty, might be made rich,") when decked with all that fashion can invent, or fancy dictate, if you reach heaven, will not your song be clipped, when you see souls banished from the presence of God, to sink in dark despair, who might have been saved by the little you have spent for nought? You may say it is little, but we rational, intelligent beings, are accountable to God for all we have and are.

Brethren and sisters, bound, as we humbly hope, to that "bright land," where we *hope*, when a few more days of pain and care are o'er, to rest in the smiles of God—would it not be for our *present*, *future*, and eternal enjoyment, to dispense with such things as are unnecessary, to help stem the flood of infidelity in our land, and send the glad tidings of the gospel as far as the wanderer man has gone? LUCY BUNDY.

Mooers, N. Y.

MORNING STAR.

WEDNESDAY, NOVEMBER 20, 1844.

Twelfth General Conference
OF THE F. BAPTIST CONNECTION.

Brief Reports of Speeches, &c.

BY D. MARKS.

Continued.

THIRD DAY OF THE SESSION.

Elder Lansing of Ohio, enquired whether this body had the power to reverse the decisions of the lower bodies.

Elder Moulton moved that the Conference answer the question in the negative.

Elder J. B. Davis. I hope brother Moulton's resolution will prevail. It would quiet the jealousies of some as to the imaginary episcopacy of this body.

Elder Marks. Were there any need of such a question being asked I too would be in favor of giving the answer proposed. But I dislike to see the minutes of our General Conferences filled up with useless repetitions. If there are individuals sufficiently interested in our sentiments to wish information on these subjects, let them consult articles like the following, and they can easily get a satisfactory answer without asking this Conference to answer questions which previous Conferences have long since settled. I will read from the Constitution, the highest authority which we can have so far as the decisions of human tribunals are concerned. And let it be remembered that this Constitution has the sanction of the Yearly Meetings themselves, which compose the General Conference, and has also received the approval of two General Conferences.

Article 8th. [See Minutes of the Eleventh General Conference, page 28th, and also of the 10th General Conference, page 5th.] "This Conference, shall have the right to discipline, and if necessary exclude such Yearly Meetings and other associations as may be connected with it; but in no case shall it have power to reverse or change the decisions of churches, Quarterly, or Yearly Meetings, or any other religious bodies."

Now I ask what need is there of asking or answering such a question, when the answer has been already given in the Constitution itself? I move the indefinite postponement of the whole subject. The motion was seconded.

Elder Place. I agree with the views expressed by bro. Marks, excepting so far as the indefinite postponement is concerned. There may be individuals, especially at the west, that may not have access to our Minutes, who are greatly interested in having ready authorities at hand, by which to answer such questions as this satisfactorily. It is not very courteous to postpone indefinitely such an enquiry. I hope the brother that made the motion will withdraw it.

Elder Whittemore. I hope the question will be answered. As for myself I do not know the views and feelings of this Conference on this subject. I wish I might understand them, for I am sure there are some who believe in the right of appeal.

Elder Dodge. To postpone this subject indefinitely would be injustice to some of our western brethren. There is a delegate here who has seen this question agitated at a legal tribunal. To him, and our brethren at the west, the answer has important bearings. He has come here, expecting a reply direct from this Conference and ought not to be disappointed.

Elder Marks. I withdraw the motion for indefinite postponement.

Some one moved that the whole question be referred to a committee.

Elder Blackmarr. A certificate from the clerk containing a negative answer from the Conference will be all that is needed by the brother named.

Elder Whitcher. Though Conference has not the power to reverse the decisions of lower bodies, aggrieved members have a right to appeal to higher bodies for advice.

Elder E. Hutchins. I think the certificate named will answer every purpose.

The question of reference to a committee was called and lost, and the previous motion by Elder Moulton prevailed.

A resolution was reported by the committee on the location of the Biblical Department, advising the Education Society, to open a correspondence with the Trustees of Whitestown Seminary, (formerly Oneida Collegiate Institute,) situated within three miles of Utica, N. Y. in relation to the permanent location of the Biblical School in that place, and in connection with that institution.

Elder P. S. Burbank. As it is presumed that the Education Society will follow whatever advice this Conference shall give, I wish to know *why* this Conference should give that society the advice proposed in the resolution.

Elder Place. There is a preliminary contained in the resolution which deserves a little attention. The resolution calls the Institution a "Biblical Department." From the beginning, I have been opposed to this name or phraseology. *Department* implies one thing connected with another of which it forms a part. Now if our Biblical school is to be a "Department," I am solicitous of knowing something about that, with which it is to be connected. As for myself, I wish the name "Biblical Department" to be dropped and become obsolete. Let us have a Biblical School, a building by itself, with four *sides to it*, and one that will stand alone. I proposed this course at Acton, when the institution was founded, and I have not yet changed my mind. Let us call the school by the right name, Biblical school, and I believe there is wisdom enough in a denomination of 60,000 Christians, to keep it what it ought to be.

In answer to brother Burbank's enquiry, Elder Sinclair called on brother Volney Elliot, agent for the Whitesboro' Seminary, to state what privileges that institution is willing to give the Biblical school if located at Whitesboro'.

Brother Volney Elliott read a paper directed to the Directors of the Education Society. By this paper it appeared that the Trustees had offered, for the Biblical school, the gratuitous use of one half of one of the wing buildings of the Seminary at Whitestown. This building is about eighty feet in length, proportionately wide, and three stories high, one half of it containing twenty good rooms, furnished with stoves, bed-racks, tables, chairs, and ward rooms. Besides this they had offered, if wanted, 4 additional rooms, making in all accommodations for 48 students. The paper further stated that the Institution had been valued at $22,500, and was now considered worth $15,000; its debts amount to $6,500; its subscription is considered worth $5,000, [$1,000 having been deducted for bad subscriptions.] Fifteen hundred dollars above the value of the present subscription are yet to be raised. Thus the Institution is considered worth $13,500 above its liabilities, and with the prompt payments of present subscriptions, and the kind, watchful care and aid of its friends, the Institution may be considered permanently safe. The payments due from the Trustees have been so arranged as to time, that if the subscribers are punctual, no difficulty will arise. One payment of $500 has been already made according to agreement. There are no claims for free tuition in consideration of donations or subscriptions already made, with the exception of two claims for life tuition in consideration of two investments of $150 each.

Elder Rollin. There has been a division of the property of the Seminary into *shares*, and a subscriber to a certain amount has been said to be entitled to a share. I wish to know whether this is all moonshine or real.

Brother Elliot. If the Institution survives all its embarrassments, and remains public property, the shares are of no private value; but should it go down, then the property would be divided and the shares would become private property.

Elder Chaney. What proportion of the subscriptions are for, and in consideration of shares?

Brother Elliot. Perhaps $3,000.

Elder Curtis. What means have the Trustees of raising the $1500 not yet pledged?

Brother Elliot. We expect to raise it by subscription. We trust that many who, as yet, have subscribed nothing, will give liberally.

Elder Chaney. What aid does the Seminary draw from the public monies belonging to the state?

Brother Elliot. There are $5,000 public money given by the state annually to each district, to be divided among the different Colleges and Academies, proportionately to their number of classical students. In some districts, the distribution averages $6 to a student. In our district, we draw but two dollars eighty cents to a classical scholar. Last year we drew near 4 dollars. Besides this we draw annually two hundred fifty dollars from the state for certain purposes, on condition of our raising the same sum for the same purposes.

Elder Burbank. At what expense can a student sustain himself in your school?

Brother Elliot. We have two tables in our boarding house, one called the cold water at $1 per week; the other at $1,25 per week. Board in private families is usually $1,50 per week.

Elder Chaney. Is there an opportunity for students to board themselves? And if so, at what expense?

Brother Elliot. Students may board themselves. Some have at twenty five cents per week, others at thirty one cents, but generally the expense has averaged fifty cents per week.

Elder Caverno. Is there room on the Seminary grounds for the erection of other buildings, if needed?

Brother Elliot. There is plenty of room for this purpose, there being about five acres belonging to the Institution.

Elder Curtis. I understand that each room will accommodate two students. What is the size of these rooms?

Brother Elliot. The most of the rooms are nine by sixteen feet; but there are seven rooms that are twelve by sixteen feet.

Elder Curtis. Have the timbers of the Seminary buildings, [three in number,] begun to decay?

Brother Elliot. No. They are in a good condition, though some parts need painting now; and others will need it soon.

——— ——— What is the size and location of these buildings?

Brother Elliot. The center building is 40 feet square, three stories high, and there are two, called wing buildings, eighty two feet long, forty feet wide, and three stories high. They are situated within three miles of Utica, and within a hundred rods of the Erie canal, and the great western rail road, one of which passes one side of the Seminary, the other one the other side.

Elder Steere. What other arguments induced the committee on location to report this resolution?

Elder Sinclair. [Chairman of the committee.] Another argument that influenced the committee, was founded on the general feelings of the delegation composing the Conference.

Elder Curtis. I want something more for argument than that. The school has done good, much good, although it has been moving about from place to place. The time has now come that it must be permanently located, and we want weighty reasons for removing it so far west, if it must be removed.

Elder Burlingame. After looking at the advantages and facilities presented for our Biblical School in Whitesboro', I am inclined to think the offers of the Trustees of Whitestown Seminary are the best. It is true that Lowell has made anoble offer, [said to be the land for a building, and $2,000. *Reporter,*] and it is also true that that would be a favorable location, a pleasant place, and central for N. England. Again, as to Whitesboro' in one respect it is not as pleasant as could be wished. I should prefer a more elevated location. Nor are the buildings what could be wished. But should we delay till we can erect a suitable building, it will be a long time. We would like to have the Biblical School located at Smithfield, but we are aware that we cannot offer inducements equal to those presented by the Whitestown Seminary. If we can have but one Institution of the kind, Whitesboro' is evidently most central and more preferable than any other location. It is central for the denomination, and if all will unite their contributions to sustain the school there, it will be a means of concentrating the feelings and interests of the denomination.

Elder Sinclair. It has been objected that the feelings of brethren composing the delegation are not a sufficient argument for locating the school in New York. But let it be observed that I have not presented their feelings *alone*, as a sufficient argument for this location. I only contend that their feelings are one reason among others, which inclined us to report this resolution. Brethren may object to feelings being our guide, but it is a matter of simple fact, that men are and will be influenced by their feelings to a great extent; and that there are instances in which it is right to assume that feelings are right and should be regarded. I assume that on the question now before the Conference the feelings of brethren ought to be regarded. To show what are those feelings I would ask a few individuals from the different sections of our denomination to express their views. And first I will call on

Brother J. D. Quinby, of New Hampshire. I am highly gratified at the disposition I see manifested by the brethren from all parts, to accommodate, and not to press their personal preferences to the injury of the mutual interest. It is true, that should we of New England follow our personal interests and local feelings, we should contend for its location in our own beloved New England. But, thank God, we have other motives and desires, besides personal accommodations, and selfish preferences—the general good—the benefit of the whole. Let this school be located in New York, and it will be the means of drawing our beloved sons toward the great West, where their labors are so greatly needed to save our free Institutions, and our country from ruin. In view of this noble object the best feelings of my heart incline me to say, let it go to New York, and thus unite the East and the West in one common interest for the Redeemer's kingdom.

Elder Waterman, from Maine. I have known the origin of this School, and from the beginning have watched its progress with intense interest. I consider it the most important of any of our Institutions, because its success will give energy and efficiency to all the rest. If it prosper, our Home and Foreign Mission Society, and indeed all our benevolent Institutions will be greatly blessed by its influence. The interest exhibited in this Institution by this Conference, to me, presents a touching contrast to that which was manifested in the origin of the School, when a single small room contained all the friends that could be collected on the occasion. I cheerfully confess that it would be to me personally, very agreeable to have the Institution located in my own loved New England, and where I could have access to its library, and other advantages. We have in New England a great many young men that need to share in its facilities, who would be better accommodated were it located at the East. Still there is nothing so dear to my heart as the general interest, the interest of the whole. And to me, it appears certain that at present, the denomination wants but one such School. Two or three are not wanted; and if we have them, we cannot sustain them. Again, if we have two such Institutions there is another serious evil to be feared. They will be in danger of becoming rivals, and thus creating jealousies, sectional feelings, and divisions. If we were able, as a denomination, to support two such Schools on a small scale, one would be better, on a larger scale, than the two, and would accomplish more good.

Elder J. Woodman, of Vermont, Agent for the Education Society. In discharging the duties of my agency, I have formed an extensive acquaintance with the views and feelings of our brethren at the East on this subject. In Vermont, I have not heard a single individual object to the removal of the School to Central New York, if the Directors were of opinion that the general interests would thereby be better promoted. In New Hampshire, I have met a few individuals who thought two Schools, one at the East, and the other at the West, might be sustained, and thus better subserve the general interests, but the great majority are in favor of but one School, and desire that to be located where it will best promote the general interest. In Maine, our brethren are not generally in favor of two Schools. The Directors of the Education Society are opposed to there being at present two Biblical Schools in our denomination, on the ground, that they cannot be well sustained. Again, our brethren at the East regard with tenderness the feelings of our brethren at the West—look upon them as a part of themselves, whose interest is their interest. Many of them have been members of our churches with whom we have taken sweet counsel. They are colonies that have been removed from us to enlarge our borders, and disseminate the sentiments dear to our hearts. Hence the general feeling is to regard the interests of our brethren at the West mutually with their own. Still it should be remembered that this Institution has been raised by the eastern brethren, who have borne the burden and heat of the day, and cannot feel willing that it should be removed to another section of country, and to the management of new hands, without an assurance that it will still be sustained with increased liberality. Hitherto it has been supported to a great extent, if not mainly, by our ministers, some of whom have intended to become pupils. Now if it is removed from New England they will be deprived of this privilege. It is not to be thought strange that the removal of the School should excite some feeling. Again, the Education Society have received very kind and encouraging proposals from Lowell. One man has given the Directors a bond for the land suitable for the erection of a building for the Institution. This land he considered worth $1,200. There is no doubt that it is worth $1,000. Another individual has offered $200, and others have given such encouragement as finally induced the Board to vote for locating the School at Lowell. This was before we had received proposals from the Whitestown Seminary. The offer brought a pause. A meeting of the Board was called, and the vote to locate in Lowell was reconsidered. At another meeting of the Board, the question of location at Whitestown came up, and there was a difference of opinion among the Directors. Some thought the School ought not to be removed from New England. But there was one inducement then held out to the Board from the Trustees of Whitestown Seminary which has now assumed a different aspect. We were then assured that we should have all the room we wanted for the Biblical School. Now we are told that we can have the half of one wing, and if wanted, four rooms more, so as to accommodate in all, about forty-eight students. I am confident that this last proposal will disappoint the Directors, and will not satisfy them. It was only on the supposition that we should save the expenses of building, and yet have what room we needed that the vote to locate at Lowell was reconsidered. As one of the Directors and as a member of Conference, I cannot vote to remove the Institution to Whitestown, unless that Seminary can afford us larger accommodations than they now propose.

Elder Steere. If Whitestown is the best place for the School, I have no objection to that location, if in that place it will get the most scholars. But it must be remembered that a large proportion of those who wish to attend are in New England, and that it will cost each student, on an average, $20 to go and return, while many of them will be able to stay perhaps not over six months.

Elder Badger. I have some objections on account of the feelings of the late preceptor of the Biblical School. Brother Smart is opposed to its removal, thinks it will not contribute to its prosperity.

Elder Burbank. This is a most important question, as the advice of the Conference will eventually decide the answer. We talk of feelings, but feelings are not always a sure guide. But if feelings are to be consulted, let it be remembered that not all the brethren at the East are willing that this School should be removed to the West. As for myself, I only wish its destination to be such as will best secure its prosperity. I am not at all sectional in my feelings, but it must not be forgotten that the majority of our denomination reside in New England, and that a very large proportion of our young men who wish to attend this School reside at the East, and that many of them are indigent, and of course poorly prepared to meet the expenses of traveling to and from Central New York.* The immediate need of such an Institution is at the East. At present, their wants are greater, far greater, than at the West. Again, there is something in the fact, that the brethren at the East have done all that has been done for raising the Institution, and it ought not to be overlooked that it originated in the East. If the Conference decide to remove it to the West, we at the East will do all we can for it. Its former active friends will raise all the donations to forward its interests that they can, but let it not be forgotten that they cannot raise as much as we could if it were located among us. If it be removed, the Western brethren must take hold with a liberal hand, or it will inevitably go down. There are now about $800 funds on hand, and if this sum with the increase of subscriptions and payments can be best expended in Whitesboro', I have no objection to that location.

Elder J. B. Davis. I think that the Conference will locate it where, on the whole, it is best that it should be permanently established. But before a man moves into a house, he naturally inquires whether it is large enough for his family. The expenses for the New England student to go to Whitesboro', and return, seem to overbalance the advantages derived from the cheapness of wood, board, and room-rent in New York. Again, it is not to be overlooked that there are in some respects better advantages at the East. There are there more men of learning, and a more ready access to good libraries, and to minds of the first intellect. But the great objection to an eastern location is, that another school will necessarily arise in the West, and that thus they will become rival institutions. Here, however, I must dissent. I do not look on the arising of two schools in this light. I anticipate no such danger as has been contemplated. I see men here from the East and from the West, and they exhibit no sectional jealousies; but act in union. Indeed, three schools might be sustained, one here, one in New England, and one in the far west. You need not look up with surprise. I believe two schools would be better than one. I believe that if you attempt to restrict the denomination to one school, locating it here in New York, there are some of our brethren at the East that instead of coming here will go to other schools. It will also be the same at the extreme west. There will be some that will not come as far east as New York; they will go to Oberlin, or to some other western Institution. Already a number of our brethren are studying at Oberlin.

Here a question of order arose, and Elder *Wire* remarked that he hoped none would follow any wild and refractory remarks; he believed the West were not wanting in men of learning and talents. He further remarked that he wished to know whether the Education Society required of candidates for the Biblical School any previous course of study for preparation.

Moderator. There is no previous course of study prescribed as a condition of admission.

Elder Place. It has been said that the expenses of the New England student would be on the whole greater at Whitestown than they would if he attended school in New England; but I do not believe it—the balance, so far as expense is concerned, goes in favor of New York. The advantages and facilities of that location exceed those of any other in the United States.* There are near forty thousand inhabitants within three and a half miles of that school. And with all my eastern feelings and preferences, I feel a considerable leaning towards Whitestown. There, there is a building all ready for the Institution, and I am well satisfied that the School will never be what it ought to be, till it has a building of its own.

Elder J. B. Davis. I have learned that in my last remarks I was misunderstood. I did not design in saying that there were more men of learning at the East, &c. to cast our western brethren's learning and intellect into the shade; but only to allude to a simple fact, that as the East has been settled longer, and is more densely populated, and abounds with older Institutions, as a thing of course, better facilities are offered to the student.

Moderator. I hope we shall hear no more from any brother, of the learning or talents of the East or of the West, as compared with each other. The tendency is to stir up sectional jealousies. Let us avoid all comparisons, which may seem to any mind to be invidious.

Elder Lansing, from Central Ohio. I must dissent from brother Davis' argument, so far as it is founded on the fact that eastern learning and talents would give better facilities in New England; for on the same principle of argument, the schools farthest west, and in the newest sections of the country, will have less advantages. But we at the west want a good share of good advantages. I have come 750 miles to Central N. Y. and still there are churches five hundred miles further west, from whom there will be individuals desirous of coming to this school—thus some will have to travel thirteen hundred miles to get even to Whitestown. Shall we not then unite all our interests there in order to create as good facilities as possible for all?

Moderator. I observe that a number of brethren have spoken as though the eastern brethren had reported the state of their feelings as in favor of an eastern location. This is a mistake. Let it be observed, and kept in mind that the aggregate of the report of eastern feeling, has been decidedly in favor of a central rather than of an eastern location.

Elder Sinclair. Having got through calling on our New England brethren to report the state of their feelings in relation to the location. I propose to pursue the inquiry among our western brethren; and I will now call on

Eld. D. W. McKoon, from Central N. Y. I cannot better represent the feelings of our brethren in this section, than by reading a resolution, lately passed by the N. Y. Central Yearly Meeting. He proceeded to read the resolution and it was in favor of the location at Whitestown.

Elder Whitcher. It will be remembered that brother Woodman expressed a disappointment that the Trustees of the Whitestown Seminary had offered only one half of one of the wing buildings of that Seminary, when they had previously assured the Directors of the Education Society that they should have all the room they needed. I would now inform the Conference that since those remarks a meeting of the Trustees has been called, and that they have resolved to allow the Biblical School one whole wing or one entire building, before described, and still more if they need it. The reason why but half of one of those buildings was offered before was, the Trustees supposed that that would be amply sufficient. He then read the resolution.

Elder Blackmarr. The subject in question was brought up in our Yearly Meeting [the Holland Purchase] and decided, I think, unanimously in favor of the location at Whitestown.

Eld. Sinclair. As chairman of the committee I might call on the brethren still further west to confirm the fact that the general feeling is in favor of locating the school as proposed; but as much time has been already spent on this point, I will not insist on further testimony on this head, especially, as it must be already evident to all, that should we go through the whole connection, the testimony would be similar to that which has been already presented.

Eld. Coltrin, from the Ohio Northern Y. Meeting. Though much time has been spent on this subject, I think that the brethren west of New York have as good a right to be heard as those who have already spoken. We have feelings on the subject, and deep feelings, and interests too, as well as those brethren from whom the conference have already heard. I can speak for Michigan as well as for Ohio, and affirm that the general feeling is that could the Institution be located at Whitestown, it would contribute much, very much, to the interests of the West, if not indeed to the interests of the whole connection. Many there are at the West, and the number is rapidly increasing, who would cheerfully meet the East in the location proposed. I hope our brethren at the East will remember that if they are at some expense in traveling west to unite in one school, there are other brethren at the West that will travel from two to five times as far at proportionate expense to meet them at the same school. Yes, I presume that they will not overlook the fact that it is just as far from a given place to a certain point eastward, as it is from that point back to the starting place westward. We have now a number of young men studying at Oberlin, who would doubtless have been connected with this School, had it been in successful operation in N. Y. when they commenced their studies. There is Br. *Cooley* from this State among the number. He would never have needed to go to Ohio, had equal advantages been offered him in his own State. The brethren at the West feel, and feel justly, that they cannot support institutions at the East in which they have no privileges. But let the Biblical School be established in the centre now proposed, and I think the western brethren will support it. I hope brother *Marks* will give us the information he has on the subject.

Elder Marks. I have traveled somewhat extensively in the West, particularly in Ohio, and so far as I have heard any expression from brethren composing the churches in Ohio, they are in favor of this School. Indeed, to the honor of the western brethren, I may say that I never heard from one of them a word against this Institution. I have tried to raise funds among them to forward its interests, but was always met with the reply that its location was so far east that the western brethren could not be directly benefited by it. Some at the West have been less interested in it from the supposition that there would soon arise a similar School in connection with the Western Reserve Manual Labor Seminary. Brethren *Philbrick*, *Branch*, and *Johnston*, have nobly offered a thousand dollars each, when seven others shall do the same, to establish a similar School at Chester. Now let this school be located in New England, and doubtless there will soon be a dragging Institution of the same kind at the West. But nothing can be clearer to my mind, than that we need but one School, and that but one can be sustained well. Indeed, with our habits as to giving, we have reason to fear that when we have united all our energies to aid a single Institution, it will even then suffer seriously for want of the funds which are indispensable to its success.

Elder Wire, from western N. Y. When I commenced preaching twenty-five years ago, $25. was all I was worth on earth. My house was a log cabin, surrounded with woods, where often my prayers, with those of my dear wife, who is now in heaven, went up to God. Then the Bible was almost my only book of study; and from it we caught the hallowed fire. When my heart sunk within me, and I feared to attempt to go out and preach, that faithful wife would pray with and encourage me, saying, "Samuel, go and preach, trusting in God." I cannot describe to you that deep interest I felt in those days in our eastern brethren. Oft in my imagination, I visited the grave of Father Randall, and prayed that his mantle might fall on me. I have always felt that the interests of the East and of the West are but one interest. I will notice one thing. When several of us in N. Y. had republished an edition of Buzzell's Hymn Book, but the connection, immediately after, wanted a new book, we yielded our personal interests for the general good. We have felt and still feel much indebted to the East; yet our hearts naturally entwine around our western altars. There we have labored in poverty, without men of learning, the plain Bible story has been the theme of our preaching, and under the Holy Ghost, the very ground of our success. Indeed, I do not know of a single church in the western country, that has been gathered in our connection by a college man. Yet God has blessed us. It is true that in many respects you at the East have the advantage of us. But what we have lacked in learning and wealth, we have had to supply in faith and perseverance. Oft have I walked on foot in foot paths through the howling wilderness to preach the gospel to the poor. Once I lost my way, and expected to lie out through the night, where the prowl-

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* *Jesus Christ* traveled in the style of a *poor man*, and an indigent Biblical student (if not others) ought to do the same. In 1843 a man could travel from Boston to Albany in 12 hours, in the second class cars for $1,70; and by taking a line boat in less than two days more, could reach Whitestown for $1,00, making the total expense of going and returning (carrying his own provisions) $5,40. Probably there will always be *competition* sufficient to give the poor man similar facilities. REPORTER.

* This remark coincides with one made by *Prof. C. G. Finney*, of Oberlin, when consulted last summer by the writer, in relation to the location of our Biblical School at the Oneida Institute [now the Whitestown Seminary,] said he: "You cannot find a better location in the United States. I wish Oberlin was there." *Reporter.*

ing beasts were around; but I lifted up my prayers to God to guide my way, and, at length, thank God, I saw a burning taper and found a waiting congregation, to whom I preached the word of life. Well do I remember the time when God gave to me to plant the churches at Conneaut and New Lyme, in Ohio, and also many other churches which have now become large and flourishing. And now, glory to God! we can come from the East and from the West, meet at Whitestown and shake the hands of fellowship over a Bible School, while God himself will send down holy fire from heaven upon the altar of our devotions and seal the union. [Many loud amens, with much weeping.] And O that we may remember the advice given by father Randall in his last address to our connection—to beware how we strive to be great. I have watched the movements of this denomination with deep interest and intense feelings. And while the popular denominations are rent with divisions and factions, I have trembled for our beloved Zion. O that the spirit of division may never be fostered among Freewill Baptists. [Many amens.] United we stand; divided we fall. If we are influenced by the Spirit of God, we can no more be divided than can the Godhead. D. M.

(To be continued.)

Western Public Conveyance.

Bad as that portion of the community is in N. England with which travelers come in contact, still it is far better than in the Western country. The Landlords, Conductors, Ticket masters, Baggage masters, Captains, Agents and Drivers of the west, are certainly quite different from those of the N. E. states. A few years' residence in the east had almost imperceptively impressed our mind with the notion that this class of the community had become greatly improved; but during our recent tour from Maine to Ohio and back again, we have several times been almost tempted to justify Trollope, Boz, and the whole brood of snarling English characturists, for their strictures upon American character. We seldom find a drunken stage, hack, or cab driver in N. E. or one who is uncivil to passengers; but in the west such occurrences are not uncommon. Passengers who travel by public conveyance in the west, are obliged to come in constant contact with the fumes of alcohol, constantly obliged to hear the most shocking profanity, and often subjected to the lowest kind of insults. In addition to this may be reckoned the annoyance of being surrounded by agents, runners, and drivers, who will almost pull one in pieces for his patronage, or stun him with their vociferations. At many of the depots and landings, this class of gentry seem under oath to their employers, to do their utmost to prevent each other from being heard, or making an effort for dear life, to see who can raise the greatest racket. One can hardly fail in the midst of such a clamor to imagine himself a carcass, surrounded by a flock of crows and buzzards. The means of conveyance are so arranged as to afford the greatest facility for fleecing passengers, and they are often delayed by the misrepresentations of interested Boat captains, or the falsehoods of retainers, who call themselves agents, and are sometimes in actual danger of being turned out of their proper course. Should one be able to escape these importunities with a little small change left, the balance is certain to be demanded by a score of impertinent porters, and other lackeys, who closely imitate the example of their illustrious employers. We could give in detail, if necessary, facts which would justify the picture we have drawn.

We were on board many different packet and steam-boats during our recent journey, nearly all, and we believe all, of which were in the practice of running on the Sabbath, and furnished with a bar, which seemed in general well patronized. Some of these boats are in fact nothing better than floating drunkeries. In one instance there was a drunken carousal kept up till nearly day, and was only terminated by the approach of the boat to the place of its destination. A checker board is a portion of the furniture of every cabin, and in nearly every boat is an apartment politely denominated "The Saloon," in which the dissolute portion of the passengers, often joined by the captain, are in the practice of congregating to play cards, smoke cigars, and drink grog. Some of the stewards informed us, either for the purpose of confessing the truth, or (what is more likely) for the purpose of exonerating their employers, that such things were contrary to the wishes of the proprietors. On one occasion when we reproved a helmsman for gross profanity, he replied, "'Tis foolish and wicked, I know; but I should like to see the man who could go on this canal and help it!" We were heartily glad to learn that there were several Bethel agents actively engaged upon the great thoroughfare, for whose success we most sincerely pray. A. K. M.

Burned to Death---Intemperance.

Another of the awful results of intemperance was experienced by the people of this village a few days since. An elderly woman (we believe about 60 years old,) was burned to death while in a state of intoxication. She was the mother of a number of children; happily however they are all grown up. The R. I. Quarterly Meeting was in session at the time of her funeral; it adjourned to attend. Remarks were made by the writer, the burden of which were, that it is a solemn thing to live, a solemn thing to die, a solemn thing to stand at the judgment, a glorious thing to hear it there said, come ye blessed, and an awful thing to hear it said, depart ye cursed.—The burning took place in the vicinity of two rum houses. At which of them she got her fatal bottle is not known to a certainty. But no matter which. Rumsellers are rumsellers, even as rum is rum. They are all alike death dealers and may altogether very properly advertise as "Death and Company." We do not however look upon even *them*, as hopeless. No: But while we pronounce upon their business as more destructive to the general good than that of the common robber or highwayman, we still will labor and pray for them. They *must* be snatched from the burning they are kindling, or be burned up, body and soul. May God sanctify this fearful providence to the good of the children and friends of the deceased. And may the voice of its awful warning thrill the heart of every victim of intemperance. M. J. S.

Correction. In the Report of the Trustees, published in the Minutes of Conference last week, the amount which the establishment was indebted Sept. 18, 1844, is stated at $670,86. It should have been $332,07. The error was made in copying, and was not detected till after the paper was struck off.

Religious Intelligence.

Revival in Augusta, Me.

For the Morning Star.

Brunswick, Me. Nov. 9th, 1844.

Brother Burr:—I had occasion, recently, to make a tour up the Kennebeck, and called at several places, among the rest, the pleasant village of Augusta. There I found a small church of thirty or forty members, who have been toiling amidst discouragements, for several years; the principal brethren having joined the church in Hallowell, the poorer part were left to grope their way along, with but little preaching, & "fightings without and fears within," till hope had nearly fled. "But he whose eye never slumbers nor sleeps," who has said, "Not a hair of your head shall fall without your Father's notice," has been watching over them, hearing their cries, and bottling up their tears. Though the poor of this world, yet they are rich in faith and heirs of the Kingdom. When I arrived, they were holding a series of evening meetings, which had already resulted in good. I continued with them, from Tuesday till Sunday evening; during which time, I witnessed more of the power of God, than I have in any one place for three years. The time was spent principally in exhortation and prayer, with occasional preaching, until Saturday in the afternoon; when we convened in conference—in which, the solemn power of God was manifested in a glorious manner. There were several unconverted persons in the meeting, who appeared to be very solemn; some of them bowed with us at the anxious seat; and, before we left the house, one found peace. Sunday morning, we convened for Conference at an early hour, and listened to the experience of two young men, who were received by the church, and at noon we repaired to the water, where, amidst the gaze of assembled hundreds, they followed their Lord in the ordinance of baptism. When they came up out of the water, they shouted, glory to Jesus, for redeeming grace and dying love. The meetings through the day were thinly attended; but in the evening the hall was crowded to overflowing. A cloud of glory overshadowed the meeting; wanderers confessed their backslidings, the saints rejoiced in the God of their salvation, while a solemn awe rested on all who were present. At the close of the meeting, fifteen arose for prayers; some of them voluntarily, saying that they felt that all was not well, and they were resolved to seek their soul's salvation. All glory to God.

Since writing the above, I have received a letter from the Clerk of the church in Augusta, the substance of which is as follows:—"The Lord is still pouring out his spirit among us, sinners are coming home to God, and backsliders are confessing their wanderings. Six have been added to the church since you left, five of them by baptism; others are holding themselves in readiness. Our meetings are crowded with all classes, to hear what the young convert has to tell about Jesus. We believe many minds are deeply convicted, and we trust it wil result in the conversion of their souls The Macedonian cry is, come over and help us. It is very important that some young man, who feels the cause of God at heart, who is qualified to teach the word in a place like that, should be there, to labor constantly, at least for a season. I have no doubt but if such should be the case, that additions would be made to that church, which would make it "a terror to evil doers, and a praise to them that do well." Will not some one of our young men go to their rescue? The brethren will do all they can for a minister. Let the salvation of souls be the object, and I think God, in his providence, will open a door to supply the wants of the laborer. Yours,

David Lancaster.

For the Morning Star.

Brockport,---Monroe Quarterly Meeting, &c. &c.

Brother Burr:—I am grateful for one thing, & it is this, that our beloved F. Baptist church is "coming up out of the wilderness, leaning upon the breast of her Beloved." Yes, coming up in every sense of the word—coming up to the help of the Lord against the mighty sin of Slavery—having washed our hands from the blood and crimes of that sum of all *villainies*, we are able to use God's truth, without fearing the retort, "Physician, heal thyself"—coming up against intemperance, (having dashed the cup of poison from our lips, and in the most of our churches made it a bar to church fellowship,) we feel confident that we shall be able to stanch the stream at the very fountain—coming up in moral purity—coming up in the cause of education—making rapid advances in church policy; and, in a word, "coveting the best gifts." I am glad again that our brethren are making efforts to plant the standard of the gospel, under Free Baptist colors, in the pleasant villages of the west as well as the east.

A church of this kind has been planted in the pleasant village of Brockport, Monroe Co., N. Y., 20 miles west of the city of Rochester, on the Erie canal. This village, for location and business, stands ranked among the first in this state. Its buildings are chiefly of brick and of the larger and more splendid order. It took its name from Mr. Brockway, who owned most of the site, and has done more, no doubt, to build it up than any other man. But he sleeps in the tomb, while his works are left, and will be seen for centuries to come, if time continues. This church was organized last May. The church now consists of between thirty and forty members, who stand impregnable to the assaults of hell—(though the doctrine of come-outism or Millerism has affected them a little.) There seems to be at this time a small cloud of grace hanging over them, with the prospect of a glorious work. There are four other churches in the place, well located, to which the inhabitants were in the habit of going; and having gone to the expense of renting slips, they felt as though they were under obligation to attend them, which made it a matter of labor to get a congregation. But the Lord has put it into the hearts of many to attend, until the Hall, in which they hold their meetings, is filled to overflowing. Said Hall is 60 feet long, and some 18 or 20 feet wide. They are now struggling to build a church; which, with good weather and God's mercy, will be finished by Jan. It is 50 feet long and 38 feet wide, with vestry room and quarter gallery—the walls are of brick and the top finished with a Grecian tower, all to be plain—they pay their pastor $150. From this statement, you will see they are struggling and need some help from abroad. They are behind some $250 towards their house; and it is to be hoped, that the churches in Monroe Q. Meeting, will be active in rendering them all the assistance they can in liquidating their debt, as it is an enterprise that concerns them all. A few brethren who have joined them are of the self-sacrificing sort, that should make some of the older and covetous ones feel like doing better than they have done. They do not restrict you to money in your donations; but would say, for instance, a cow—a horse—sheep—a yearling—grain of any kind—lumber, or good paper, due in one or two years from the time given, can be disposed of to great advantage. Donations of any kind, either of clothing or food for the support of the ministry, would be thankfully received by them, and the great Head of the church will bless you as a Q. Meeting. "As oft as ye have done it to the least of these my brethren, ye have done it unto me." Christ. Our ministering brethren, traveling east or west, will find good entertainment by calling on these brethren.

A fine location presents itself here to some active business brother or brethren, for grocery and dry goods stores, as our brethren are quite numerous out in the country, and wealthy too. A better location can't be found in western New York, than this. In view of these facts will not some one come and see. A Philanthropist.

For the Morning Star.

Payson, Adams Co. Ill. Oct. 25, 1844.

Br. Burr:—It is a low time in religion in this region of country. I have attended four protracted meetings within six months, traveled some hundreds of miles, baptized four, and organized one church. Our cause, I believe, is onward, but we have many difficulties to encounter. One is the distance we have to travel to meet with the different churches.—Our churches are small and feeble. False doctrine, superstition, ignorance, self-will and a pro-slavery spirit are also great obstacles. We need more faithful laborers. The most of us who preach have families to support, which takes the most of our time; and unless the providence of God interpose, or some one comes to our aid, who can spend all his time in preaching to the churches, they must soon be very destitute. I have but a very small library, & but little time to study; & shall be compelled to stop preaching constantly and go to work in order to support my family; though some of the brethren seem to have a disposition to help all they can. I think some of the Lord's servants should come and help us.

C. S. Luce.

Quarterly Meetings.

Sebec Quarterly Meeting.

The Oct. session was held with the first church in Bradford. The season was interesting, and we trust profitable to many. It is not a time of revival, but some are evidently panting for God, and enjoy the spirit of pure religion. We yet have among us those who are warm friends to our F. M. cause, and who hate the abominable system of American Slavery.

The following resolves were passed almost unanimously, by our numerous conference.

Whereas the system of American Slavery is a violation of the declaration of American independence, and contrary to the spirit of the gospel—therefore,

1. *Resolved*, That it is inconsistent for Christians to give their votes for a slave-holder, or one whose object is to perpetuate Slavery.

Whereas there is a law of these United States which makes it immoral to keep the commands of God—Therefore,

2. *Resolved*, That it is the duty of all christians to speak out against the same, and use their influence to have it repealed.

3. *Resolved*, That while we commiserate the sufferings of the slaves, we believe it to be our indispensable duty to do all in our power, consistent with the spirit of the gospel, for their relief.

And whereas, by our national Congress, we are denied the right of petition in their behalf—

4. *Resolved*, That henceforth our appeal shall be made to the Most High, and our votes shall correspond with our prayers.

5. *Resolved*, That we deeply sympathise with those Abolitionists who are now suffering imprisonment for righteousness' sake.

Our next session will be held (if the Lord will) with the church in Corinth.

Meeting of our F. M. Society for the choice of officers, &c. on the day of conference, probably at the close. M. Gilman, *Clerk.*

East Sangerville, Me. Nov. 2, 1844.

We wish to say that we have just now been favored with a visit from our dearly beloved brother, Eld. Stephen Coffin, through whose labors our spirits have been greatly refreshed. Bless God for this manifestation of his mercy.

1st F. W. B. Church in Sangerville.

Edgecomb Quarterly Meeting

—Held its last session with the first church in Georgetown, on the 18th, 19th, and 20th ult. Although the first day was very stormy, so that some of the delegates were detained, yet the churches were all represented before the meeting of business closed. There was no special interest during the meeting, yet we have reason to believe that the meeting was beneficial to the church with which it was held. The letters from the several churches reported good union and steadfastness in the faith of the gospel; but there are no revivals in progress in any of the churches composing the Q. M. In the meeting of business, the following preamble and resolutions were discussed and adopted unanimously.

Whereas the sin of licentiousness from its constant developments proves itself to be alarmingly on the increase in our country—Therefore,

Resolved, That it becomes the solemn and imperious duty of ministers of the gospel and Christians generally, to take efficient measures to check its progress.

Resolved, That, in our opinion, when any member of a church is proved guilty of the sin of licentiousness, in any form, it is the duty of said church to immediately set such member or members aside from the church, until such time as they manifest sincere repentance, thorough reform, and confidence in them is again restored.

Eld. J. L. K. Staples was chosen cor. mess. to Bowdoin Q. M. and Eld. P. M. Beverly to Windsor Q. M.

The next session of the Q. M. is to be held with the church in Edgecomb, the 3d Sat. in Jan. at 10 o'clock, A. M. Meeting of business Friday preceding at 1 o'clock, P. M.

E G. Page, *Clerk.*

Woolwich, Me. Nov. 11, 1844.

Gorham Quarterly Meeting

—Held its October session with the church in Sebago. The meetings were rather thinly attended, on account of the storm on Tuesday. But few delegates were present in conference, and but little business was transacted; the most important being referred to the next session. Only eight churches out of the fifteen composing the Q. M. were reported. A general steadfastness was reported as existing, and in one church some revival, with still encouraging prospects, which seemed to enliven the hearts of christians, causing them to hope and labor for better days. May the Lord soon "turn again the captivity of Zion," and all our churches enjoy a revival of religion. But few of the preachers in our Q. M. were present, and no cor. mess. or visiting brethren from other Q. Ms.

Cor. Mess. were chosen as follows: Eld. Almon Libby to Waterborough; Br. Arthur Deering to Parsonsfield; Eld. Sargent Shaw to Otisfield; Eld. J. L. Sinclair to Cumberland, and Eld. C. F. Osborne to Bowdoin Q. M.

The next Q. M. will be held with the first church in Buxton, at Moderation Village, Jan. 29th and 30th, 1845. C. O. Libby, *Clerk.*

Gorham, Me. Nov. 4th, 1844.

Prospect Quarterly Meeting.

The last term of this Q. M. was held with the church in Unity Village, on the 7th, 8th and 9th of Sept. Rather a numerous delegation attended. Most of the churches reported a low time; yet there were some that were enjoying a good degree of engagedness.

The following resolves were passed during this term:

Whereas many of our brethren of different religious sentiments have given their suffrages to slave-holders and their abettors—Therefore,

1. *Resolved*, That in the opinion of this conference, the practice of praying for the liberation of the slave, and then giving our suffrages to slave-holders and their abettors, is inconsistent with the religion of the Bible.

2. *Resolved*, That we consider it our duty, as a body of christians, to express our decided disapprobation of the disorganizing spirit and practices of those embracing what is commonly called *come-outism.*

The next term of the Prospect Q. M. will be held with the church at Mt. Desert, commencing on Friday the 27th day of Dec. next, at 1 o'clock, P. M. T. D. Clements, *Clerk.*

Farmington Q. M. Ministers' Conference

—Will hold their next session at the school house near br. David Elliot's in Readfield, Monday, Dec. 9, at 6 o'clock, P. M. Business of importance is to come before us. Punctual attendance requested. D. Waterman, *Sec'y.*

At the last session of the Ministers' Conference of the F. Q. M., the following resolutions were discussed and adopted:

1. *Resolved*, That the evangelizing of the world is the legitimate design and business of the Christian church.

2. *Resolved*, That the use that is at present made of Millerism, by a prominent portion of its adherents, as well as many of the essential features of that system, is calculated greatly to obstruct the progress of that work, and essentially to injure the interest of religion.

3. Whereas the spirit of disorganization and come-outism prevails to a great extent, and is calculated to do essential injury to the cause of Christ—Therefore,

Resolved, That the ministers of this conference be requested carefully to avoid giving countenance to those who manifest a spirit of disorganization, or to their views. Dexter Waterman, *Sec'y.*

London (U. C.) Quarterly Meeting.

The London (U. C.) Q. Meeting held its session in the Malahide church, on the 4th and 5th of Oct. We enjoyed an interesting conference, inasmuch as all seemed disposed to promote the best interests of Zion. There has manifestly been a considerable advancement in piety and intelligence in the Q. M., and the prospect is that we shall be able to do something in alleviating the wants of our fellow-beings, and in spreading the gospel light in the dark corners of the land. In addition to the labors of ministers belonging to this Q. M. we enjoyed the labors of Elder Manning from the Crawford Q. M. The word dispensed seemed seconded by the Holy Ghost, and we trust great good will result.

The next session of this Q. M. will be held with the 2nd church in Southwold.

G. H. Ball, *Clerk.*

P. S. The meeting was protracted by Br. Manning, and resulted in the conversion of seven or eight souls. G. H. B.

Corinth Quarterly Meeting

—Held its fall session with the church in West Brookfield, Oct. 18th, 19th, and 20th. The business of the Q. M. was done with harmony and despatch. Letters from the several churches reported union and steadfastness in the faith and ordinances of the gospel. Among other business, passed the following resolution:

Resolved, That in the opinion of this conference, it is inconsistent with good order for a preacher, (ordained or licensed,) to retain his membership in this Q. M. and confine his labors to other Q. Meetings year after year.

The next session of the Q. M. will be held with the first church in Corinth.

In the meetings of worship the spirit of the Lord was manifest, and several rose for prayers. We hope good will be the result.

J. Norris, *Clerk.*

Corinth, Vt. Nov. 6, 1844.

Religious Notices.

Montville Quarterly Meeting.

The next term of Montville Q. M. will be held with the third church in Montville, on Friday the 20th Dec. next at 1 o'clock, P. M.

Lemuel Norton, *Ch'm Committee.*

For the Morning Star.

To the churches of the Farmington Q. M.

Permit me to remind you in this way, that our contribution which the Q. M. at its last session directed, is to be taken up for the benefit of the Home Mission Society. The "Western fields" are white, ready for the harvest, and their cries for help are wafted on every breeze. This cause is too much neglected. Send in your contributions at the next Q. M. and remember it is more blessed to give than to receive. D. Waterman.

General Intelligence.

Capital Punishment.—The question, "Shall Capital Punishment be abolished?" was submitted to the people of this State at the recent election, and decided in the negative by a majority of 9881. The majority against a revision of the Constitution is 9727.

Presidential Election.—The following is the result of the Presidential Election, so far as returns have been received:

For Polk.		*For Clay.*	
Maine	9	Massachusetts	12
New Hampshire	6	Rhode Island	4
New York	36	Connecticut	6
Pennsylvania	26	Vermont	6
Virginia	17	New Jersey	7
South Carolina	9	Maryland	8
Georgia	10	North Carolina	11
Michigan	5	Ohio	23
Illinois	9	Kentucky	12
		Delaware	3

The vote in this State, in all but a few small towns, is as follows:—Polk, 26,505—Clay, 17,628—Birney, 4,139.

The following is the state of the vote in Masssachusetts:—Clay, 67,418—Polk, 52,846—Birney, 10,860.

Post Office Revenue in England.—The triumph of the penny postage system is so decided, that its former opponents are now its warmest friends. The increase per last accounts of the post office revenue is $400,000, and it is supposed that the surplus revenue will be a million of dollars next year. This is a significant fact, well worthy the attention of our national legislative and executive public servants; and it is to be hoped they will give it due consideration after the Presidential election, seeing it is not likely they will do so any sooner.

For two mornings, says the Nashville Gazette of the 25th ult., the skies have been literally hid from view by immense flocks of wild pigeons—so heavy that they can only be computed by square miles and acres. Powder and shot are in great demand in consequence, and many an old fusee has been put in shooting order for the occasion.

The "Twelve Mormons" have decided that they are at the head of the church, and are to rank from Brigham Young downward in authority. They have also decided to gather saints at Nauvoo, and finish the Temple as expeditiously as possible.

Mrs. Torrey.—We learn that Mrs Torrey, wife of Rev. Charles T. Torrey, at present awaiting his trial in our jail, for aiding the escape of slaves, is now in this city, and has visited her husband in his confinement. She is here to await the result of his trial, affording another proof of the abiding constancy of woman's heart.—*Baltimore Sun.*

The Louisville Journal states that Mr. R. Downey, now living in New Albany, has obtained a patent for a machine to aid in tanning leather by which he can manufacture the article in half, the time it has heretofore taken, and save one half of the bark. He uses no steam or chemical agent, but simply deprives the hides of a sort of mucus, and introduces the bark liquor by means of his machine.

Father Matthew will positively visit this country next summer—so says J. F. Coles, the Washingtonian, who had it from his own lips.

During the gale on Lake Ontario, the wood of the steamer Oneida gave out, whereupon the captain used about thirty tubs of butter for fuel, and so reached port.

The directors of the Lowell Railroad have concluded to reduce the passenger fare on that road to 75 cents between Boston and Lowell, with a corresponding reduction in the way fares, on and after Nov. 1st.

Dryburgh Abbey, where the body of Sir Walter Scott lies buried, is the property of the Earl of Buchan. Over the lodge gate, at the entrance of the Abbey grounds, is a sign on which is painted, in large letters, placed there in all seriousness, by order of the Countess of Buchan, which runs thus—'Slaveholders from America not admitted.'

Legal Suasion in N. H.—We learn from the Amherst Cabinet that at the late session of the Court of Common Pleas in that place, the following cases were tried. In two instances the Rumseller was committed to Jail.

Edward Harrington of Manchester, on 12 several bills found at last Term of violations of license law. Entered a Nolo contendere—was fined $25 on each, and cost, all of which he paid.

Lorenzo D. Perry, on two bills of a similar character—entered the same plea and was fined, and cashed over.

James A. Stearns, on 18 similar bills, entered a similar plea—was fined $25 on each, and costs—and stands committed until sentence be performed—went into jail.

Asa Wentworth, of Manchester, on 13 similar bills,—same proceeding, sentenced—and went to jail.

Rhode Island Thanksgiving.—Governor Fenner, of Rhode Island, has issued his proclamation in compliance with a resolution of the General Assembly, appointing Thanksgiving on the 5th of December.

Something New!—The following was passed by the 'English Evangelical Lutheran Synod' of Ohio and adjacent parts, now in session in Wooster, Ohio.

Resolved, That the following shall be a standing resolution of this Ministerium: '*That no member of this Ministerium shall be allowed to administer baptism by immersion.*'

The Land of Blood.—The Winchester, Va. Republican states that an unfortunate rencontre occurred on Tuesday afternoon, between Robert W. Baker, and John W. Light, near Pughtown, which resulted in the death of the latter. Mr. Baker surrendered himself at once to a magistrate and has been bailed.

Thanksgiving in New York.—Gov. Bouck has appointed Thursday, Dec. 12, as a day of Public Praise, Prayer and Thanksgiving in the State of New York.

Anti-Slave party in a Slave State.—The Liberty Party have an organization in Virginia, and at the late election polled a considerable vote, in a few counties.

The New York True Sun says—"Bishop Onderdonk, of this diocese, is to be presented for trial to a Convention of Bishops, to assemble on the 10th of Dec. next, in this city. Bishops Meade, Elliot, and Oley, are the presiding prelates. The charges are deemed sufficient to make a presentment unavoidable."

It is estimated that the recent Mormon war will cost the State of Illinois $20,000. The aggregate expense incurred during the year on account of the Mormons will not fall short of $50,000.

From the Mormons.—The Grand Jury of Hancock county have found indictments against eight of the murderers of the Smiths, and seven or eight of the Mormons who destroyed the printing press in Nauvoo—thus enforcing the laws against mob violence, whether perpetrated by Mormons or anti-Mormons.

Gov. Ford of Illinois has written an interesting letter, upon the subject of the Illinois State Debt, in which he denounces repudiation in the strongest language, and recommends a prospective tax for the payment of the interest of the debt. He presumes that the creditors would be willing to receive an interest of three per cent, and this amount he thinks could be raised. The benefits accruing to the State from the payment of the Debt, he presumes would more than pay the interest.

Look out for another Batch.—$5's of the Citizen's Bank, Augusta, Me., altered to Barnstable Bank, Yarmouth, Mass., are in circulation. Amos Otis, Cashier, S. Crowell, President. The public must keep a sharp watch, as we understand there is a very large amount ready to go into market.—*Boston Atlas.*

Liberty in Vermont.—Vermont law now is—1st. That no judge or other magistrate shall take cognizance of the 3d section of the Act of Congress of 1798. 2d. That no sheriff, jailor, or other officer or citizen of Vermont, shall seize, detain, or imprison any person claimed as a slave. 3d That no officer or citizen of Vermont shall aid in transporting from the State any person claimed as a slave. 4th. The penalty for violation of either of these provisions is a fine of $1000, or confinement in the State prison five years. Massachusetts law is, in effect, the same.—*Am. and For. Anti-slavery Reporter.*

Whiskey.—The distilleries of New York city and Brooklyn now make about 25,000 gallons per day and consume about 8000 bushels of grain, two-thirds corn and one-third rye.

Loss to England in the Afghan War.—This inquitous and abominable war, an indelible disgrace to the English name, and to the religion professed by its agents and supporters, cost Great Britian some $75,000,000 and 13,000 lives.

☞ The disease which has destroyed the potatoes so extensively in the United States appears to be spreading through Canada very rapidly. It renders the potatoes unfit for any purpose whatever—hogs and cattle having died from eating of hem.

Weekly List of Letters Received

C. Paris, M. Eastman, E. A. Fenderson, T. Parker, J. J. Butler, J. Choate, T. D. Clements, J. Stevens, C. S. Luce, L. Gould, M. Gilman, J. P. Smith, J. Fowler, W. M. L. Rollin, E. Clark, C. E. Blake, S. C. Parker, R. M. Cary, E. D. Tarbell, P. Day, G. P. Ramsey, A. K. Moulton, C. O. Libby, S. Krum, J. B. Davis, W. M. Howsley, L. H. Witham.

From Post Masters.

W. F. Jenison, G. P. Curtis, T. Skeleton, D. Hale, J. Shaw, S. Barrett, I. Price, A. Spinney, P. Pierce, H. Whitehouse.

Receipts For Books.

C. Paris, 2,00. E. B. Hart 4,50. L. Gould. 25c. M. Gilman, 2.00, also in July last, 2.00. N. J. Robinson, 1, 75. S. C. Parker, 2,44. R. M. Cary, 15,44. J. B. Davis, 10,00. L. H. Witham, 5.00.

Subscribers for the Star.

C Paris, 2. A. Butterfield, 1. S. Barrett, 1. L. Gould, 1. D. M. L. Rollin, 2. P. Pierce, 2. C. E. Blake, 1. R. M. Cary, 1. S. Krum, 1. C. Fogg, 1. C. Leavitt, 1.—14.

Foreign Mission.

Benj. Simpson, Saco, Me.	1,00
Sebec Q. M. F. M. Society,	8,00
Contribution in Starks, Me.	2,00
A friend in Boothbay, do.	1,00
Friends in Fairfield, Ohio,	75
D. F. Brown, Ridgebury, Pa.	50
John Larison, do.	50
Whole amount	13,75

WM. BURR, *Treasurer.*

Correction. The $10,00 receipted to Cyntha W. Ham, Roxbury, Mass. Star No. 29, for F. Mission, should have been to Cyntha W. Horn.

Books Forwarded.

One package to Eld. C. Paris, Bristol, N. H. by Stage. One package to John P. Smith, Care R. Gove, Meredith Br. by Stage. One package to Eld. G. P. Ramsey, North Berwick, by Stage. One package to Eld. A. K. Moulton, Portland, by Rail Road. One package to Eld. J. B. Davis, care of P. Conant, Transcript Counting Room, Nos. 10 and 12, Exchange St. Boston, by Niles' Express.

Monies received for Mrs. Work.

J. W. M.	1,00
From Br. Fenderson and others, Parsonsfield, Me.	2,00
	3,00

MARRIED

In this town, on Sunday evening last, by Rev. Jacob Stevens, Mr. George W. Gray and Miss Mary E. Chamberlin, both of this town.

In this town, Nov. 6, 1844, by Eld. H. H. Brock, Mr. Samuel B. Willey of Dover, and Miss Dorothy Ann Otis, of Rochester.

In Durham, 14th inst. by Eld. E. Hutchins, Mr. Henry H. Buzzell and Miss Mary Ann Francis, both of Manchester.

In Boston, Mass. Oct. 27, by Eld. G. D. Garland, Mr. William M. Berry and Miss Susan B. Smith, both of B.

In Kennebunk-port, Oct. 14, by Eld. L. H. Witham, Mr. Shadrach Cluff and Miss Ann Emmons. Also, by the same, Oct. 30, Mr. Naham Cluff and Miss Mary Cluff, all of K. Port.

In Buxton, Me. Oct. 29, by Eld. Jonathan Clay, Mr. Francis Files of Gorham, and Miss Hannah Watts, of B. Nov. 3d, Mr. Wm. H. Harding of Brooks, and Miss Priscilla C. Harmon, of B. Also, by the same, Mr. Wm. Redlon and Miss Grace Clay, all of B. Mr. Wm. Owen and Miss Roxanna Emery. Mr. Seward M. Hanscomb and Miss Mary A. Rankins, all of B. Mr. Elisha Edgecomb of Limington, and Miss Harriet C. F. Balch, of B.

In Sweden, N. York, on the 16th inst. by Eld. E. F. Crane, Mr. Filer Root and Miss Clarissa Howard. Also, by the same, in Murry, Orleans Co., 29th inst., Mr. Charles Spaulding and Miss Ordelia Osborne.

In Warsaw, N. Y. Sept. 11th, by Eld. D. M. L. Rollin, Mr. Byron Ingersol and Miss Anna Chase. Also, in Attica, Sept. 19th, Mr. Lewis Chaddock and Miss Laura Underwood. Also, in Middlebury, Oct. 22d, Mr. Nathan Pierce of W., and Miss Olive Belknap, of M. Also, in Alexander, Oct. 24th, Mr. Leverett Chaddock and Miss Maria Freeman.

In Bethany, N. Y., Oct. 17th, by Eld. Taylor, Mr. Seymour Chaddock and Miss Elizabeth Lamkin.

DEATHS.

In Newmarket, 12th inst. Miss Marcy Lyford, aged 74 years.

Correction. In the Star of the 30th ult. it is stated that sister Sarah J. Folsom was found dead in her bed in the morning, which is a mistake. She was found at that time unable to speak, and apparently unconscious; but she did not die till 6 o'clock, in the evening.

It ought to have been named in the notice, that she was the wife of Bro. Josiah Folsom, of Newmarket.

E. H.

Newmarket, Nov. 11, 1844.

Boston Wholesale Prices Current.

Corrected with great care weekly.

SEEDS. Herds Grass, $1,37 a 1,50 per bushel. Red Top, 50 to 60 cents. Clover—Northern, 9 to 11c.—Southern, 7 to 9c. Flax Seed, $1,50 per bushel. Lucerne, 33c. per lb Canary Seed, $1,37 a 1,75 per bushel.

GRAIN. The arrivals of Corn during the last three days have been about 30,000 bushels, principally yellow flat, part of which has been sold at 53 a 54c., and for white, 47 a 48c. per bushel The demand for prime lots of mealing is good, but for common qualities, the market is very dull.

Corn—Northern, new, bushel 00 a 00—Southern, round yellow, 00 a 00—Southern flat yellow, 54 a 55—do. do. white 47 a 48—do New Orleans, 00 a 00—Barley 00 a 00—Rye, Northern, 00 a 00—do. Southern, 68 a 70—Oats, Southern, 00 a 31—Northern do. 00 a 00—Beans, per bushel 1,50 a 2,00.—Shorts, per double bush. 23 a 25—Bran, 20 a 21.

FLOUR. The market at the close of the week, was extremely dull, and prices gave way 1-16 a 1-4 per brl. Good common brands Genesee were offering quite freely at $5, at which rate sales to a moderate extent were made, and some parcels previously, at $5 06 per brl.

Baltimore, Howard St, 4 mos. cr. new $0 00 a 4 75—do. wharf, $0,00 a 0,00—do. free of garlic, $0 00 a 0,00—Philadelphia do. 4 mos $4.62 a 4 75—Fredericksburg, low l'd new, 4 mos, $4,62 a 4,75—Alexa., wharf old do. 0 00 a 4 62,—Georgetown, new, $4 75 a 4 81. Ex. do. 4,75 a 5 00.—Richmond Canal, $4 62 a 4 75—do. City, 5 50 a 5 75—Petersburgh, city, $5 00 a 5 50—do. Country $4,62 a 0 00—Gen. common, cash, $5 00 a 0 00—do fancy brands $5 12—cash 0 00 a 0 00—Ohio via Canal, $4 87 a 5 00—do do New Orleans, cash $0.00 a 0,00. Rye, 0,00 a 3,25—Indian Meal in bbls. $2,62 a 2,75.

PROVISIONS. There has been more activity in the market during the past week, and the stock of Pork, Mess and Prime, is materially diminished by the late steady sales to the trade, and for Eastern markets. There is a little more doing in Lard, sales 400 kegs, for shipping, at 6c. cash, and brls. 6 a 6 1-4c. per lb.

Beef—Mess 4 mo. new bbl. $0 00 a 7 25—Navy—$0 00 a 6 50.—No. 1, 0,00 a 5,50—do Prime $4,50 a 0 00—Pork—Extra clear 4 mo. bbl $00,00 a 00 00—do. Clear $10 00 a 10,50 do. Mess, 9 00 a 9 50—do Prime $7,00 a 7,50—do Mess from other States,—a — —do Prime do do $0 00 a 0 00 do. Cargo do. 0 a 0 00— —Clear do do $00 00 a 00 00—Butter, shipping, 00 a 00—do store, uninspected, 10 a 12—do dairy, 20 cts. a 22—Lard, No. 1, Boston ins. 00 a 00—do South & Western, 5 3-4 a 6 1-4—Hams, Boston, 7 a 00—Southern and Western, 5 a 6—Cheese, Ship'g and 4 meal, 3 a 4¼—do new milk, 4 a 5½.

WOOL. Duty. The value whereof at the place of exportation shall not exceed 7 c. per pound, 5 per cent. ad val. All whereof the value exceeds 7 cts. per pound, 40 per ct. ad. val. and 3 cts. per pound.

Sales have been to a very limited extent during the past week, and prices remain nominal.

Prime or Saxony Fleeces, washed, lb. 50 a 55c.—American full blood do 42 a 47—Do. 3-4 do 40 a 42—Do. 1-2 do 37 a 40—1-4 and common do 32 a 35—Smyrna Sheep, washed, 20 a 25—Do. unwashed. 10 a 17—Bengasi do 6 a 13—Saxony, clean, 00—Buenos Ayres unpicked, 7 a 10—do. do. picked, 10 a 15—Superfine Northern pulled lamb 42 a 45—No. 1 do. do. do, 37 a 40—No. 2 do do do 25 a 33—No. 3 do do do 18 a 20.

HOPS. Duty 20 per cent.

The transactions of the week have not been to much extent.

1st sort Mass 1843, lb. 10 a 12; 2d do 0 a 0.
HAY, 12 to 15 per ton—Eastern Screwed $8 to 10,00.
EGGS, 12 a 14c.

BRIGHTON MARKET.—Monday, Nov. 11, 1844.—At market 825 Beef Cattle, 125 Stores, 2500 Sheep and 1100 Swine. Several lots of Beef Cattle and several hundred Swine unsold.

Prices.—Beef Cattle.—In consequence of the election the number of buyers at market was quite limited, and last week's prices were with difficulty obtained. We quote Extra, $4,25 a 4,50. First quality, $4, a 4,25. Second do., $3,50. Third do., $2,75 a 3,25.

Barrelling Cattle.—Mess. $3, 12 1-2. No. 1, $2,50.

Sheep.—Lots from $1,95 to 2,00.

Swine.—Lots to peddle, 3 a 3 1-4 for Sows, and 4 a 4 1-4 for Barrows. At retail from 3 1-2 to 5.

THE WESTERN RESERVE FREE-WILL BAPTIST SEMINARY

WILL commence its Winter term on Wednesday, the 13th inst. at

POETRY.

For the Morning Star.

BELSHAZZAR'S FEAST.

'Twas midnight, and Euphrates' sullen waves
The silvery radiance of the moonbeams caught;
And, mid the glorious orbs which blazed on high,
Their mystic lore, the Chaldean sages sought.
But songs and shouts of revelry that night,
Resounded through Belshazzar's princely halls;
And golden lamps poured forth their gorgeous light
O'er verdant bowers and richly garnished walls.
From glittering vases, gemmed with diamonds bright,
The costliest incense floated on the air;
And sparkling fountains poured their cooling showers
O'er vines and shrubs, as fragrant and as fair
As those which decked the bright and blissful bowers
Of Paradise. All, all that pride could wish,
Or wealth and power command, were gathered there.

There, mid the princes of his mighty realm,
The haughty monarch of Chaldea's throne,
Smiled in his pride and power; for valiant men,
And women fair, bowed down to him alone.
Gaily the sparkling bowl went round; and then
The softening music, and the wanton dance,
Mingled with shout, and song, and merry glance
Of bright-eyed women, stirred Belshazzar's heart
With fancies wild, and he forgot His hand
Who speaketh, and earth's pageantries depart,
Like mist before the sun;—at whose command
His throne would crumble, like the desert sand.
And bolder grown, he bade his vassals bring
The consecrated vessels forth, which graced
The temple once, on Zion's holy hill.
The maddening wine flowed free, and louder still
Their songs resounded—songs of blasphemy,
And praise to gods, which neither hear nor see.

But He, who watches with unslumbering eye,
Had marked their bold defiance of his power;
Had seen the vessels of the temple lie,
Profaned by heathen hands;—and now the hour
Of judgment comes—impatient for her prey,—
Destruction hovers o'er the fated land,
And ere the dawning of another day,
Will pour the cup of vengeance from her hand.

But look! What mean those shadowy fingers there,
Tracing strange words upon the palace wall,
In flaming characters, which mock the light,
Of golden lamps, and glow with lustre bright,
Like heaven's own quenchless fire before them all?
Well might they shrink—the hand of God made bare
To write their guilt and awful sentence there!

Trembling and pale, Belshazzar bade them bring
The wise men forth;—those who had studied well
The mighty volumes of the midnight sky—
Who knew of every star the mystic spell—
Who listen to the song the planets sing,
As in their bright, but trackless course they fly.
But vain is human learning to explore
The secret purpose of Jehovah's will.
He knows the proud afar, but to the poor
And humble ones of earth Himself reveals.

Then came the prophet from his humble home—
That wondrous man, to whom the power was given
To raise the vail, which hides the spirit world,
And look upon the mysteries of heaven.
Boldly, before the impious king he stood,
And thus declared the purposes of God.

Take back thy gifts, O king! he said,—
Take back thy glittering gold;
But I will read those fearful words,
And all the truth unfold.
Thy father reigned, by God's command,
O'er this wide realm alone,
But proudly he denied the hand,
Which placed him on the throne.

Jehovah frowned—his sceptre fell,
And all his boasted power
Departed, like the morning dew,
Or like the blasted flower.
And thou, his son, hast proudly scorned
The lesson of his shame;
And dared, with impious lips to speak,
The God of Israel's name.

But know, thy days are numbered now,
And Heaven has decreed
To take thy kingdom from thy hand,
And give it to the Mede.
And here where now thy palace stands,
In after years shall come,
The shepherd with his flock to feed,
Mid crumbling tower and dome.

Where now thy Princely gardens shed,
Their fragrance on the air,
The adder with her young shall hide,
And the wild beast make his lair.
For every fountain shall be dry,
And every pillar fall,
And vengeance stern shall trample down,
Each rent and ruined wall.

The prophet ceased; for through the palace halls,
Strange sounds resounded, startling every ear;
The conqueror's shout—the victim's dying groan,
The clash of arms—the shriek of pain and fear.
Nearer the tumult came,—and louder still
The cry of anguish rose upon the air.
From nerveless hands the warrior's weapon fell,
And strong men stood, like trembling women there.
Belshazzar fell beneath the Persian sword,
With yet the festal board before him spread.
The sun went down, while joyous songs were heard—
The morning dawned, on the unburied dead.

V. G. R.

N. Berwick, Me. Oct. 28, 1844.

COMMUNICATIONS.

For the Morning Star.

Variety in Preaching.

The whole universe of God exhibits a *variety* in all its parts. The globe which we inhabit presents the mountain and glen—the rugged hills and prairies. The vegetable kingdom exhibits a variety that cannot be reckoned—Innumerable species of beasts, birds and insects, whose variety is almost equal to their number—Planets of various magnitudes, with their diversified appearances—are perpetually exhibited for the mind's contemplation.

There is in man an innate principle for variety. The same identical object being presented, the mind becomes wearied.—Truths, however wholesome, if often repeated, lose their force; the mind being fatigued, all interest is lost. Therefore this nature in man should be gratified. The food of the soul should correspond with its nature.

The question for our consideration, is,—What is necessary, to secure a *variety in Preaching?*

1. *The profound study of religious truth.* Religious truth is presented in the Bible in the greatest possible variety, of which a finite mind can conceive. But such are the relations of its different parts, that it is only by the closest application of study, that it can be understood. The doctrine of the Bible must be established in the mind—Scripture must be compared with Scripture. It requires the utmost stretch of intellect, even when assisted by the Holy Spirit, to fathom the deep things of God's revealed truth. But it must be fathomed, and made clear to the speaker's mind, in order that he may present it to the minds of his hearers in such a manner that they may understand and be interested—that they may *feel its force.*

2. *Variety in preaching is secured by a full and ample exhibition of truth.* It is not enough to present a tame proposition; but it should be presented in a great variety of forms, that it may appear perspicuous, and satisfy the mind. The mind is not satisfied with a continual presentation of certain truths: Such as the Trinity—the Sovereignty of God—His attributes—Man's ability—Faith—Sanctification; unless there is an ample exhibition, to meet the mighty reach of the intellect—to feed the moral and religious cravings of the soul. Truth is an element of the human soul. Nor can it be so far depraved, as to wish to exist without its pale. It will not relish a parsimonious exhibition of truth, but it must again and anon, be presented in its wide expanse—now this portion—and again that.

3. *Variety in preaching is secured by the power of illustration.* In both the Old and New Testament, the highest wrought figures and metaphors are used to illustrate truth. When the sacred writers wished to enlighten the mind and speak to the conscience, their illustrations forced a consciousness of truth. And the finer chords of the mind would vibrate—the passions be moved, and conscience retort, "*Thou art the man!*"

GILMAN D. GARLAND.

Boston, Nov. 4, 1844.

For the Morning Star.

Popery.

Although, of late, considerable has been said, and something has been done, to check the spreading poison of Catholicism, yet we are remaining too inactive. We have become so accustomed to the mark of the beast, that we begin to look upon it with feelings of indifference. In short, we must come to the conclusion, that we have been slumbering while the enemy has stolen a march upon us. Many penetrating minds have come to the conclusion, that this American continent must witness the mortal struggle between Popery and Protestantism. Why, then, are we not more united? The church, as it is, torn and rent by division, presents but a feeble barrier to the tide of Popery, that now threatens to inundate our country. It has been too much absorbed by its own petty disputes to heed the secret influences that have been so long at work, undermining and destroying the very foundation of our civil and religious liberty. For years, the eye of the Pope has been turned to our fair land, and we have slumbered on, while a current, freighted with the vilest dregs of Europe, has poured in upon our shores. It is now the aim of Popery to bind about the New World the chains that once shackled the Old. The secret order of the Jesuits, have labored long and well in North, as well as South America. The Pope has planted his followers in the very garden of the world, till now the Mississippi valley teems with thousands of his minions; ay! & many a pleasant village in our own dear N. England is almost swayed by the influence of Popish priests. Already in the Canadas and the United States, the number in the Catholic ranks exceeds every other religious denomination taken together.* Already we begin to tremble beneath this accumulated power. Philadelphia has but lately shook beneath the first rising surge of the coming storm. We have, too long, been deceived by the crafty operation of this "mother of harlots." We have forgotten that 'twas this same power, that scarce three hundred years ago, slaughtered thousands of the true followers of Christ. 'Twas this that so long upheld the bloody Inquisition. 'Twas this that kindled the flames that curled around the body of the martyred Latimer. And now there is but one hope for the salvation of our country, and that lies in the church; it hangs upon this generation. Let us then arise and throw enough of Bible influence around us, to counteract the evil influences that are in society. Let the benevolent enterprises no longer languish, and above all let the cause of education be more generally patronized, that as light advances darkness may recede.

S. G. JR.

* We think this statement incorrect. Will our correspondent please furnish us with the data on which he makes it? *Ed.*

For the Morning Star.

Baptism.

Bro. Burr:—Much has been said about *baptism* and the mode of baptism,—immersion, pouring, sprinkling, &c. But there is one mode which I lately witnessed, that I think I have not yet seen noticed publicly. Some ten or twelve candidates came forward to receive the ordinance of baptism (as they termed it) and join the church—The minister touched the tip end of his middle finger to the water, and after raising the hand about four inches from the water, gave his arm a quick motion, thereby shaking off the drop of water which stuck to his finger. Then, placing the finger upon the side of the head of the candidate, he said over the baptismal ceremony. In this manner he proceeded with the whole number. I sat near by, but could not discover any wet on the head when the finger was removed.—I was at a loss to know what mode of baptism to call it. A few days after, in conversation with one of the prominent members of the society, I referred to the subject, and asked him if he called it baptism. He answered *yes.* I told him I could not see any water applied. He answered; that made no difference; if the minister intended it for baptism, and the candidate received it for baptism, it was baptism. I then called it baptism by intention. E. F.

MISCELLANY.

God in History.

The ruins of kingdoms! The relics of mighty empires that were! The overthrow or decay of the master works of man is, of all objects that enter the mind, the most afflicting. The high wrought perfection of beauty and art seem born but to perish; and *decay* is seen and felt to be an inherent law of their being. But such is the nature of man that even while gazing upon the relics of unknown nations, which have survived all history, he forgets his own perishable nature in the spectacle of enduring greatness.

We know of no spectacle so well calculated to teach human humiliation, and convince us of the utter fragility of the proudest monuments of art, as the relics which remind us of vast populations that have passed from the earth, and the empires that have crumbled into ruins. We read upon their ruins of the *past* the fate of the *present.* We feel as if all the cities of men were built on foundations beneath which the earthquake slept, and that we abide in the midst of the same doom which has already swallowed so much of the records of mortal magnificence. Under such emotions we look on all human power as foundationless, and view the proudest nations of the present as covered only with the mass of their desolation.

The Assyrian empire was once alike the terror and wonder of the world, and Babylon was perhaps never surpassed in power and gorgeous magnificence. But where is there even a relic of Babylon now, save on the faithful pages of Holy Writ? The very place of its existence is a matter of uncertainty and dispute. Alas! that the measure of time should be doomed to oblivion; and that those who first divided the year into months, and invented the zodiac itself, should take so sparingly of immortality as to be in the lapse of a few centuries, confounded with natural phenomena of mountain and valley.

Who can certainly show us the site of the tower that was 'reared against heaven?'—Who were the builders of the pyramids that have excited so much the astonishment of modern nations?

Where is Rome, the irresistible monarch of the east, the terror of the world? Where are the proud edifices of her glory, the fame of which has reached even to our time in classic vividness? Alas, she too has faded away in sins and vices. Time has swept his unsparing scythe over her glories, and shorn this prince of its towering diadems.

"Her lonely columns stand sublime,
Flinging their shadows from on high
Like dials, which the wizard Time
Has raised, to count his ages by."

Throughout the range of our Western wilds, down in Mexico, Yucatan, Bolivia, &c. travelers have been able to discover the most indisputable evidences of extinct races of men highly skilled in learning and the arts, of whom we have no earthly record, save the remains of their wonderful works which time has spared for our contemplation. On the very spot where forests rise in unbroken grandeur, and seem to have been explored only by their natural inhabitants, generation after generation has stood, has lived, has warred, grown old and passed away; and not only their names but their nation, their language, have perished, and utter oblivion has closed over their once populous abodes. Who shall unravel to us the magnificent ruins of Mexico, Yucatan, and Bolivia, over which hangs the sublimest mystery, and which seem to have been *antiquities in the day of Pharaoh!* Who were the builders of those gorgeous temples, obelisks and palaces, now the ruins of a powerful and highly cultivated people, whose national existence was probably before that of Thebes or Rome, Carthage or Athens? Alas! there is none to tell the tale; all is conjecture, and our best information concerning them is derived only from uncertain analogy.

How forcibly do these wonderful revolutions, which overturn the master works of man, and utterly dissolve his boasted knowledge, remind us that *God is in them all!* Wherever the eye is turned, to whatever quarter of the world the attention is directed, there lie the remains of more powerful, more advanced, and more highly skilled nations than ourselves, the almost obliterated records of the mighty past. How seemingly well founded was the delusion and indeed how current even now, that the discovery of Columbus first opened the way for a cultivated people in the 'new world.' And yet how great reason is there for the conclusion, that while the country of Ferdinand and Isabella was yet a stranger to the cultivated arts America teemed with power and grandeur; with cities and temples, pyramids and mounds, in comparison with which the buildings of Spain bear not the slightest resemblance, and before which the relics of the old world are shorn of their grandeur.

All these great relics of still greater nations, should they not teach us a lesson of humiliation, confirming as they do, the truth that *God is in history,* which man cannot penetrate? If the historian tells us truly that a hundred thousand men, relieved every three months, were thirty years in erecting a single Egyptian pyramid, what conclusion may we not reasonably form of the antiquities of our own continent, which is almost by way of derision, one would suppose, styled the "*new world.*"

The Night Cometh.

FROM THE FRENCH OF FENELON.

Time is precious, but we are ignorant of its true value; nor will we learn it before it is too late to profit by it. Our friends demand it of us as a trifle, and we bestow it accordingly. It is often a burden to us, and costs us some pains to know how to dispose of it; yet a day will come, when we shall think a quarter of an hour more valuable than all the treasures of the earth. God, though most liberal and bounteous of all other things, yet teaches us, by the frugal dispensations of his providence, how careful we ought to be to make good use of time, because he never grants us two moments together, nor vouchsafes a *second* until he has withdrawn the first, still keeping the *third* in his own hand, so that we are entirely uncertain whether we shall have it or not. Time is given us to prepare for eternity, and eternity will not be too long to lament our lost time, if we have made a bad use of it.

Our whole life, as well as our heart, belongs to God; they are neither of them too much for him; he gave them to us for no other end than to love and serve him. Let us, therefore, rob him of nothing. It is not in our power every moment to do great things for him; yet we may always do what is proper for our station. To be silent, to suffer, and to pray, when there is no room for outward action, is pleasing and acceptable to God. A disappointment, a contradiction, an injustice, received and endured for the sake of God, are of as much value as a long prayer; and the time is not lost which is spent in the practice of meekness and patience. But for these we must be cautious that those interruptions are not occasioned by our own faults. Thus we should regulate our life, and *redeem the time,* as St. Paul saith, *flying from the world,* its vain amusements, idle pursuits, and useless conversations, which serve only to dissipate the mind, and indulge the heart in self-love. By these means we shall find time for the service of God. All that is employed otherwise is lost.

The moments fly—a minute's gone!
The minutes fly—an hour is run!
The day is fled—the night is here!
Thus flies a week, a month, a year!

Be not Suspicious.

One thing you will learn fast enough in the world, for it is potent in such teaching—that is to be suspicious. Oh! cast from you forever the hateful lesson. Men do not think how much of their innocency they are laying down, when they assume a clothing whose texture is guile. Beware of this mock protection; for you can hardly use it without practising deceit. I do not ask you to trust always; but I would have you think well of men until you find them otherwise. When you are once deceived, either by an acted or spoken falsehood, trust that person no more.

I had it once laid down to me as an axiom by a very dear friend (and am so satisfied of the precept's truth, as to make it a rule of my life) that persons rarely suspect others except of things which they are capable of doing themselves. Yes; these shadows of doubting are generally flung from some bad realities within. You are looking at your own image when you see so much vileness in your neighbor's face. How much better might not we ourselves become if we used more largely to others that blessed charity, which thinketh no evil!—*N. Y. Evan.*

THE LOVE OF GOD is the essence and perfection of religion. It is the love of all sublime and beautiful things; the love of all high thoughts; the love of all lofty purposes; the love of all noble feeling; the love of all elevated principles; the love of all holy and generous affections; the love of all magnanimous deeds. He then, that has added to his permanent possession one image of beauty and nobleness, one sound principle, one just tho't, one generous sentiment, one pure aspiration, one holy feeling, one right act, one unclouded gleam of truth, has taken no inconsiderable step towards the attainment of that love of God, which, while it is the perfection of religion, is also the perfection of humanity.

A Mother's Prayer.

A mother's prayer! How subduing the influence! How solemnly her low and plaintive voice falls on the ear of a child when passing the secret place where the mother holds communion with heaven! This is illustrated by the following brief narrative from a daughter:

My mother, said she, was scrupulously regular in teaching her children the Lord's prayer, the commandments and the catechism, though in my early childhood she was not pious.—When I was about seven or eight years of age, she was awakened to the concerns of her soul. She continued to perform her round of daily duties, but with an anxious heart, and a saddened countenance. This, for a long time, I saw, and it made me, though I knew not why, sad also. At length I noticed that she was accustomed at just such a time, to retire alone. And I soon found that the object of her retirement was *prayer.* I could hear her in her solitude, pleading with God; and her voice sounded so solemn, that it always made me hasten away to some place alone, where I could sit down and weep. When engaged with the other children in play, if I saw my mother going away alone, or if I chanced to hear her voice in prayer, sadness instantly would come over my mind, and I would steal away from my young associates, and sit on the door sill, and weep and sob with grief. However urgent the children might be in their efforts to prevent me from leaving them, I would always contrive to get away; but I was ashamed to let them know the reason.

After my mother found joy and peace in believing, she was accustomed frequently to converse with her children on the subject of religion; but she could never summon confidence enough to pray with them. I well remember how her conversations on the *Judgment* used to make me tremble, and fill my heart with sadness and fear.

Years passed away, but these solemn conversations were never forgotten, and that plaintive sound of my mother's prayer never ceased to be heard. Their influence became more and more deeply impressed on my mind, till by the Spirit of God, it was made the means of leading me to seek an interest in that mother's God and Savior.

Ye mothers! cease not to pray for and *with* your children. And be not afraid to let them see that there are stated seasons when you meet God in secret prayer. Long after you have gone to the silent grave, the remembrance of those seasons may restrain your children from sins, and instrumentally lead them to the Lamb of God.—*Congregational Visitor.*

"Too Sunday."

"Come in Willy, come in my dear, you are a pretty little boy." Little William, who was standing on the side walk near his father's residence, did not even turn around as he was thus addressed by a lady sitting at the parlor window of an adjoining house. It was Sabbath afternoon, and the little boy, not more than three or four years of age, was quietly enjoying the shade. "Come in dear," again the lady urged in a sweet and winning voice, "won't you come in and see my little boy?" "Can't come," was his answer, but not in a short and willful manner, or as if he were indifferent to the wishes of the lady, but there was such an expression of principle and sense of duty in the tones with which he uttered this short reply that my attention was arrested, and I advanced to the window to see the little speaker. Again the lady asked. "But why can't you come?" Turning his face only to the window he said, in reply, "Too Sunday." "*Too Sunday,*" I repeated, "well said. He has a good mother, I know." It was a moment of intense interest as I looked upon the little boy, so young and yet having so promptly resisted a temptation to do what he supposed would violate the Sabbath. He could not go and visit because it was "too Sunday." He had been taught that the Sabbath day is too holy to be spent in visiting one's neighbors. The lady, however, failing in her purpose, went out and took the boy by the hand and led him in. He kissed "my little boy" as he was bid, and clasped the infant in his arms, but in a moment, he turned to the door and silently withdrew.

That answer, "too Sunday," is often in my mind, and I could wish such a reverence for holy time were instilled into every child in the land. What a safeguard against every deviation from rectitude has that child who has such ideas of the sacredness of the Christian Sabbath, and such a conscientious regard for the day as holy as shall make him willing to deny himself worldly pleasures on that day because it is "too Sunday."—*N. Y. Obs.*

PERIODICAL RELIGION.—There is a religion which is too sincere for hypocrisy, but too transient to be profitable; too superficial to reach to the heart—too unproductive to proceed from it. It is slight, but, as far as it goes, not false. It has discernment enough to distinguish sin, but not firmness enough to oppose it; compunctions sufficient to soften the heart, but not vigor enough to form it. It laments when it has done wrong, and performs all the functions of repentance for sin, except forsaking it. It has every thing of devotion but the stability, and gives every thing to religion but the heart. This is a religion of times, and events, and circumstances. It is brought into exercise by incidents, and dwindles away with the occasion that brought it out. Festivals or fasts, which occur but seldom, are much observed, and it is to be feared because they occur but seldom; while the Sabbath, that great festival which occurs weekly, comes too often to be treated with respect and reverence. The piety of people, whose religion is of this kind, comes out much in sickness, but is apt to retreat again when recovery approaches. If they die, they are placed by their admirers in the caldendar of the saints; if they recover, they place themselves with the world they had renounced, again to live for it while health continues, and again to suspend their amendment as often as death suspends his blow.—*Hannah More.*

LATIMER'S PREACHING. Of the earnestness of Latimer's manner of preaching we have the following specimen in a sermon delivered at court against the corruptions of the age.—*Am. Mes.*

Take heed and beware of covetousness! take heed and beware of covetousness! take heed and beware of covetousness! And what! if I should say nothing else for three or four hours but these words? Great complaints there are of it, and much crying out, and much preaching, but little amendment that I can see. Covetousness is the root of all evil. Then have at the root. Out with your swords, ye preachers, and strike at the root. Stand not pruning and toying with the branches, for new boughs will spring out again; but strike at the root and fear not these great men, these men of power, fear them not, but strike at the root."

WE ALL DO FADE AS A LEAF!—Have you never been struck, reader, by the evident resemblance between the various appearances of nature, and the various stages of human life? If not, reflect on it, and you will find it interesting. We can easily conceive how the Divine Being might have created a perpetual variance between our condition and the state of nature around us. When he pronounced the earth accursed "for our sakes," he might have aggravated that curse, by surrounding us to a painful extent with unmitigable sameness. He might have reduced the large variety of animal tribes to the few which we use for food; and have left us no quadruped to please us with its gambols—no insect to sport in the summer's sun—no birds to delight us with their flight and their song. He might have taken away all the beauty of the landscape by commanding the hill to sink and the valley to rise to a perfect level—by sinking the torrent and the rivulet beneath the surface of the earth—and by substituting for the towering and luxuriant tree, nothing but the thorn and the brier. And from this scene he might have commanded the moon and the stars to withdraw their light, and have permitted the sun to look upon it only through a cloud. And had the face of nature worn an aspect so dreary, *he* doubtless would have counted himself most happy, or rather least miserable, who should have secluded himself most effectually from beholding it. But so far from being surrounded by such a scene, paradise was not more adapted to man in his primeval purity, than the present condition of nature corresponds with our altered circumstances.—*Rev. Dr. Harris.*

TENDERNESS TO MOTHERS.—Mark that parent hen, said a father to his beloved son. With what anxious care does she call together her offspring, and cover them with her expanded wings! The kite is hovering in the air, and disappointed of his prey, may perhaps dart upon the hen herself, and bear her off in his talons.

Does not this suggest to you the tenderness and affection of your mother? Her watchful care protected you in the helpless period of infancy, when she nourished you with her milk, taught your limbs to move, and your tongue to lisp its unformed accents. In childhood she has mourned over your little griefs; has rejoiced in your innocent delights, has administered to you the healing balm in sickness, and has instilled into your mind the love of truth, of virtue, and of wisdom. O cherish every sentiment of respect for such a mother! She merits your warmest gratitude, esteem and veneration.—*Percival.*

"WORSE BOOKS THAN THE BIBLE." The Pope, in his late bull, speaking of the efforts made to send the Bible into Italy, uses the following language:

"This society strains every nerve to introduce among them, by means of individuals collected from all parts, corrupt and vulgar Bibles, and to scatter them secretly amongst the faithful. At the same time their intention is to disseminate *worse books still,* or Tracts designed to withdraw from the minds of their readers all respect for the Church and the Holy See."

"*Worse books than the Bible!* (says a London paper.) So then the Bible, in the language of the people among whom it is circulated, is, by a solemn decree of Gregory XVI. pronounced to be *a bad* book!"

Ill-temper! thou troubled and harassing spirit, sent by the enemy of mankind to blast the happiness of all who yield to thy influence! who keepest more than half the human race within thy dark and stormy dominions! what an abode of peace, joy and love would this earth be if thou wert exterminated! Villains and their crimes only disturb us at times, as tempests obscure the summer sky, but when thou spreadest thy dusky wings, the brightness of the daily sun is lost, and the flowers that spring up in the thorny path of life are blighted under thy baneful shadow.—*Asylum Journal.*

THE BIBLE IN THE POPE'S DOMINIONS.—No wonder the Pope is out against Bible Societies, if the following statement be true; but the wonder is, that Protestant Christians are not giving ten-fold what they are to extend the circulation of the Scriptures. According to a letter published in the 'Monthly Extracts' of the British and Foreign Bible Society, 600 Roman Catholic inhabitants of Tillefavard, in France, have been induced, by the simple reading of the Scriptures circulated by the society's agents, to embrace the Protestant evangelical religion.

THE POPE'S BULL against the Bible has inspired the 'Christian Alliance' with new zeal, and $250 have recently been subscribed in the city of New York, by Italians themselves, to supply their countrymen with the Scriptures. 'The wrath of man praises God.'

A Sad Death occurrred in Scituate, last Sunday. Celia, the daughter of David Jr. and Lucy Otis, was left in a room alone for about two minutes, and approaching too near the fire, her apron was immediately ignited, and before any assistance could be rendered, she was so much burned as to cause her death. The flames enveloped her face, and were drawn into her lungs. After they were extinguished, she took hold of each hand with the other and stripped the flesh clean from the bones. She was aged 3 years and 6 months. This occurrence should serve as a warning to mothers, to clothe children in woolen in winter.—*Plymouth Rock, 10th ult.*

OBITUARIES.

Died in South Berwick, Me. Oct. 11, WM. E. FROST, aged 19 years. He obtained a hope of the pardon of his sins about four years prior to his death; but never made a public profession of his hope in Christ. About eleven weeks before his departure, he was attacked with bleeding at the lungs, which terminated in quick consumption. As he drew toward the close of life, he obtained strong confidence in the Lord, and died triumphantly in the faith of the gospel.

In the same family, Nov. 7, CHARLES F. FROST, aged 22 years. His disease, like that of his brother, whose death is mentioned above, was consumption, which commenced about 7 months before his death. Prior to his last sickness, he never gave any fixed attention to the all important subject of religion. About three months before his death, I visited him by request, when he frankly acknowledged he was not prepared to die, and expressed a wish with tears that he might obtain a change of heart. But week after week past on and no essential change took place. In reply to anxious enquiries after the state of his mind, he uniformly said it was dark. But a few days before death, a very happy change took place; for a number of hours he was engaged attentively in prayer, either mental or vocal. He afterwards confessed in a most feeling manner his former neglect of religion and other sins of his life, and shortly after his soul was melted down under a sense of the goodness of God, and he was made very happy in the full evidence of the free pardon of all his sins. He remained in a very heavenly frame of mind for about two days, when he sweetly fell asleep in Jesus. Thus brother and sister Frost have been bereaved of two sons in the short space of 27 days.—May they still have that divine support which the religion of Christ alone can give; and the surviving children remember the promise they made to a dying brother, and seek the Lord now while he may be found.

JOHN CHANEY.

Died, of whooping cough, in Newport, Herkimer Co. N. Y., Sept. 9th, 1844, EMMA JANE, daughter of Smith and Candace Brayton, aged 10 months. Funeral services at the church in Poland, on the 11th. Sermon by the writer, from Heb. 6: 19. D. W. MCKOON.

Drowned in Strong, in April last, EVERILL RUSSELL aged 11 years, son of Br. Luther and sister Mary Russell, of Phillips. He went in company with an older brother to visit a family in Strong, and in attempting to ford the river, by some accident the wagon was upset and he was drowned. He was a bright and active lad, a member of the Sabbath school, and much inclined to religious conversation. A few days before he died, he committed to memory and requested his mother to sing with him the hymn of which the first line is,

"O land of rest, for thee I sigh."

His body was taken from the water, and laid in the grave, there to sleep till the resurrection. May God sanctify this death to the youth and children of the place.

Died in Phillips, Br. RUSSELL BAKER. He was a member of the first F. W. Baptist church in New Sharon. His voice was often heard in the social meetings, and in the Sabbath school while his health permitted he was a faithful and punctual teacher. His sickness was consumption, which he bore with Christian fortitude and patience. He died suddenly, without a struggle or a groan.

Died in Strong, Nov. 3, sister BAKER, aged 44. Her sickness was consumption, and very distressing, which she bore with Christian resignation. She had been a professor of religion many years, lived a Christian life and died a peaceful and happy death. This is the third death in this family since the commencement of this year. How solemnly doth God teach the importance of being prepared for eternity. D. WATERMAN.

HOLDERNESS, N. H. Nov. 6, 1844.

Bro. Burr:—A serious and fatal accident transpired in this village last Friday morning, 2d inst. Br. JOSEPH Y. WARD, son of Sarah Ward, and grand-son of Br. Joseph Young of New Hampton, was employed in one of the Paper Mills in this village; and accidentally fell into the leach, and was so badly scalded, that he survived but 21 hours. Bro. Joseph was a promising young man, 20 years of age. He experienced religion about 6 years ago, was baptized by Elder S. Dana, and united with the 1st F. W. B. church of N. Hampton, of which he remained a worthy member until death. His sufferings were extreme; but the Lord was his support. Amid his sufferings, he exclaimed, "O how glad I am that I have been a Christian in the days of my youth. O, glory to God, for the Christian's hope." When his weeping mother asked him if he was willing to die, he said he wanted the will of the Lord to be done. He endured his sufferings with great patience, and bid the world adieu with joy, in bright hope of a glorious immortality beyond the grave. By this afflictive providence, his lonely mother is bereft of an only and affectionate son, and 3 sisters of an endeared brother. Funeral at New Hampton. Sermon by Eld. T. Perkins. Text, "Remember now thy Creator in the days of thy youth," &c. E. TRUE.

Died in Montpelier village, Vt. July 15th, 1844, sister LYDIA BENNETT, wife of Wm. Bennett. For two years and a half previous she was partially deranged, and for a few weeks before her death she was perfectly so, until she left this world of trouble for a world of joy. COM.

Died in Sherman, Huron Co. Ohio, on the 27th inst. Dea. JOHN PHILLIPS, aged about 45. His sickness was very short and severe, it being a typhus fever. Br. P. was a member of the F. W. B. church of Norwich, and was one of the most consistent Christians that the militant church of Christ was ever blest with. The church have sustained a great loss, particularly that to which he belonged. This church has been often called to part with their good members by death since its organization. Br. P's. wife, a member, died some over a year ago, whose death was noticed in the Star. They feel that their loss is very great, but God knoweth best, and his Providences are past finding out. I attended the funeral of Br. P's. wife, and when sent for to attend his, I felt it a trying providence indeed, to go and address five orphan children, who in some over a year have been deprived of a mother and father. My soul was moved within me, and when I addressed them, I felt to thank God that we were not in Orissa; but in a land of Bibles and Christian charity, which makes us feel that when father and mother forsake little children the Lord will take them up. This is the fourth funeral that I have attended in this family connection in less than 3 years. O that the living would lay it to heart, and seek to lay up a treasure in heaven, where death will never be known. The funeral was attended on the 28th inst., and a discourse delivered by the writer from Rev. 14:13, to a weeping assembly.

BENJ. E. PARKER.

Peru, O., Oct. 30, 1844.

Drowned, in Woolwich, Me. on the 11th of Sept. last, while in the act of bathing, br. JOHN STACY SHAW, aged 21 years, and 9 mos. He was drowned in a small brook. He slept into a hole, where the water was over his head, and it is generally thought that he fell back, and as he did not know how to swim, strangled to death. He was gotten out in 15 or 20 minutes, but could not be brought to life. Br. S. professed religion about 7 years ago, and was subsequently baptized and united with the F. W. B. church in this town, of which he continued a worthy member until death. His moral deportment and pleasant disposition endeared him to all who knew him. The family especially feel, that they have met with an irreparable loss; but most of them have religion to sustain them in their deep affliction. He returned from sea about 3 weeks before he was drowned. The writer had conversation with him the next morning after he returned, on the subject of religion; at which time he informed me that he had an evidence still, that he loved God. Although he was taken away suddenly, we have reason to believe that his spirit is in heaven. A large number of people assembled at his funeral, and listened with attention.

E. G. PAGE.

Smithville Seminary.

THE winter term of this Institution will commence on the 1st Monday of Dec. under the instruction of HOSEA QUINBY, A. M. Principal, and AMMI R. BRADBURY, A. M. in the Male Department, and Mrs. C. L. BRADBURY, in the Female Department, WM. B. PRESTON, Steward. The price of tuition for common English branches is $4. 75 cents will be charged for each of the higher branches, till it amounts to $5,50, no student being charged higher than this, except in case of Drawing, Painting, and Music. To such as attend to these, the charge will be according to the expense the Institution is at to furnish instruction. Board from $1, to $1,20 per week. Per order. WM. B. PRESTON, *Sec'y.*

Scituate, R. I. Nov. 2, 1844. 3w30.

THE BOSTON ALMANAC, FOR 1845.

THE Proprietor of this Almanac respectfully informs the Public that it will be ready for sale early in December. The forthcoming number will be the richest and the most tastily got up volume of any yet published. A splendid new Map of the City of Boston, nearly a foot square, has been engraved expressly for the work. The Almanac will contain a Business Directory of all the Business People in Boston, classed as usual under their appropriate business heads. All useful information respecting public conveyances to and from the city, and all local matters of interest to the Public, in or out of Boston, will be found in this Almanac. Orders may be sent to Messrs. THOMAS GROOM and Co. 82 State Street, Boston, or to the office of the Proprietor, S. N. DICKINSON,

30] 52 Washington Street.

NEW RELIGIOUS SOCIETY.

THIS certifies that we, Jacob Allard, James Ferren, Jr., Daniel Alley, Stephen Allard, and our associates, have formed ourselves into a Religious Society, to be designated by the name of the First Freewill Baptist Society in Eaton, according to an Act passed by the Legislature of New Hampshire in the year 1827.

STEPHEN ALLARD, *Sec'y.*

Eaton, Oct. 30, 1844. 3w*29.

Notice.

THIS may certify that I have given my son, JOHN H. WITHAM, his time, to act and trade for himself, and shall not pay any debts of his contracting nor claim any of his earnings after this date.

DANIEL L. WITHAM.

Witness—ASA H. JEWETT.

Wakefield, N. H. Sept. 26, 1844. 3w*28

Boston & Maine Rail Road.

UPPER ROUTE—BOSTON TO PORTLAND.

WINTER ARRANGEMENT, 1844.

ON and after MONDAY, Oct. 21st, 1844, Passenger Trains will run daily (Sundays excepted, as follows, viz:

Leave Boston for Portland, at 7½ A. M. and 1½ P. M.

Leave Boston for Somersworth at 7½ and 4½ P. M. and 3½ P. M.

Leave Portland for Boston at 7½ A. M. and 3 P. M.

Leave Somersworth for Boston at 4½ A. M. 9¼ and 4½ P. M.

The Depot in Boston is at the foot of Lowell st.

☞ Passengers are not allowed to carry baggage beyond $50 in value, unless notice is given, and an extra amount paid, at the rate of the price of a ticket, for every $500 additional value.

CHARLES MINOT, *Sup't.*

THE MORNING STAR.

$1,50 A YEAR, IN ADVANCE.] PUBLISHED BY THE TRUSTEES OF THE F. W. BAPTIST PRINTING ESTABLISHMENT.....AND EDITED UNDER THEIR DIRECTION. [WILLIAM BURR, AGENT.

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" " " if paid within the year, 1.75
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MORNING STAR.

For the Morning Star.

Chastity.

And who is not a friend to this most desirable of the virtues? Who does not wish for pureness of heart, without which none can see that God who is the very embodiment of purity and holiness, or obtain admittance into that heaven 'whose gates forever bar pollution, sin and shame.' Who would lift a finger to stay the progress of reform in our world? or rather, who would not consider it a blessed privilege to purge and renovate the fallen condition of man, and bring into existence a healthy moral atmosphere. The cause of Moral Reform commends itself to every benevolent Christian heart, to every well-wisher of his race, especially to *woman*, who was first in that transgression which has brought in its train all those evils which have blackened our world's history, and who should be first in endeavoring to repair the ruins of the Fall;—it has become interwoven with our dearest interests, and is a part and parcel of true religion. Yes, it has the Bible on its side.—Running through the whole of the Old Testament are cautions and warnings and threatenings and advice relative to the subject, and fearful examples presented as beacons to admonish coming generations against the conduct of the adulterer and lascivious person. And when we come to the New Testament, we find in that beautiful sermon on the Mount, preached by the founder of Christianity, who came here to establish a kingdom of purity and peace, this language—"Blessed are the pure in heart," &c. And sweetly blended with all his sayings and teachings, and the writings of the apostles, is the same sentiment. Surely none of the truly pious and good can be indifferent to, much less oppose an enterprise so closely linked in with the religion of the gospel. It seeks the best good of universal man, both for this world and the next; it aims a death-blow at the prevalence of licentiousness; it strives for the purification of all our thoughts and feelings as well as actions; and endeavors to restore the lustre and brightness of that God-given image primitively enstamped upon the soul; thereby assimilating the character of sinful, erring ones, those who are now impure, debased and degraded, to that of the all holy!

O to be cleansed from the defilements of sin and sensuality—to be clothed upon with the adornings of the gospel!--a nobler idea never entered the heart of man or woman.—To become truly chaste, refined, and virtuous, to bring all our powers and affections in subjection to the teachings of inspiration, and seek and pray for the same in others, to be imbued with the spirit of Jesus our Master, and like him to wage war against all unrighteousness,—surely, in the prosecution of such a work, we shall have the co-operation and sympathy, not only of Deity himself, but of *angels* those spotless beings whose society we would everlastingly enjoy, as well as the *elite* of earth.

When we look abroad over our world, so awfully sunk in vice and immorality, the evils of lewdness staring us in the face from almost every direction, and see nearly all more or less contaminated, some glorying in their shame, and others endeavoring to conceal their guilt, (*vain* endeavor, however, in most cases, for "the bed is shorter than that a man can lie down upon it, and the covering narrower than that he can wrap himself in it,") I say when we take such a survey of the moral state of mankind, we can but reflect how unlike is it to the perfect state of the pure spirits of the heavenly world.

Infinite purity is one of God's essential attributes, and the beatings and throbbings of his great heart are sensibly felt among all of our world's population, showing them how incompatible is vice with virtue, sin with holiness, their character with his, and how absolutely necessary a thorough radical change before they can be prepared for the society and employments of the blest.

Oh if the curtain were raised which hides the iniquitous practices of those who in secret "work all manner of uncleanness with greediness," what an appaling sight would flash upon our astonished vision, startling us from our guilty slumbers, awakening our attention to things of no small moment over which so many of us are now wickedly sleeping. But can we be inactive, while the destroyer of innocence is abroad? Can we fold our arms in calm security, while many a base and rotten-hearted villain is with smooth accents and honeyed wiles entrapping in a fatal net unsuspecting ones? There are numbers all over our land who seem to be given up to abandonment and rascality, whose meet and drink is to destroy virtue, who revel in forbidden and unsatisfying pleasures. While they may still move in respectable society, they have contracted such stains of guilt as snow-water and soap wont wash off, nor hot tears either, nor fire burn out, nor plaster cover, nor paint hide, nor penance atone for, sins so deep and damning as words fail fully to describe. How severe the condemnation which awaits them, and which even now rests down upon them! They are strewing their passage way to the grave with the wrecks and ruins of virtue, the remembrance of which must in after life rise like spectres to haunt their midnight musings and daily contemplations. They are planting their own pillow thickly with thorns, and images of despair will be likely to gather around their dying bed. Whoso is wise let him avoid the way of those whose feet tend to destruction.

How have our hearts been pained within us at the many sad developments which within a few years have been made; at the instances of licentiousness among those who profess better things. The church and clergy, (O "tell it not in Gath,") need purifying.—Against some who are ministering at God's altar the angel of the covenant is writing bitter things. 'Tis enough to make the friends of moral purity weep day and night when they think "how are the mighty fallen," and how hard 'twill be to wipe away the reproach thus brought upon the cause of the Redeemer.

But we need not be disheartened, though vice enthrones itself in high places, and the devil enters into the professed ministers of the Lord, and there appear among us "wolves in sheep's clothing," to prey upon the defenceless, who do more injury to the cause of truth than the openly profligate; for "there be more with us than against us,"—God is on our side and will ultimately vindicate his own cause. And legions of angels are associated with us in all our works of mercy and labors of love, in every enterprise which has for its object the redemption of our fallen race from the thraldom of vice. They bend from their seats above, and hover around us, in connection with the spirits of just men made perfect, to assist and encourage our every endeavor for the renovation of the world. Shall we then falter in our course? God forbid. Let us ever bear in mind that many are the invisible agents which exert a blessed influence in unison with our efforts for to purify and render holy unsanctified hearts.

May our motto ever be *onward* and *upward*, while enlisted under the banner upon whose folds is inscribed in blazing letters of living light—MORAL REFORM; let us raise high the standard of purity, and become mutually identified with God and all the excellent upon earth and in heaven for the extinguishing of the fires which lust enkindles, and for the promotion of virtue, morality, and religion.

Rest assured that a brighter day is soon to dawn, when licentiousness and all kindred evils shall come to a perpetual end, and light and love, purity and blessedness overspread the world. God himself is the fountain-head of all moral excellence, and he is sending abroad streams of life which shall continue to cleanse and beautify our earth until it becomes encircled with a halo of refulgent glory.

Lord Almighty, will thou accept the feeble services of an unworthy worm in striving to hasten on the day of Moral Reform triumph, when the lusts of the flesh shall be crucified. and we all become like thyself? M. S. B.

For the Morning Star.

Testimonies of dying Saints.

The reader will here see the names of some of the most noted, pious, and devoted followers of Christ. A few of their observations are also given. They were uttered at or near the close of their lives. They were, no doubt, the expressions of honest hearts, and may therefore be relied on. They should make deep impressions on every heart. For this reason, the writer was induced to make these brief selections for the immediate benefit of the living. May you be enabled to consecrate your hearts anew to the Savior, so that you can adopt similar language when you come to die.

1. *Cyprian.* "Let him only fear death, who must pass from this death to the second death."

2. *Knox.* "Come, Lord Jesus; sweet Jesus, into thy hands I commend my spirit."

3. *James Bainham.* While he was at the stake, with his body partly consumed by the burning flames, he said:—"Oh ye Papists! behold ye look for miracles, and here now ye may see a miracle; for in this fire I feel no more pain than if I were in a bed of down; it is to me a bed of roses."

4. *John Lambert.* He was burnt in Smithfield, at which time he cried out, "None but Christ, none but Christ."

5. *John Dodd.* "I am not afraid to look death in the face. I can say, Death, where is thy sting?—death cannot hurt me."

6 *Oecolampadius*, a divine of Switzerland. "I will tell you some news: I shall presently be with my Lord Christ."

7. *Robert Bolton.* "O! when will this good hour come? When shall I be dissolved?—When shall I be with Christ?"

8. *John Holland.* "Now, farewell world; welcome heaven; the day-star from on high hath visited my heart. Oh speak it when I am gone, and preach it at my funeral; God dealeth familiarly with man: I feel his mercy, I see his majesty, whether in the body or out of the body I cannot tell, God knoweth; but I see things that are unutterable."

9. *Dr. Harris.* "I never in all my life saw the worth of a Christ, nor tasted the sweetness of God's love in that measure as now I do."

10. *Cooper.* "Death is somewhat dreary, and the streams of that Jordan between us and our Canaan run furiously, but they stand still when the ark comes."

11. *Halyburton.* "Here is demonstration of the reality of religion, that I, a poor, weak, timorous man, as much afraid of death as any, am now enabled by the power of grace, composedly and with joy to look death in the face."

12. *Hugh Mackaill.* "Farewell, all my friends, whose company has been refreshing to me in my pilgrimage. I have done with the light of the sun and moon. Welcome eternal life, everlasting glory! Praise to him that sits upon the throne, and to the Lamb forever."

13. *Matthew Henry.* "You have been used to take notice of the sayings of dying men—this is mine: That a life spent in the service of God and communion with him, is the most comfortable and pleasant life that any one can live in this world."

14. *Rutherford.* "It is no easy thing to be a Christian; but for me, I have got the victory, and Christ is holding out both his arms to embrace me."

15. *Martin Luther.* "Oh heavenly Father, I give thee thanks that thou hast revealed to me thy Son Jesus Christ, whom I believe, whom I profess, whom I glorify, and whom the Pope and the rout of the wicked persecute and dishonor."

16. The *Marquis of Argyle*, previous to his being put to death, said, "I thought to have concealed the Lord's goodness, but it will not do. I am now ordering my affairs, and God is sealing my charter to a better inheritance, and just now saying to me, Son, be of good cheer, thy sins are forgiven thee."

17. *Mrs. Joyce Lewis*, when she was condemned to be burnt for the Protestant religion, said, "As for death, I fear it not; for when I behold the amiable countenance of Jesus Christ, my dear Savior, the ugly face of death does not much trouble me."

18. *Bullinger* of Zurich. "For if Socrates was glad when his death approached, because he thought he should go to Homer, Hesiod, and other learned men, whom he expected to meet with in the other world; how much more do I joy, who am sure that I shall see my Savior Jesus Christ, as also the saints, patriarchs, prophets, apostles, and all the holy men who have lived from the beginning of the world? Now, when I am sure to see them, and to partake of their joys, why should I not willingly die, to enjoy their perpetual society and glory?"

19. *Melancthon.* "He much longed to be dissolved, and that for two reasons: 1st. That he might enjoy the much desired presence and sight of Christ and of the heavenly church. 2d. That he might be freed from the cruel and implacable discords of divines."

20. *Edward Deering.* "As for my death, I bless God I feel and find so much inward joy and comfort to my soul, that if I were put to my choice whether I would die or live, I would a thousand times rather choose death than life, if it may stand with the holy will of God."

21. *Chrysostom.* When he received a threatening message from the empress Eudoxa, he said, "Go tell her, *Nil nisi peccatum timeo*, I fear nothing but sin."

22. *Lord Duplessis*, of France. "I fly, I fly to heaven. Let the angels carry me to the bosom of my Savior. I know that my Redeemer liveth, and I shall see him with these eyes, *Hisce oculis*."

23. *David Brainerd.* "I shall soon be in glory. I shall soon glorify God with the angels."

24. *Joseph Alleine.* "Oh what a glorious day will the day of resurrection be! Methinks I see it by faith. How will the saints lift up their heads and rejoice."

25. *John Owen.* "Oh brother Payne, the long looked for day is come at last, in which I shall see that glory in another manner than I have ever yet done, or was capable of doing."

26. *Richard Baxter.* "I bless God I have a well grounded assurance of my eternal happiness, and great peace and comfort within."

27. *James Hervey.* "Oh! welcome, welcome, death! thou mayest well be reckoned among the treasures of the Christian; to live is Christ, and to die is gain."

28. *Risdon Darracott.* "Well, I am going from weeping friends to congratulating angels and rejoicing saints in heaven and glory. Blessed be God, all is well."

29. *John Janeway.* "I shall, before a few hours are over, be in eternity, singing the song of Moses and the song of the Lamb."

30. *George Washington.* "I am dying, gentlemen! but, thank God, I am not afraid to die."

This catalogue might be continued to a great length; but I will close by making a few remarks. Is not such language as this enough to convince Infidels and Atheists that there is a GOD who sustains the dying believer, and that there is a powerful efficacy in religion? Could all the sceptics in the world, devise a system that would enable man to exult so completely, so victoriously over death, as those individuals did, named in this article? If they can, let them proclaim it to the world. But they cannot. Just compare the death of a Christian with the death of an Infidel, and we shall see an astonishing difference. Thousands and thousands of Christians have died, delineating the excellencies of religion, and proving its happy effects by a glorious and triumphant death. Can infidels die such a death? NO!—If you do not believe this, go and read the narrative which Doctor Young gives of the mournful exit of young Altamont. If this will not do, glance your eyes over the dying words of Francis Newport, Thomas Paine, Voltaire, and a host of infidel philosophers, whose last moments gave full assurance that man cannot die happy without RELIGION.

In conclusion, may the language of these dying saints stimulate every child of God to live more holy, and to make greater proficiency in the divine life. May these dying examples also prompt the impenitent to seek that religion which is so admirably calculated to remove the terrors of death.

S. H. BARRETT.

Rutland, Meigs Co. Ohio, 1844.

For the Morning Star.

Religion.

Although a multitude of subjects agitate the world, yet one is of more importance, and is fraught with greater consequences, than all the rest combined, viz. Religion. This appears evident, when we consider,

1. That all other subjects relate to things of this life only, while religion has its bounds only with eternity. As much as eternity exceeds time in duration, so religion exceeds all other subjects in importance. It addresses man as a being of time, and dazzles his vision with the transporting truth, that he is an heir of immortality.

2. Religion regards man's material existence, and provides a panacea for the pains of the body. It does this, inasmuch as its possessor is necessarily ready to administer to the wants of his own body, & the bodies of others. Also to remove and keep all things from them, which are destructive to their nature. Religion saves man from violating the laws which regulate his material body. The Bible, and the history of mankind, establish this position beyond all dispute. After man had violated God's holy law, which was given him to be his only religious creed, how soon "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart, was only evil continually." They became grossly intemperate, and given to levity. The same may be said of the Jews. When they lived in the constant practice of their religious duties, they were benevolent, temperate, and of course healthy and happy. But when they neglected these duties, the poor were neglected. Pride, drunkenness, licentiousness, and a thousand other evils thronged around them. "They erred in vision, they stumbled in judgment. For all tables were full of vomit and filthiness, so that there was no clean place." Such a state of society must necessarily be productive of much bodily suffering, and misery, and premature death.

What bodily misery those suffer who are enshrouded in the awful gloom of heathenism. How deplorable their condition! Destitute of nearly all the conveniences and qualities which adorn human nature, and render life desirable, and almost on a level with the brute creation. But what will religion do for them? Nay, what has it not done? Thousands, living like the brute, dwelling in caves of the earth, clothed in skins of wild beasts, worshiping the meanest vegetables, and offering human sacrifices, have been raised by its cheering, soothing hands, from this dense mist of error and superstition, and brought to enjoy that state of union with the laws of their material being, which has seemed like raising the dead. Reader, do you enjoy the conveniences of wholesome food, convenient raiment, and a comfortable dwelling? Remember, that this rich boon is one of the many precious gems, with which religon has adorned you. But are you not still violating her golden precepts? Are you following the miserable fashions of these wicked times, in your dress and daily deportment? If so, you are not heeding

"Religion's warning voice."

O! how much misery of body thousands are suffering, to please the goddess Fashion! and, alas! (the truth must come out,) many professed Christians are among the devotees who bow at her shrine; injuring their health by their intemperance, pride, and unseasonable and vain amusements. Religion extends her generous hand, and offers a cordial, which, if used according to her directions, would bind up disordered nature, and add a sweetness to our material existence, which would render life agreeable, and its possessor a blessing to the world.

3. Religion has a more particular regard for the immortal spirit. While unreconciled to God, the soul is in a miserable condition; infected with a disease which will prove its "everlasting destruction." One of the most melancholy features of man's condition thus diseased is, that he is insensible to his condition. Nothing on the broad platform of divine truth affects him. His heart is cold, and hard as adamant, and the most affectionate appeals of gospel truth do not move him.—The most solemn enunciations of God's wrath upon the children of disobedience, fall powerless at his feet: and he sleeps quietly, as on a spider's web, over the deep, yawning gulph of endless wo. While thus diseased, how unhappy! There is no peace to the wicked, saith my God. They

"Find an aching void,
The world can never fill."

But "is there no balm in Gilead? is there no physician there?" Is there nothing to allay the pangs of a diseased soul? Yes, glory to God, a sovereign balm is offered. *Pure religion* will render immediate relief to the diseased mind. She will soften to flesh the flinty heart and awaken the sensibilities of the soul to eternal truths. She subdues the angry passions, and soothes the distracted thoughts. Yes, reader, religion is the *only* thing that can satisfy the immortal soul; and, without it, we are, and must be, forever miserable. Religion smooths the rough path of life, and renders a

"Dying bed as soft as downy pillows are."

Religion, which consists in holiness of heart & life, is the great principle requisite to an admittance into heaven O! is not religion, then, a subject of infinite importance? It has engaged the attention of mankind in all ages, from the beginning of the world. Prophets, apostles, and even angels, have esteemed it worthy of being the supreme object of their noble minds. It is a subject that has interested the mind of the Eternal God! All that he has revealed of himself, of man as a sinner, and the atonement made for him; all his promises, commandments, invitations, threatenings, and his long suffering, and judgments; and the eternal destiny of every son and daughter of Adam, are involved in this subject.

May I its great importance learn,
Its sovereign virtue know!

FRANCIS REED.

For the Morning Star.

The Bible

—Stands amidst the philosophy of the world, amidst the brightest productions of human reason, as a sun in the moral firmanent—the emenations of the eternal mind—the bright candle of the Lord, set forth to guide the bark of man through the rough sea of life to the coast of bliss securely. The glorious plan of grace, favor to ill-deserving men, planned in the mind of the Eternal One, revealed to man by prophets, seers and priests, by Christ and his apostles; who were by the Holy Ghost anointed and set apart, to declare the will of heaven to dying men—a guide to truth and holiness, a shield from priest-craft, bigotry and superstition, a light to illumine the dark understanding, a companion in hours of solitude, a comforter in the hour of distress, and the only star which unerringly leads to the haven of everlasting repose.

Dr. Scott says, "The simplest Christian, who by faith and prayer appropriates the information conveyed to him in the Scriptures of truth, will soon surpass in useful knowledge and practical wisdom the experienced persons who, (leaning to their own understanding,) either reject the oracles of God, or are superficially acquainted with them; for these are far surer guides, than doctors, councils, or synods, ancient or modern."

The late Duke of Sussex, in reply to an address presented to him, remarks:—"I am now sixty-five years old. Thirty-five of them I have spent in indisposition. Gentlemen, that sobers a man—that makes him think—that corrects many of the opinions he might have entertained in former years; it has done so with me. I am accustomed every morning alone two hours before breakfast to read the Bible; and, if any man reads that book as he ought, he will in some measure become inspired by it."

This testimony is only corroborating the testimony of God on this subject. "Search the Scriptures," says the great I AM, "for in them ye think ye have eternal life." And the Psalmist, in strains quite divine, exclaims, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandments of the Lord are pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether."

How happy is he who has chosen the word of God as the man of his counsel; "who hath clean hands and a pure heart, and hath not lifted up his soul unto vanity."

How peaceful that family where the word of God is reverenced and obeyed, where the family altar is well sustained, and the Sabbath is sanctified. How prosperous that nation which takes the principles of God's word for their constitution and laws; that esteems every man according to his real merit; breaks every yoke of oppression, and visits vice and iniquity, in all its ramifications, with a just recompense of reward.

For the Morning Star.

The Jewish and Christian Altar.

"The fire shall ever be burning upon the altar: it shall never go out." (Lev. 6: 13.)

God created man a reasonable being. He requires of him, the exercise of his mental faculties;—that he may have faith in the existence of his Creator—the divine authority of the scriptures; and consequently the fall of man and his redemption by Jesus Christ. Also, to consider and obey his holy law. But such is the nature of man, that he is wont to lose sight of the antitype, unless engaged in ceremonies, or has the type perpetually before the mind. The laws of the mind are such, that faith can be perpetuated only by works. Hence, God in ancient times, before he had given Christ a ransom for mankind, required an altar to be built—and commanded the Jewish Priests to lay the Bullock and Lamb upon the altar—types of the great victim,—the Lamb of God. Fire came forth from the Lord and consumed the offering. "And the glory of the Lord appeared unto all the people. And there came fire out from before the Lord, and consumed upon the altar the burnt-offering, & the fat; which, when all the people saw, they shouted and fell on their faces." (Lev. 9: 23, 24.) The Priests were commanded to keep "the fire ever burning upon the altar." With care and veneration, they fed and watched that flame of "*holy fire*," lest it should grow dim and go out.*

But there is an altar not built of wood and brass, nor gilded with plates of gold—it is the Christian's heart. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O Lord, thou wilt not despise." Such is the offering upon which the Eternal Spirit will rest; more glorious than the effulgence of the Shekinah between the cherubims. The holy fire of love kindling there, will consume the sacrifice. Christian, shall "the fire ever be burning upon the altar"? Cease not to watch it well; by day and night. Keep the fire of holy love ever burning. Feed that sacred flame, with penitence and faith.—"Quench not the spirit." Stir up the gift that is in you. And thus let holy incense of prayer and praise ascend the mount of God, until thy soul shall bask in the effulgent light of heaven.

G. D. GARLAND.

Boston, Ms.

* *The Jews say, that this fire never did go out on the altar, till the captivity of Babylon.*

For the Morning Star.

Prayer.

No Christian duty can be of more importance, to an individual, the church, or the world, than the prayer of faith. What a privilege to go to the court of heaven and confess all our sins, even our secret faults, and find a pardon and forgiveness: to go to Heaven's ample store-house, and take a supply; yea, a full supply for all our thousand wants. Again, prayer is like the miser's key. I am now acquainted with an old man who has been laying up money for years, and he keeps it in an old chest. The key to that chest is always bright; for he goes daily to that chest to look over, take out, or deposit some of his precious treasure; and when he applies the bright key, which he always keeps safe, and the old chest lid flies up, he always whistles or sings. I have seen him go hundreds of times, and he always went singing or whistling. That old chest holds his treasure, and although I have seen it open again and again, yet I never could get a chance to look in.—Well now, prayer is the Christian's key. 1. Keep it safe, never lose it! You had better carry it in your bosom. 2. Use it so often and so much that it will always be bright. Go daily, and even two or three times a day, and take a view of your bright and rich treasure, and add all you can to it, and take what you need daily.

"Prayer is the Christian's vital breath,
The Christian's native air."

J. B. D.

For the Morning Star.

Singing Schools on the Sabbath.

Though the practice of holding singing schools on the Sabbath has become quite common, yet we think it is improper.

1. It keeps many away from the prayer and other social meetings of the church. Sacred music is important, and I would have all that can avail themselves of this source of joy, but would have them do it at a proper time. Sacred music is not only important, but it is charming, so much so that unless it is a time of uncommon interest on the subject of religion, a singing school held at the same time of a prayer meeting, frequently leaves but a few to attend devotion. Thus Christians are deprived of a very fruitful source of enjoyment, as well as an opportunity of doing good, the unconverted of an important means of salvation.

2. It is a species of Sabbath breaking. All business, save that of necessity and mercy, should be dispensed with on the Sabbath.—But an objector seeks to hide himself behind that oft-quoted saying:—"It is lawful to do good on the Sabbath day." If it be argued, because sacred music is good, that it is proper to have singing schools on the Sabbath, the same may be said in favor of other schools.—Writing is important, but who would approve of a writing school held on the Sabbath? No lover of virtue. It becomes us to avoid every appearance of evil—to guard well the citadel of sanctity—to "remember the Sabbath day and keep it *holy*." MENTOR.

For the Morning Star.

One striking evidence of the corruption of the politics of this nation, is, their irreligious tendency on the professed disciple of Jesus Christ; the influence of an election, whether town, state, or Presidential, *has* been for a long time, and *still is*, *perfectly* destructive to a spirit of revival. This ought not so to be, and this *will* not be so, when Christians learn to be Christians in politics, as well as in prayer-meeting. Thank God, there is a way out of this dilemma, and Christians are finding it out, and that way is, *to vote as they pray*.

D. W. M.

Poland, N. Y. Oct. 19th, 1844.

For the Morning Star.

Delusion.

How apt we are to embrace what appears to our minds plausible, and how seldom do we find ourselves willing to retract an error, and do what we can to counteract the influence its propagation may have upon community! These last days are remarkable for the many conflicting theories which fill the moral world. Is it not a disgrace to the cause of God that those who profess to have been called out of darkness into light—to have been led from error to truth, and from the power of sin and Satan unto God—who are exhorted to be "steadfast, unmoveable"—"rooted and grounded in *the faith*"—not "moved away from the hope of the gospel"—"not soon shaken"—is it not a disgrace that such should be led away and deceived by every wind of doctrine, and brought to consider every impostor as one commissioned to declare God's will to man?

Many have been the strange doctrines introduced into the Christian church since first established, and many have been led away by them; but, after all, men have never discovered a substitute for the Christian religion, and have been forced to fall back upon the theory contained in the gospel as preached by Christ and the apostles.

Paul cautioned his brethren respecting those who should "privily bring in damnable heresies"—"deceiving and being deceived"—and the Christian church has in no age been afflicted with a scourge so dreadful as heretical doctrines among the professors of Christianity. But notwithstanding all the opposition which the gospel has met with, it has in every conflict eventually triumphed. Satan has been driven back, and the powers of darkness have been forced to retreat, covered with shame and ignominy, before the potent influence of truth, advocated by those who were devoted to the best interests of the cause of Christ.

Truth and error now are and ever have been antagonist principles. Man is ever an advocate, by practice or precept, of one of these principles. Being a free moral agent, he can choose either; but being under obligation to God, he is bound to search for truth. And when designing or ignorant men are laboring to propagate some new thing, we are all bound not to receive it without an examination—a strict, thorough, and candid investigation of all the arguments—*against* as well as *for*.

S. N. S.

For the Morning Star.

Sunday Schools.

Bro. Burr:—

The following reports of S. Schools was directed to me at the Gen. Con. in N. Y. I was unable to be there in consequence of being sick with a fever, and they did not come to hand until Nov. 11. It being too late to give the particulars in the Annual Report of the S. S. Union, they are presented in the Star.

J. FULLONTON.

Br. Daniel Branch of Chester, Ohio, writes that the number connected with the S. S. in that place is 75. No. of Teachers 10. The No. of pupils who have given evidence of having passed from death unto life within a few weeks is 9. For the displays of God's converting grace among us, our hearts rejoice with an inexpressible joy.

Br. Norman Curtis of Kirkland, Ohio, reports that the School there consists of 4 Teachers and 50 scholars. The prospects seem fair for doing good in this enterprise, although the adult part of the community is as yet for the more part opposed to all religion. The children are much interested in the School.

For the Morning Star.

Bro. Burr:—I have been highly pleased in perusing the little work, published by our Book Concern, entitled "The Christian Ministry," by Pike. I think its publication timely; the subject a very important one, especially to ministers. Like all the works from its gifted and pious author, it is sound, judicious, and well directed; yet I could but regret to see on the 9th page the following BARBARISM, "Bene orasse est bene studuisse," Said to be a remark of the great Luther; but what does it mean? was the enquiry.—Of course to common English readers it is a mystery. Would it not be better for all works, designed for popular reading, to have all such foreign phrases and sentences rendered into English? Its meaning, which is doubtless very expressive, could then be understood by all, and so all could be benefited.

SETH C. PARKER.

Peru, Huron Co. O.
Nov. 6, 1844.

For the Morning Star.

"Look to Jesus."

Though I cannot literally see Jesus, yet the eye of faith penetrates the separating veil, and looks on the object of my adoration. At all times and every where it is my privilege to "look to Jesus," and as I look to be "transformed into his image," and to have him made to me, "of God, wisdom, righteousness, sanctification, and redemption." By "looking to Jesus," he gives me the victory over the "world, the flesh, and the devil." He is my consolation, and trust; my bright and morning star. Under the smiling sun of prosperity; the frowning scenes of adversity; in light; in darkness; when storms gather, and loud thunders roll, I may "look to Jesus," and enjoy a full redemption. M. H. ABBEY.

For the Morning Star.

UNIVERSALISM THE STEP-STONE TO INFIDELITY.—In a conversation with a Universalist, a short time since—said I, do you believe the Bible? "I do," was the prompt reply. And do you believe all will be saved? "I do," as promptly. Whether born of the spirit or not? "Yes, I believe all will be saved, whether they are born again or not." Will you please reconcile your belief of the Bible, with those words of our Savior, "*Except a man be born again he cannot see the kingdom of God?*" Ah! I did not mean to say that every *item* of the Bible is true."

M. H. A.

For the Morning Star.

TWILIGHT. I love, at this impressive hour, to retire from the perplexing cares of life, for communion with the Father of Spirits. In it there is a mysterious influence, favorable to lowly acts of devotion. The distant murmurings of winged zephyrs; the gentle waving of the forest trees; the music of some loved songster of air, chanting the funeral knell of expiring day—these—all these excite feelings, delightful, solemn. M. H. A.

MORNING STAR.

WEDNESDAY, NOVEMBER 27, 1844.

Twelfth General Conference
OF THE F. BAPTIST CONNECTION.
Brief Reports of Speeches, &c.

BY D. MARKS.

Continued.

THIRD DAY OF THE SESSION.

Elder Curtis. Wherever the Bib. School shall be located I go for its support; my prayers & alms shall follow it. It is not an institution for the present generation merely, but for generations unborn. And when it has been once located, there is to be no alteration of place, no ripping up of arrangements in this respect. Some have felt as though we were spending too much time on this question, but I do not feel so. The subject is one of too much importance to be passed over in a hurry. Better spend two days on it, and then be united, than to drive a measure through by majority, and then be disagreed. Still I hope brethren will mark the question before the Conference, and speak to the point. And after a full discussion—when all the light and arguments which can be presented, are fairly before the Conference, then let us hold up the balances, and, with all the arguments that have been presented, placed in each scale respectively, let us judge and decide impartially. When I heard objections at the east against its removal, I held myself open to conviction, and felt then as I do now, determined to give my influence to promote the general interest, the interest of the whole, for this is the most important interest. God has married me to this connection, and their interests are my interests. My soul prays and longs for the general good. It is true that, living as I do at Lowell, (the place where it was proposed to locate it before offers were made at Whitestown,) I was not without my feelings as to its location there. Lowell is a beautiful city, good offers have been made there, many facilities would be enjoyed, and it could but be pleasant to me, so far as my personal feelings were concerned, to see the institution established in connection with my own church. It would naturally call many of our beloved ministers often into that place, and open an extensive correspondence with the aged and able ministers of our denomination. Again, as the great majority of our students, who would wish at present to attend the School, are inhabitants of New England, and are indigent, the present advantages there, might in some respects excel. But in view of the accommodations offered immediately at Whitestown, and in view of the increase of western members, patronage and influence, I doubt not that those who are most interested will be willing cheerfully to forego their personal interest for the general good, and thus locate it in New York. And in answer to brother Badger, I wish to say that I know brother Smart's feelings on this subject; and that as he has cheerfully made sacrifices in time past for the public good, he is ready now cheerfully to repeat the sacrifice of personal feelings. Brother Smart will not feel opposed to its removal, if this Conference judge that thereby the greatest interest will be promoted. Still the great question is not, what are brother Smart's feelings or my feelings, or any other man's feelings; but what does the great interest of the whole require?

Brother Page. I shall go with the brethren, and continue to feel a warm interest in the Institution, let it be located where it may. But it ought to be known in this Conference, and well considered, that if it is located at Whitestown, there will not be half as much contributed in New England for its support, as there would be were it located at the East. There are indeed hundreds of dollars now subscribed conditionally—that is to be paid if it is located there, which subscriptions will never be paid if it is removed to this State.

Elder Whittemore was understood to say that he knew of brethren in R. I., that would contribute the sooner for an institution of this kind west of the Green Mountains—that brethren were anxious for an institution of the kind, &c.

Elder Sinclair. I have felt much, very much, indeed I have felt intensely on this subject. In my opinion the question now before the Conference is the greatest one, and far more important than any other that will come before this Conference. Vast interests as to the future success of the cause of God are pending on the decision. In view of this fact I have been filled with great solemnity. I have contemplated the influence which will arise from your decision of this question, and hold its sway, perhaps long after the individuals composing this Conference have gone from the stage of life. In view of the vastness of the interests concerned, I have seemed to myself as if placed on high far above all personal and local interests and feelings. There I have contemplated with weeping, the contrast between a general unity of heart and soul in our beloved connection, and the discords which may arise in consequence of our injudicious decision. [The speaker and others wept profusely.] I am incapable of expressing my feelings. I believe the particular location of the School will not affect the contributions for its support so seriously as the position which our ministers take on the subject.

There were now some calls for the question.

Elder Rollin suggested one or two amendments.

Elder Steere. I wish to correct the impression which I perceive some have received in relation to the feelings and motives of those eastern brethren who have advocated an eastern location. It seems to have been taken for granted by some that these brethren have a scattering spirit—that they do not fear the evils of division. Now I do not believe that such is their spirit or motives. They aim at the same one general interest which has been plead so feelingly. But with them the great question is, will not an eastern location *best promote* that interest? It is a matter of simple fact, not to be overlooked, that if young men who wish to attend this School, (the majority of whom are at present in New England,) choose to put themselves under talented ministers, or into other schools in New England, rather than meet the expenses consequent on the journey to and from Whitestown, they will stay at the east;—and money will stay with them. And if at this stage of the discussion, the vote for Whitestown must be pressed, I must vote against it.

Elder Chaney. I have not intended to convey the idea that the advocates of an eastern location had a dividing spirit; but I confess that I have felt impressed with the belief that an eastern location would eventually result in the spirit of division, however free from such a spirit its advocates may now be. So clearly impressed are brethren generally, of the importance of our uniting in a single school, that two of our largest Yearly Meetings have given their vote for a central location. And I am safe in saying that three fourths of our brethren in Maine are in favor of it.

To be Continued.

N. B. We would inform Bro. Marks that our brethren are impatient for his reports. We hope he will complete them as soon as possible. W. B.

General Conference on the Biblical School.

Of all the subjects of interest which came up at the late General Conference, there was no one in which the Conference felt and manifested a deeper interest than in the Biblical School. As the Directors of the Education Society asked the advice of this body on the locating of the School, this might serve to increase the interest felt. But we are certain that away back of this point, the *foundation* of the ardent interest of the brethren for this cause was laid in the conviction there was felt to be, that a Biblical School was imperatively demanded in the Freewill Baptist denomination. We had been aware sometime since, that there was a growing interest in our denomination for a Biblical School; but of the extent and ardentness of that interest, we were not fully aware, till the subject came up in Conference. Our hopes for the School were sanguine, but the interest of the assembled delegates of the whole denomination, was more sanguine, than we have dared even to hope.

On the question of Conference giving advice as to the permanent location of the School, there was much deeply interested and candid discussion. It was felt that we were about to give advice on a question of vast importance to the interests of the Connection. There was not a delegate but felt interested that *good* advice should be given. And when the subject was dispassionately, and freely discussed, and the vote of advice was put, it was, we opine, as agreeable to the few in the minority, as to the large number in the majority, to see that so very large a proportion of Conference were agreed on the place which has been selected. To all it must have been pleasant to know that *wherever* the schoold shoul go, *il go there with such general consent.* Throughout the business of Conference there needs be hardly an exception made to the remark, that personal preferences on the part of individuals or small minorities, were yielded *readily* and *cheerfully* to large majorities, and this remark no more truly applies to any other points than the location of the Biblical School. In the end every one felt he would do all in his power to aid it in accomplishing a good work for our ministry and churches. When the advice of Conference had been given with such unanimity, the Board of Directors of the Education Society cheerfully and unanimously agreed to accept the recommendation, and locate the Biblical School in New York.

For one, we are glad that the location was referred to our General Conference. It was good for the *East* and the *West* to meet together on this identical point; and this Institution will now move on with an interest and good feeling from all parts of our spreading denomination, which on any other ground it could not have acquired for some years. Again, we say that the interest for a Biblical School was far greater than we had dared to hope was felt. We thought beforehand, there might be in the whole Conference some opposition to the measure. But *none was found.* Some had feared that our denomination was getting or would get more divided than it has been in years past. The time *may* come, when schisms will get in among us; but we hesitate not to give it as our full opinion, that there has not been a period for twelve years, when the Freewill Baptists were better and more cordially united and agreed, than they are at this moment.

At the Anniversary of the Education Society, held during Conference, there was a good degree of interest felt; and as an indication of interest, some *three hundred and sixty dollars* were subscribed for the Biblical School. This was doing indeed nobly for us! Let us then go onward in this enterprise, dear brethren and sisters in the Lord. The Biblical School is now just resuming its operations, and under circumstances favorable and propitious. Let us aid it with contributions. Let us aid it by our prayers. Let us ask of God to make it just the means which shall be a great blessing to our churches and ministry.

P. S. B.

Elder Wm. Warner's P. O. address has been changed from Plymouth, to Mount Holley, Vt. His correspondents will govern themselves accordingly.

Remember that little Quarterly Meeting.

The readers of the Star will recollect that some months ago our missionaries in India organized themselves and their little churches into a Freewill Baptist Quarterly Meeting. A communication was received from that body by the General Conference, requesting to be admitted as a member of it; and although the Conference is to be composed of Yearly Meetings, and could not constitutionally admit the Orissa Q. M., as a member, it cheerfully adopted a resolution recognizing it as a Freewill Baptist Q. M.; and the remarks made showed that a deep interest was felt for the little Quarterly Meeting far away in India. Yes, brethren, we will all remember *that* Quarterly Meeting.

We will remember it before God and before the churches: we will remember it to pray for it, and to contribute of our money to sustain. We will remember it as a branch of the vine *far* over the wall. We will remember it as a little band in the midst of Satan's seat, and Juggernaut's temple. Our own three missionaries and their wives the native preachers, and little churches, gathered in from the heathen as the first fruits of the mission—when assembled together in their quarterly sessions, or when preaching at their stations, or making their tours abroad—we cannot but remember them, to pray for, to sympathize, to give.

Remember that little Orissa Freewill Baptist Quarterly Meeting? Yes, that we will. We will remember them, small indeed now, but destined, by God's blessing and our liberality, to enlarge, to become several Quarterly Meetings, to grow up into a Yearly Meeting. Remember it as destined to give the gospel to many thousands of idolaters, and to become a great light to darkened and benighted India. And do we thus remember our Foreign Mission enterprise? We will bless the Lord that he stirred up the hearts of the Freewill Baptist denomination to engage in the glorious cause of leading the heathen to Christ. P. S. B.

"Men of Israel, Help."

Freewill Baptist churches in important places throughout the United States are deplorably scarce. There are the fewest of them where they are most needed, and where they would exert the best influence. One great reason for this doubtless is, that it requires much greater effort to establish a ch. in a city or large village without a meeting house, than in a country place, where halls and school houses may be obtained rent free. We mourn deeply when we see what an amount of property is owned by F. W. Baptist members, which hinders their spirituality, and is likely to drag their souls to perdition, which should be expended in establishing meetings, and building meeting houses in our villages and cities. On our journey west, for want of a boat which would convey us to the place of our destination on Saturday, without infringing upon the Sabbath, we were detained in Buffalo at a great expense till Monday. Oh how did our hearts yearn to be with our brethren on that weary Sabbath! But there was no F. W. Baptist meeting in that beautiful, wicked, Sabbath-breaking city. What happened to us in this case is constantly occurring to some one or another of our ministering brethren, in that or some other place. Why will not some of our F. W. Baptist brethren unite and build meeting houses in such places instead of retaining their property to ruin their sons and daughters with?—From Buffalo to Rochester, and from Rochester to Utica, there is scarce a F. W. Baptist church located where it can accommodate the F. W. B. portion of the traveling community, although there are churches and Q. M's. in the country round. Why will not those churches and Q. M's establish churches in these places, even though they do it at a sacrifice for the sake of benefiting the connection generally, remembering that "He that giveth to the poor lendeth to the Lord," and "The same measure that ye mete shall be measured to you again." In Brockport a few enterprising brethren have established a meeting—Eld. E. F. Crane is their present pastor. They are now making a desperate effort to erect a meeting house, feeling that their prosperity depends greatly on their having a place for worship. May God succeed them. When there, we could not help hoping and praying, considering the importance of the place, & the great benefit of having a F. W. Baptist church there, that the churches of the Monroe Q. M. would trust in God and lend a helping hand. We doubt not that God will abundantly reward them should they do so. A. K. M.

Does the Constitution of the U. States sanction Slavery, and if it does can any Christian take the Presidential oath to support it?

It is contended by some, that Article IV. Sec. II. and verse 3 of the Constitution of the U. States sanctions slavery. The article reads thus: "No *person* held to service or labor in one State, under the laws thereof, escaping into another shall, in consequence of any law or regulation therein, be discharged from such service or labor; but shall be delivered up on claim of the party to whom such service or labor may be due."

Now if we do not know what the framers of this article meant, we know well what they say, and all we are obligated to do is, to give fair definitions to their words and put a fair construction upon their sentences. We can by no means allow an author to write one thing and mean another, and *we* be obliged to guess at his meaning.

That the above extract does not refer to slaves, is evident,

1. From the fact that some service or labor is due from some person spoken of to some party; but no service or labor is due from the slave to the master.

2. The slave is not held to service or labor by the *law* of any State. He is held as a *slave* by law; but the law does not oblige him to *labor* for his master. This his master must see to himself. He may flog him, and, if he can, make him labor, but if he cannot succeed, there is no law by which the slave may be *sued.* You might as well talk of suing a hen for an egg, or a goose for a half pound of feathers, as to talk of the master suing the slave. Now, if he cannot *sue* him at the law, the law does not hold him as a laborer, but as a *thing*, which the master may make labor, if he can.

3. The individual escaping from service, &c. is called a *person.* Hence in order to make this clause in the Constitution touch the case of the slave, it must be conceded that the slave is a person. If the point be conceded that the slave is a person, he comes under the protection of another article contained in the Amendments, (Article 5th,) which reads thus: "No *person* (of course no slave, if slaves are persons,) shall be held to answer for a capital or otherwise infamous crime, unless on a presentment or indictment of grand jury, &c. * * * * nor be deprived of life, liberty or property, without due process of law." I ask if the fugitive from slavery is not held to answer for what is deemed an infamous crime, without presentment or indictment of grand jury? And is he not deprived of life, liberty or property, without due process of law. Only throw this clause in the Constitution around the slave, and the fugitive would neither be raced down with dogs, kidnapped or shot.

But, admitting that the first clause referred to, supports slavery, admitting even that one half of the Constitution supports slavery it will still be conceded that its very design and spirit favors liberty. No man would be so unreasonable as to say, the Constitution was constructed for the *express purpose* o supporting slavery. Now, if one part of the Constitution favors slavery and the other part does not, no man living has *ability* to support both parts. In supporting one part, he must of necessity violate the opposite part. Now, what must the President of the U. States swear to do before entering upon his office? Let us hear: "I do solemnly swear (or affirm) that I will faithfully execute the office of President of the U. S., and will, to the *best of my ability*, preserve, protect and defend the Constitution of the U. States." What is there in this oath, that would oblige the President to protect slavery, even if one half of the Constitution favored it? *I* swear to protect, &c. the village of Dover, to the *best* of my *ability.* The village takes fire, and to prevent it from burning up entire, I go to work and tear down one half of it, and thereby save the other half. I could not have checked the fire in any other way. Now, who would say that I had not fulfilled my oath in protecting Dover to the best of my ability? The case of the President is perfectly parallel. He swears to protect the Constitution to the best of his ability, hence he must support it as well as he can; and not having *ability* to support the whole of an instrument that is suicidal, he must support the part that is good and cast the bad away. E. N.

Mount Hope.

Mt. Hope is the location of the Rochester (N. Y.) cemetery. We lately visited it, in company with several others, and were richly rewarded for our labor. The scenery is almost inconcievably rude, literally made up of hills and valleys, ridges and ravines, elevations and depressions, wells and pyramids, hillocks and hollows. To our imagination it at first seemed like the place where the rubbish was deposited, after the beautiful surrounding country had been built. Yet, clothed as it is with its growth of trees and shrubbery, contrasting strongly with the splendid city near it, and the highly cultivated country around it, interspersed with most beautiful serpentine roads, splendid monuments, and marble slabs, and an artificial lake, this city of the dead is a place of fashionable resort, and is indeed one of the most romantic and delightful spots our eyes have ever beheld; and we confessed a corresponding desire, when Br. S., one of our company, said that if he should die in the vicinity of Rochester, he heartily wished his bones might be deposited in this cemetery. We have no expectation, however, that our remains will ever rest there, unless perchance it should be in one corner of the "Potter's Field." In the midst of this cemetery, beneath a beautiful marble monument, erected by the Liberty Party, repose the remains of Myron Holley, who, as the inscription says, was the founder of that Party. This pile of marble stands on one of the most beautiful elevations of the cemetery, bearing the sculptured features of Holley, and a simple but appropriate inscription.

This cemetery will soon be the seat of an awful scene; when these hills and hollows shall cleave asunder, and these monuments dash one against another at the resurrection of the dead. Many whose names and virtues are told in sculptured marble, will not find their names registered in the Book of Life; and many whose resting places are scarcely marked by the rudest token, will be adorned with diadems, whose sparkling brilliancy will out-dazzle the splendor of the noon-day sun. A. K. M.

"Teaching and admonishing one another, in Psalms and Hymns and Spiritual Songs." *Col.* 3:16.—The above passage furnishes an entire justification of a practice so frequently assailed by Universalists and others, who complain that our Hymns and Songs, instead of being what they should be, songs of praise to God, are exhortations, warnings, and admonitions. Such fault-finders do err, not knowing the Scriptures. A. K. M.

Capital Punishment. Noachic precept, continued.

In our last we considered some of the difficulties in the way of construing this precept as statute law of perpetual obligation. Let not the reader forget them. For if the precept be statute law, it most certainly involves them. If therefore we receive it as generally construed, we must not hope to divorce them. *The murderer must always be put to death.* Neither may respite be given him after conviction only in so far as is necessary for settling the preliminaries to his execution. For, should he die in the interim, somebody must answer to God for not enforcing his law.—If it be said, "space should be given him for repentance," we answer; how long? Not one moment in the eye of this law. The law says execute; and who art thou that dare procrastinate the execution of its imperious mandate. But if you say, "the execution should not take place while there is hope of repentance in the criminal;" *Then,* we reply, is the law annulled: for so long as life remains,—so long remains hope. Many a murderer is now in heaven. Many a fruitless figtree has been rendered fruitful by being digged about; but never one by being cut down. If it be said, "this law is softened in its execution by the gospel of repentance;" our answer is, no. Law is law. It may, to be sure, be annulled, it may be modified. But in the absence of both modification and abrogation it knows no softening influence. The Noachic precept is appealed to by the advocates of Cap. Pun. in its naked form, unaltered, unamended by subsequent dispensations. It shines now in the bright canopy of the gospel heavens, just as it did amid the dim starlight of the babel building age, long before Abraham was—it shines now as ever "AN ORB OF LIGHT" (so Cheever.)

The true meaning of this precept cannot well be obtained without reference to it, in the language in which it was written. And as we find remarks on this subject prepared to our hand, we may as well introduce them.

"Some commentators have given a different view from our common English translation. We might not have noticed this fact, were it not that they believed in the punishment of death. No one will doubt this remark in relation to Calvin; for the cruel death of Servetus shows that he was both theoretically and practically in favor of such a form of punishment.

Mr. Rantoul, to whom we are greatly indebted for many valuable facts, says, 'that the Hebrew participle translated "*whoso sheddeth,*" answers to our English word "*shedding*" and might with quite as much or more propriety be rendered "whatsoever sheddeth man's blood, by man shall its blood be shed." ..... Mr. O. Sullivan, says, the literal rendering is "*shedding man's blood, by man shall his (or its) blood be shed.*" He then endeavors to show the difficulties of the common translation. He however does not rest his argument upon the mere rendering of the passage. "That of the Septuagint would alone suffice, as it is not to be supposed that the seventy two learned Jews of Alexandria, two hundred and eighty seven years before Christ, would have misunderstood the Hebrew expression; and their rendering into Greek is whoso sheddeth a man's blood for his blood (i. e. the blood of the slain) will have his own shed."* So also the Samaritan version as rendered into Latin has it, "pro homine sanguis ejus effundetur," "*for* the man his blood will be shed." While the Latin Vulgate renders it simply, "Quenonque effudrit humanum sanguinem fundetur sanguis illius." "Whoso sheddeth human blood his blood will be shed"—omitting our by man altogether. Calvin says, 'to render it "*by* man" is a forced construction.' And he interprets it rather in a denunciatory than in a mere legislative sense. Le Clerc, who is certainly high authority, in a note on the word, says; that while some translate it "*per* hominem" i. e. through or by man, and that the preposition BETH is constantly to be found in the sense of *per.* Yet in accordance with the most frequent usage of the Hebrew language, it would have been said BJAD ADAM, *by the hand of man.* Yet it is always read BAADAM, or in man, or among men." As in man (continues Le Clerc) would scarcely make any sense, we are led to adopt the other signification *among men*: whence arises a plain proposition, which is the same as that of the words immediately preceding, but more clearly expressed. God has said that he will require the life of the man slain, from the slayer, among men or among beasts; he here more fully sets forth the same truth when he says that the blood of the slayer will be shed. A similar expression is used in Ecclesiastes 8: 9. It also occurs often in the books of Moses, BAADAM OUBABHEMA, *among men and beasts,* Ex. 13: 2. Nor are these words to be understood otherwise than (as generally to happen,) as such expressions constantly occur among the sacred and profane writers. Homicides generally suffer a retributive punishment for their crimes whether they fall into the hands of the law, or by the just providence of God perish by some violent death.

Professor Upham, one of the first Hebrew scholars in this country, says, "that the passage may read, whoso sheddeth man's blood, by man WILL his blood be shed." He adds, that the expressions are obviously not to be understood as a command, authorizing and requiring every one by his own act, and in his own person, to put to death any and every other individual who has been guilty of murder. Such an interpretation would fill the world with violence and confusion. (Spear on Cap. Pun. p. 140. etc.

So much for the rendering of this passage. Hereby one point at least is settled. It is this. The language of the precept is of too ambiguous interpretation to be made the basis of legislation over human life. That a majority of commentators view this precept as a law requiring capital punishment. is no marvel, when we consider that from those ancient days when revengeful retribution at the hands of every murdered man's brother, was the law, down to the present time, the whole power of popular prejudice has been that way. "He ought to die," is even now the common expression of men about the murderer. *Not* that the public safety requires his death. This is an *after* consideration. He ought to die for his crime. No punishment is too severe for him.

"Revenge, the blood of Abel cries."

But the gospel whispers of mercy, and asks room for the murderer to repent. More soon. M. J. S.

* We have omitted the Greek text as unnecessary. The translation into English is plain and easy.

Causes of Inefficiency in Sabbath Schools.

The utility and necessity of Sabbath Schools are now generally admitted. Their bearing upon the welfare of the rising generation is not to be mistaken. Yet there is a great deficiency in their number and usefulness. Multitudes of children and youth derive little or no benefit from them. What are some of the hinderances in the way of this excellent institution?

1. Want of suitable libraries. It is difficult to speak in becoming terms of the *meanness* of withholding from the youthful mind so essential and simple a means of culture. The parent who voluntarily refuses to provide his children with good books, is but little better than those slaveholding deacons, who sell their children by the pound.

2. General lack of interest on the part of parents and teachers. This lack of interest makes the children discouraged or indifferent: besides the Sabbath School may be almost as great a blessing to the parents and teachers as to the children. This indifference is therefore doubly criminal.

3. Want of a concert. In the concert, reports from the classes should be read, an address delivered, and the children should take an active part in singing and speaking pieces. There are but few concerts in the Sabbath Schools of our churches: will they not avail themselves of their rich benefits? There should also be weekly meetings of the superintendents and teachers.

4. Want of a Sabbath School paper. We ought to have one: we lose much from this deficiency. A *little* exertion on the part of each minister and Sabbath School superintendent and teacher would soon procure it.

5. Lack of revival interest. This may be and ought to be constantly kept up. There need not be a special excitement, but the spiritual welfare of the scholars should never be lost sight of, and direct efforts should be constantly put forth for their salvation. Let these obstacles be removed, and we should soon have many more efficient Sabbath Schools and efficient churches. J. J. B

Union-ism.

Unionism is probably one of the greatest specimens of disunion and sectarianism in the Christian world. We have known many who have become so completely filled with charity-ism, union-ism, and anti-sectarian-ism, that they have almost perfectly hated all *sectarians* and uncharitable persons whosoever.—We have known some who were so anti-sectarian that they would loiter away the whole Sabbath in idleness rather than go to hear a sectarian preach, or worship with a sectarian church. We have known them to un-christianize and totally disfellowship the whole Christian world, for not having more fellowship for each other, and raise a rank quarrel with all the churches, because some of them quarrel with and denounce each other. In a certain town in the west was a church of F. W. Baptists and a church of Unionists, neither of which owned a meeting house, and neither society felt able to build alone. The F. W. Baptists proposed to the Unionists to build a meeting house in company. This proposal was favorably received by a few of the other society; but when it was laid before the Deacon, his answer was prompt and characteristic:—"THEY are sectarians, and WE are Unionists; and I have put down my foot, and I shant stir one inch." Query: Which was the sectarian church, the 'Unionists' or 'Sectarians?' No class of people under the sun fulfill more perfectly the saying of Paul: "Wherein thou judgest another thou condemnest thyself, for thou that judgest doest the same things." A. K. M.

Missionary Meeting.

Last Sabbath, A. M., bro. Warren, agent of the C. Baptist F. Mission Society, lectured to our people on the obstacles that slavery presents in the way of the heathens' conversion. Bro. W. is now traveling through the country, soliciting aid in behalf of the new Society, which has been formed on account of the connection of the old with slavery. The Society have recently commenced the publication of an organ, called the FREE MISSIONARY, a few of the first numbers of which we have received. It is issued monthly from Boston, and is edited by the Rev. K. Arvine. As far as we have had the opportunity of examining it, it seems well calculated to promote the interests of the cause.

In the evening, we had another missionary meeting. A full house, and addresses were given by Messrs. Warren, Arvine, and Jones, a candidate about to be sent by their Board to Brumah. We gave these brethren a hearty welcome to our Hall, and we hope the time will soon come, when they will be allowed to state their case in the houses of their C. Baptist brethren, which they are not permitted to do at present. E. N.

Missions....One Cent System.

The first Sabbath in this month we held our Monthly Concert at Marlboro' Chapel, Hall No. 1., our usual place of worship. It was proposed that every member of the church, and others who were disposed, give at least one cent per week for the support of our benevolent causes. The plan appeared to meet with the hearty approval of the church.

We had a very full and interesting meeting.—BRETHREN AND SISTERS OF THE FREEWILL BAPTIST DENOMINATION, let us now take hold and make this plan go through our whole body. E. N.

Dr. Fuller and Dr. Wayland.

These distinguished Baptist ministers have commenced a controversy in the Christian Reflector on the subject of Slavery. Dr. Fuller is pastor of a church in Charleston, S. C. and is considered to be equal in talent and learning to any Baptist minister in the Southern States. Dr. Wayland is President of Brown University, and stands in the front rank of New England scholars and divines. It may be expected therefore that the discussion will be an able one; and as it will probably bring the subject before a large class, both North and South, who have hitherto thought and read but little upon it, it is hoped that it will do much good. The question appears to be, "Is Slavery a moral evil?" Fuller in the negative and Wayland in the affirmative. Though Mr. Wayland disclaims any connection with abolitionists, in his second letter he shows most conclusively that Slavery is a moral evil, and therefore, in the opinion of his opponent, justifies abolitionists in their efforts to remove the curse from the land; for Mr. F. has declared, "If I considered Slavery a moral evil, I would not only at once save myself from it, but at any hazard, and in the face of any opposition, I would preach against it in every pulpit I could enter. And when every pulpit was shut, I would—as I fear God and love the souls of men—I would preach against it in the street, and in the market place, and by the way-side."

Morning Star.

For several weeks past, the receipts of the Star have not been equal to the current expenses. We think it time, therefore, to apprise our friends of it, and request those who are indebted to make payment, especially such as are in arrears for a year or more. The great majority of our subscribers are engaged in agricultural pursuits; and as they have just secured abundant harvests, we presume they can pay now better than at any other time. Will you not do so, friends?

The present is also a good time for the friends of the Star to resume their efforts to extend its circulation. The Presidential election, which has for a long time absorbed the public mind to a great extent, is past—the busiest season of the farmer is over—the evenings too are longer, and the people generally have more time to read. Now then is the time to strike—to introduce religious papers where none are taken. How much good might be accomplished, if some one in each of our churches would visit those families which do not take a religious paper, and solicit their subscriptions. Many no doubt would subscribe, and thus a constant salutary influence would be exerted upon them. We hope some brother or sister in each of our churches will try and see what can be done in this way, and give us the result. Some of our brethren have already commenced. Brother SILAS F. BEAN, who was a member of our late General Conference, writes as follows:—"My location does not admit of my doing so much for the Star as the most of our brethren. But since the General Conference, having there heard more particularly of its management, I have felt determined to do what I could, and hope all, especially those who with me gave their hearty response in favor of the manner in which it is conducted, will do all they can to extend its circulation. I have received three new subscribers with the pay."

We copy the following to show our ministers how the Methodist brethren secure so wide a circulation for their papers. We trust they will not be a whit behind them in this good work.

THE WAY METHODISTS SUPPORT THEIR PAPERS.—The Baptist Record copies an extract from the Richmond Christian Advocate, in which the editor acknowledges a letter from a ministering brother, containing thirty-eight new subscribers, and another one, a few days after, from the same man, containing twenty-two—making sixty in all. The following is his own story with reference to obtaining them.

'I have just closed a meeting at New Prospect, where upwards of forty were converted. I cannot be satisfied until the converts have our paper; and I make it a matter of conscience to advise them to take it. I have sent you seventy already, and in procuring them I believe I have done more good than in preaching half a dozen sermons.'

NEANDER'S CHURCH HISTORY—Containing the introduction; the history of the persecutions of Christianity; and the history of church discipline, and of Christian life and worship; the history of the Christian sects and doctrines, and an account of the chief fathers of the church. Embracing the first three centuries. Translated from the German.

We believe this to be a candid and able work, upon a very interesting period of the Church; and wish it were in the hands of every minister. J. J. B.

OUR FIRST PAGE. Most of the articles on our first page this week are excellent. They may not be more ably written than communications for the Star usually are; but they are sentimental, spiritual and practical. We wish those who write for the Star would give us more articles of this description. Our readers desire them, and we are sure they would be much more useful than those of a polemical character.

Registers! Registers!

We have several hundreds yet on hand. Cant they be sold? We believe they can be with proper exertions. Brethren who have not been supplied will please see how many they can sell, and inform us. And those who have ordered once, perhaps can find sale for more. Will you try, brethren? The little work is calculated to do much good, and we hope a single copy will not be left unsold.

TRUSTEES. At the recent meeting of our Board, it was voted that its name be changed to "The Trustees of the Freewill Baptist Printing Establishment," and that henceforth its business be transacted under that appellation. It was also voted, that one hundred dollars be immediately paid to each of our Missionary Societies, and to the Freewill Baptist Education Society, agreeably to the vote of the late General Conference; and the money has been paid accordingly.

The P. O. address of Elder RANSOM DUNN is now Chester, Cross Roads, Geauga Co. Ohio.

For the Morning Star.

Cannot we do More?

HAMPTON, Nov. 6.

Bro. Burr:—

I have for sometime believed that ministers might do more than we have yet done, to sustain the cause of missions in our denomination. I hope that every minister will faithfully ask himself, Am I doing what I can? Am I doing all I ought to do?

I will now present only one point on which we should, as ministers, institute an inquiry as to the extent of our duty—that point is, the sustaining the Monthly Concert among our people. The majority of our churches do not sustain the Concert. Are *ministers clear?* My brethren, the churches *will do*, if we seek to enlighten and interest them. The Concert is the best means for this. They will do, when they understand their duty. The true reason why no more feel a deep interest in the cause of missions, is, for the want of information. Some will read of themselves, and possess a missionary spirit, independent of the pastor's aid; but many will not. Ministers ought to spread out knowledge before the minds of their people, in this department as in others.

Again, at your Concerts, your people will often surprise you by larger contributions than you have expected—I was so surprised at our Concert for this month, when instead of some two and a half dollars, the collection amounted to four and a half dollars. If but little sums can be coming in often and constantly, and from many churches, it will amount to considerable in a year. The Concert may be made as interesting as any of our other meetings; and it will prove essentially a benefit to every minister personally who takes pains to sustain and render it interesting.

Let us, brethren in the ministry, remember our responsiblities in reference to our misson in India, and our other causes of Christian benevolence. You may consider this, if you will, an appeal on behalf of the perishing heathen. Yours,

P. S. BURBANK.

HEATHEN PERSECUTION. Two more of the native converts of Madagascar have fallen victims to the barbarous rage of the Queen. They were first subjected to torture to compel them to impeach others; their persecutor failing in this, condemned them to death; and after their execution, caused their heads to be stuck on poles and left to bleach in the scorching sun of Imerania. Seventeen native Christians, in all, have thus nobly laid down their lives for the sake of the Lord Jesus, and gone to receive their reward.—*Missionary Herald.*

PROGRESS OF CHRISTIANITY IN BURMAH.—The Baptist Record publishes an extract from a letter from Mrs. Abbott, the wife of a devoted Baptist missionary in Burmah, which contains gratifying intelligence as to the progress of Christianity among the Karens both in Arracan and Burmah. Mr. Abbott had made during the season two tours to the southern churches, in company with the native pastor, and had baptized about eighty converts. The native pastor, Ko Shyat Kyou, had paid a pastoral visit to the churches in Burmah, and had baptized fifteen hundred and fifty converts.

Religious Intelligence.

BOSTON.—Last Sabbath received three individuals into the church. We now number 31—an increase of 10 since our organization. Our friends are much encouraged. Brethren, pray for us. E. N.

WATERFORD, Mass. Bro. BURLINGAME writes:—There has been for some weeks some revival in the church at Waterford, and we hope it may continue. Several backsliders have been restored, and one or two sinners hopefully converted. O that the good spirit would descend in a more copious manner.

Quarterly Meetings.

Ashtabula Quarterly Meeting.

The fall session of Ashtabula Q. M. was held (according to appointment) with the church in Cherry Valley, on the 18th, 19th, and 20th of Oct. The conference was one of interest, as the subject of "Anti-Slavery" and "Political Action" was agitated. Generally a good spirit was manifest, and the discussion was closed with good feeling. We had the privilege of again hearing the voice of our dear Bro. Dunn, who was welcomed by many hearts to his former field of labor. By the reports of the churches, it seems that it is a times of spiritual declension; yet two churches report revivals. But we are not discouraged. The great principles of *Benevolence* are gaining ground, and Christians are learning that to become holy, we must not live to ourselves and for ourselves; but to God and his glory; that we must serve God with our property, as well as with our mental faculties.

The meetings of worship, especially on the Sabbath, were deeply interesting; and Sunday evening, the power of God rested on the congregation. The church was animated and revived; confessed their backslidings and God's blessing attended, and we all felt that it was a profitable meeting.

The next session will be held in the F. W. B. meeting house on the South Ridge in Conneaut, Ohio, commencing the 3d Friday in Jan. 1845—Conference to commence at 1 o'clock, P. M.

SILAS A. DAVIS, *Clerk.*

Conneaut, O. Nov. 2d, 1844.

Cattaraugus Quarterly Meeting.

The Nov. term of Cattaraugus Q. M. was held with the church of Portage and Pike on the 2d and 3d inst. A comfortable season was enjoyed. At the close, on the Sabbath, the Lord's Supper was celebrated, and a precious season enjoyed. Numbers were ready to exclaim, give us a communion season at every Quarterly Meeting, where the church convening will furnish the elements for this interesting and delightful service. I regret to say that some of our churches have neglected to maintain a gospel travel in this respect, and are very low; and here permit me to say, that I never knew a church to maintain deep spirituality a great while in the neglect of this ordinance.

The next session of the Q. M. will be held with the church of Rushford and Lyndon. A ministerial conference will be held on Monday following at 9, A. M. We were highly gratified in the location of the Biblical School at Whitestown, and rejoice that such facilities are now afforded our young men for acquiring that fund of knowledge and that discipline, so necessary to the ministry. B. MCKOON, *Clerk.*

Hume, N. Y. Nov. 18, 1844.

General Intelligence.

Official vote of Pennsylvania.—Polk, 167,535—Clay, 161,203—Birney, 3,138. The vote for the Liberty candidate for Gov. in Oct. last, was 2,675.

FROM ENGLAND.—The Britannia arrived at Boston on Friday morning last, having left Liverpool on the 5th.

The cotton market remained in a quiet state, with a fair demand from the trade, and without any change in prices.

Business in the manfacturing districts was remarkably good. Money was abundant.

The European news does not possess much interest.

Business in the manufacturing districts is as good as it has ever been known. Spinners and manufacturers are as busy as bees. The makers of heavy cloths, the power-loom printers, and the manufacturers of domestics, have all more orders than they can execute. This state of activity, applicable to the neighborhood of Manchester, hardly holds good in the adjoining county of York. The markets at Leeds and Bradford are flat, and the sale of goods for winter clothing was not proceeding satisfactorily. It would seem that the activity which prevailed in Lancashire is not the result of orders for the American market. Freights at Liverpool are extremely dull, and few of the packets and transient ships go out full.

The Liverpool market for American Provisions is active. This trade is only in its infancy, and every month will add to its importance. Last month no less than 2,700 tierces of American Beef were sold here—the greatest sale effected since the opening of the trade—and yet insufficient for the demand. The supply of Cheese falls short of the inquiries, and the result is, that improved prices have been realized. Irish Butter has advanced, and Canadian has been asked for, but there is none to be had.

Canadian Flour has attained an advance of 6d per barrel; it is in fair request. The corn trade generally exhibits a firm aspect, although the business done in bread stuffs has not been to a large amount. Oats being scarce, have advanced 1d per 45 lbs., and Oatmeal has improved to the extent of 6d per 240 lbs.

Fugitive Slaves.—A late number of the Western Citizen contains the following interesting statement:—

Four years ago a man and his wife, in Kentucky, having very unaccountably become tired of the blessings of slavery, made their escape to Canada. They were both active, industrious persons, and though "unable to take care of themselves" under the patriarchal institution, took very good care of themselves in the land of freedom, and obtained one hundred acres of the queen's land, on which they erected a log house, and obtained some cows, horses, sheep, swine, &c; in short, created a comfortable home, with an abundance of the necessaries of life. But they had left seven children in slavery. This preyed upon their minds. The children they must have; but how to get them was a question not easily solved. The father quailed under the perils attending the rescue; but the mother, true to the feelings of a mother, resolved that she would redeem her offspring, or perish in the attempt. She crossed the lake, and on arriving at a town in Ohio where the slave has a great many friends, she solicited money to enable her to pay her expenses to Kentucky. It was thought a desperate enterprise, and many persons kindly advised her to desist; but she was inflexible, and some funds having been furnished her, she went on her way.

About ten days ago, she made her appearance, near day-light, in the village of ——, before referred to, having in company four of her offspring! One child had been left behind only a few miles, having become too sick to travel. The other two were still in slavery, but she had contrived a plan by which they were to be sent on to Canada, and she had not the least doubt that they would soon join her at their cheerful home. The writer of this conversed with the woman and her children, and heard from them many interesting circumstances connected with their condition while in slavery, and the means by which they effected their remarkable escape from the house of bondage. God bless them!

Later from Texas.—A letter from San Antonio, dated 13th ult. says:—A gentleman of integrity in Galveston has received a letter from a highly respectable source in Mexico, who states there will be no invasion of Texas this year, and that the other citizens of Texas can depend upon what he says to be true. Judge Terrel is spoken of as about to receive the appointment of Minister to England from Texas; and Mr. Riley, of Houston, that of Minister to the United States. In reference to these rumored appointments, the Banner, an anti-Houston paper, published in Brazoria county says: Should they prove true, we have only to say, that in the nations to which men, entertaining such opinions and political principles, are sent, clothed with diplomatic authority, Texas will be most foully and vilely misrepresented; that Texas desires to be annexed, and that we acknowledge no power, no authority, no 'right divine' with which the executive of this nation is invested, that will warrant him in insulting, trampling upon, and counteracting the will of the people!

Washington on Dits.—Mr. Cass, Secretary of State, Gov. Marcy, Treasurer, Mr. Mason, as he is, or Minister to England, Romulus M. Saunders, to the Post Office Department, and Walker, of Mississippi, to the Bench of Supreme Court, United States, or a place in the Cabinet. Also Gen. Cass will be U. S. Senator from Michigan.

Mrs. Polk, wife of the President elect, was formerly a Miss Eastin, of Tennessee, who, with Mrs. Donaldson, did the honors at the 'White House' during Gen. Jackson's term. Her marriage with Mr. Polk was solemnized at the Presidential mansion.

A Man Torn to pieces by a Horse.—A man named Murphy, on Monday, was killed by a stallion near Kill county, Waterford. The man was turning off the high road into the field, to make a short cut, though advised to turn back, or else he might be killed by a wild horse he should have to pass. Fatally for himself he trod the "forbidden ground." In a few hours after his body was found torn to pieces. The horse's hoofs and mouth were encrusted with the blood of his victim.—*Exchange paper.*

Liberal Subscription.—On Sabbath last, says the New York Express, the Rev. Dr. Badger, Secretary of the American Home Missionary Society, presented the claims of our country to the Mercer street congregation, (Dr. Skinner's) who responded to the appeal by a subscription of thirteen hundred dollars.

Walker and Torrey, Burr, Thompson and Work.

Resolutions of sympathy by the represented philanthropy of England.

27 NEW BROAD STREET, London.

At a meeting of the committee of the British and Foreign Anti-Slavery Society, held at No. 27, New Broad Street, on Friday, Oct. 4, 1844.

George Stacy, Esq. in the chair.

It was resolved, unanimously, That considering the enormous wickedness of American slavery, whether viewed in relation to the iniquity of its principles, which deprives nearly three millions of human beings of their personal rights; or to the atrocity of its practice, which subjects them to the deepest degradation and misery; this committee feel it to be their duty, publicly and warmly to express their sympathy with those devoted friends of humanity, Messrs. Work, Burr and Thompson, who are now suffering a lengthened imprisonment among felons, in one of the jails of the State of Missouri, for having attempted to aid some of their enslaved countrymen in their escape from bondage; and to assure these Christian philanthropists that they consider the cause for which they are now incarcerated, as honorable to them as men and as Christians; and the laws under which they have been condemned, as utterly disgraceful to a civilized community, and in the highest degree repugnant to the spirit and precepts of the gospel.

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On behalf of the committee.

THOMAS CLARKSON, *President.*

JOHN SCOBLE, *Secretary.*

Oct. 8, 1844.

Southern Trade.—I cut the following advertisement from the Baltimore Clipper, of the 9th inst. If I am rightly informed for what purpose the class designated as "*Fancy Girls,*" are wanted, the undisguised wickedness of such an advertisement exceeds all that I had supposed even slave-traders would be guilty of, or any community would countenance, pretending to possess that small share of respectable morality and decency, which is generally found in Southern cities.

CASH FOR NEGROES.—I wish to purchase 75 or 100 Negro Slaves, of both sexes, from the age of 8 to 25 years, for which I will pay liberal cash prices, for I can at all times be found at the Slave Agency Depot, No. 10, Exchange Place—in my absence at any time, a line left will be attended to immediately on my return.

L. F. SCOTTI.

N. B. I wish particularly to purchase several Seamstresses and likely FANCY GIRLS for nurses. I will also purchase several families.

Southern Planters would do well to give me a call before they make their purchases.

Santa Anna Dictator.—A letter from an American citizen residing in Vera Cruz, received at Baltimore, dated Oct. 20th, says:—Things look very gloomy in the political horizon of this country. Some harsh correspondence is going on between the American Minister and this Government, in relation to Texas; also between Santa Anna and the Congress, which, it is thought, he will put down, and cause himself to be invested with dictatorial power. Some great event is not far off.

Presidential Election.—The vote of Tennessee is very close, but it is supposed the State has gone for Clay by 200 to 250 majority. Louisiana has probably gone for Polk by a small majority. Arkansas has not been heard from, and Mississippi and Alabama but partially. There is no doubt but they will all go for Polk; if so, the result will be in the twenty-six States, that Clay will get the electoral vote of eleven States, which give 105, and Polk the votes of fifteen States, which give 170 votes; consequently Polk will be elected by 65 majority.

The Papal Government.—The political annual for Roman States has just been published. It contains the following facts:—On the 18th inst. the Pope will have accomplished his 79th year. He has occupied the Holy See since the 2d of February, 1831. The sacred college consists of 60 cardinals, 6 of whom are cardinal-bishops, 44 cardinal-priests, and 10 cardinal-deacons. There are still living two cardinals created by Pius VII., Oppizani and Riaro Sforza, and seven by Leo XII. The 51 remaining were appointed by the present Pope. Monsignor Tardini, the oldest cardinal, is 85 years of age, and the youngest, Monsignor Schwartzenberg, 35. At the close of 1843, Rome possessed a population of 170,701 inhabitants, exclusive of the Israelites.

Russian Serfs.—Brooks says, the serfs of Russia are between thirty and forty millions in number. For his house and patch of land, the serf pays his proprietor in labor, which takes about one half of his time, leaving him only the other half to support his family. Sometimes a princely proprietor will have hundreds of serfs on his estates. This numerous class of Russians have little means of education, and are usually very ignorant and degraded.

Runaway Slaves.—The St Louis Era says: "Officer Couzzins, of this city, returned last evening, from a trip to the Canadian line. Some two weeks since, five or six negro men, belonging to different citizens of this place were missed, and it was thought they had run away with the intention of reaching the Canadas. Mr. Couzzins, and some two or three other persons, started in pursuit. When a short distance on the usual route taken by runaway slaves, they struck their trail, and followed in hot pursuit until the negroes crossed the line, which they did some twelve hours ahead of the officers. From every circumstance connected with their going off, there is the best grounds to believe that they were assisted and persuaded to do so by abolitionists, and it is stated that white men accompanied them along the whole route.

Disobedience to Parents.—A young man was lately sentenced to the South Carolina penitentiary for four years. When he was about to be sentenced, he stated publicly that his downward course began in disobedience to his parents—that he thought he knew as much of the world as his father did, and needed not his aid or advice; but that as soon as he turned his back upon his home, then temptations came around him like a drove of hyenas, and hurried him on to ruin. There is no place so safe and happy as a good home.

Abolition of Slavery at Hong Kong, China.—On the 28th of February last, Sir Henry Pottinger, Governor &c., issued a proclamation defining "the law relative to Slavery in Hong Kong," the first article of which is as follows:—

"1. Be it enacted and declared by the Governor of Hong Kong, with the advice of the Legislative Council thereof 'That the laws of England prohibitory of slavery, together with the punishments and penalties provided therein, shall be in full virtue and operation, and shall be duly enforced and inflicted in the said colony, save as hereinafter excepted.'"

The exceptions are of trifling importance, growing out of local circumstances, and not calculated to defeat at all the general effect of the law above. To all practical purposes slavery is abolished in Hong Kong.

More Maryland Mercy.—A case illustrative of the despotism of the slave laws, occurred in that State about 4½ years ago. A poor colored man went to Philadelphia to visit his friends. While there, a friend gave him a small anti-slavery tract or pamphlet. Without looking at it, he took it home. A day or two after, and before he had read it, a colored neighbor took it up, and asked the loan of it, which was granted. In the hands of the latter, some constable found it. The pamphlet was readily traced to the first; he was arrested, indicted for circulating "incendiary publications," under a law as vague in terms as language can possibly be, tried and convicted in a hurry, with no friends to help him, and sentenced to *twelve years imprisonment at hard labor in the penitentiary!* He has now been there for more than four years, and has conducted himself well.—*Anti-Slavery Reporter.*

The Commercial Policy of Great Britian.—The "Sugar Duties Bill," so called, has passed both Houses of the British Parliament, and become the law of the land. By this bill, a discriminating duty is laid against slave-grown sugar and in favor of that grown by free labor. The principle therefore of discriminating duties against slavery and in favor of freedom, is now settled as a part of the commercial policy of Great Britian. It remains to be seen whether the English government will carry it out, from time to time, in respect to cotton and other slave-grown products.—*Ib.*

Weekly List of Letters Received.

D. S. Starr, J. Fullonton, J. Jewett, S. Wheeler, E. Buzzell, E. B. Fairfield, D. Jackson, E. J. Allen, D. P. Cilley, W. Wafer, L. G. Brown, J. Edgecomb, F. W. Straight, D. S. Heffron, W. B. Hamblen, J. D. Van Dorn, A. W. Purinton, W. M. Clark, R. Dunn, A. K. Moulton, W. D. Johnson, B. McKoon, M. W. Burlingame, I. Libby, J. L. Cilley.

From Post Masters.

C. Sherwin, S. M. Cobb, W. Harris, T. Slater, S. R. Lord, D. Allen, C. H. Spafford, J. L. Spalding, J. R. Blanchard, E. S. Nett, L. W. Douglass, C. W. Sanborn, D. G. Underwood.

New Agents.

Eld. D. S. STARR will act as Book and Star Agent of Fox River Q. M.

WM. HARRIS, P. M., North Dixmont, Me., will act as Star Agent, instead of T. L. Jennison, resigned.

Eld. HENRY ESTEN, Jr., Canandaigua, N. Y.

Receipts For Books.

S. A. Davis 3,25. J. D. Van Dame 50c. A. W. Purinton 3,00. W. D. Johnson 75c. S. W. Perkins 71c.

Subscribers for the Star.

D S Starr 1. J Fullonton 1. J Jewett 2. L L Cheney 1. E Buzzell 1. E B Fairfield 1. E G Preston 1. N Frost 1. F W Straight 1. E Noyes 1. W B Hamblen 1. J D Van Dorn 1. A W Purinton 1. W M Clark 1. M W Burlingame 1.—16.

Home Mission.

Contributed by the Freewill Baptist Printing Establishment, by order of the 12th General Conference, 100,00

Whole amount 100,00

WM. BURR, *Treasurer.*

Foreign Mission.

Contributed by the Freewill Baptist Printing Establishment, by order of the 12th General Conference. 100,00

Female Sewing Circle in the F. W. B. church, Topsham, Me.,	10,00
F. W. B. church, Topsham, Me.,	8,85
Q. M. Contribution, Gorham, N. Y.,	2,73
do. do., Canandaigua, "	2,65
do. do., North Potter, "	4,68
Mahala Underwood, received of her husband, Adams Underwood, deceased, and contributed at the Union Q. M., held in South Potter, N. Y.,	6,94
Josiah Dean, Middlesex, N. Y.,	38
F. B. church, Waterford, Mass.,	10,00

Whole amount, 146,23

WM. BURR, *Treasurer.*

For Education Society.

Contributed by the Freewill Baptist Printing Establishment, by order of the 12th General Conference, 100,00

F. W. B. church, Topsham, Me.,	5,00
D. Read, Freeport, "	75
R. Reed, do., "	75
M. Watson, do., "	50

Whole amount, 106,90

WM. BURR, *Treasurer.*

Books Forwarded.

One package Registers to Eld. D. S. Starr, Elgin, Kane Co., Ill., by mail.

CORRECTION.—The $13,19 credited in the Star of Oct. 16, to 2d church in Parma, N. Y., for F. Mission, should have been credited to the 2d church in New Hampton, N. H.

MARRIED

In Steuben, Oneida Co. N. Y., Nov. 14, by Rev. R. Everett, Mr. JOHN J. BUTLER, Teacher in the Biblical School at Whitestown, and Miss ELIZABETH EVERETT, late Teacher in Clinton Seminary.

In Kennebunk, Oct. 12, by Eld. S. W. Perkins, Mr. Eben A Huff and Miss Sarah A. York, both of Kennebunk.

By Elder Isaac Libby, Mr. Wm. F. Stone, of Auburn, and Miss Olive R. Harris, of North Yarmouth.—Mr. Wm. G. Coombs, of Lewiston, and Miss Clarinda A. Kinsley, of Auburn. Mr. John Coffin, of Leeds, and Miss Lois Townsend, of A. Mr. David W. Merrill, of New Gloucester, and Mrs. Pamelia Soule, of Lewiston. Also, Mr. Samuel W. Farnham, of Lewiston, and Miss Love W. Farnham, of Skowhegan.

In Rock Creek, Kane Co. Ill., July 7th, by Elder D. S. Starr, Mr. Tent J. Reynolds and Miss Miriam A. Shonts, both of R. C. Also, by the same, at Blockberry, Aug. 29th, Mr. John Young of Burlington and Miss Mary Woodward, of Blockberry.

In Portland, on the 17th inst. by Eld. A. K. Moulton, Mr. Wm. L. Wilson and Miss Sarah R. Snow, both of P.

In Strafford, Nov. 14, by Elder E. Place, Mr. Jonathan H. E. Johnson, of Stowe, Me. and Miss Sarah E. Johnson of S.

In Strafford, same day, by the same, Mr. Thomas Babb, of New Durham, and Mrs. Abigail Sampson of L.

In Farmington, same day, by the same, Mr. Daniel L. Randall, and Miss Lucretia H. Tufts, both of Farmington.

In Lebanon, Me. by Rev. J. E. Strong, Mr. Nathan Dore of Milton, N. H. and Miss Dorcas S. Butler, of L.

In Lebanon, Me. Oct. 24, by Eld. E. Blaisdell, Mr. Charles H. Furbush and Miss Olive G. Winn, both of L. Also, by the same, Nov. 14, Mr. Brackett Dore, of Lebanon, and Miss Lydia Mills, of Rochester.

In Roxbury, Oct. 20, by Eld. J. B. Davis, Andrew J. Hammond and Miss Mary H. Burgley, all of R. Nov. 3, Mr Thomas Murphy, of Dorchester, and Miss Lydia Jane Merrill, of R.

In Pittsfield, Nov. 13th, by Eld. J. E. Davis, Mr. Charles Allen, of Gilmanton, and Miss Mary C. Copp, of P. Nov. 14, Mr. Daniel R. Lovering, of Medford, Mass. and Miss Martha Ann Godfrey, of P.

In Manchester, Nov. 14th, by Eld. D. P. Cilley, Mr. Noah Grant and Miss Sophia Ann Brown, both of M. By the same, Mr. Samuel G. Wentworth, and Miss Louisa D. Young, all of M.

In Sangerville, Oct. 20th, by Moses Gilman, Esq., Mr. James Lougee and Miss Eliza Work, of S. Oct. 27, by Elder James Rowell. Eld. ALFRED PATTERSON, of Sebec, and Miss MARY P. GILMAN of S.

DEATHS.

In Deerfield, N. H. Sept. 19, ALMOND SMITH, child of David and Sarah Lamphrey.

Boston Wholesale Prices Current.

Corrected with great care weekly.

SEEDS. Herds Grass, $1,37 a 1,50 per bushel. Red Top, 50 to 60 cents. Clover—Northern, 9 to 11c.—Southern, 7 to 9c. Flax Seed, $1,50 per bushel. Lucerne, 33c. per lb. Canary Seed, $1,37 a 1,75 per bushel.

GRAIN. The late supplies of yellow Corn being chiefly of inferior quality, have been sold at reduced rates. Rye, none in first hands, and wanted.

Corn—Northern, new, bushel 00 a 00—Southern, round yellow, 55 a 00—Southern flat yellow, 51 a 54—do. do. white 47 a 48—do New Orleans, 00 a 00—Barley 00 a 00—Rye, Northern, 00 a 00—do. Southern, 68 a 70—Oats, Southern, 00 a 31—Northern do. 00 a 33—Beans, per bushel 1,50 a 2,00.—Shorts, per double bush. 23 a 25—Bran, 20 a 21.

FLOUR. The market has not yet recovered from the inactivity attendant upon the recent elections; prices, however, are a little firmer, but the transactions have been pretty much confined to the immediate wants of the trade.

Baltimore, Howard St, 4 mos. cr. new $0 00 a 4 75—do. wharf, $0,00 a 0,00—do. free of garlic, $0 00 a 0,00—Philadelphia do. 4 mos. $4,62 a 4 75—Fredericksburg, low l'd new, 4 mos, $4,62 a 4,75—Alexa., wharf do. 0 00 a 4 62,—Georgetown, $4 75 a 4 81. Ex. do. 4,87 a 5 00.—Richmond Canal, $4 62 a 4 75—do. City, 5 50 a 5 75—Petersburgh, city, $5 00 a 5 50—do. Country $4,62 a 0 00—Gen. common, cash, $4 94 a 5 00—do fancy brands $5 12 a 5 25—Ohio via Canal, $0 00 a 0 00—do New Orleans, cash $0,00 a 0,00. Rye, 0,00 a 3,25—Indian Meal in bbls. $2,62 a 2,75.

PROVISIONS. There has been a steady demand for Pork at the last reported prices. But little doing in Lard.

Beef—Mess 4 mo. new bbl. $0 00 a 7 25—Navy—$0 00 a 6 50.—No. 1, 0,00 a 5,50—do Prime $4,50 a 0 00—Pork—Extra clear 4 mo. bbl $00,00 a 00 00—do. Clear $10 00 a 10,50 do. Mess, 9 00 a 9 50—do Prime $7,00 a 7,50—do Mess from other States,—a — —do Prime do do $0 00 a 0 00 do. Cargo do. 0 a 0 00— —Clear do do $00 00 a 00 00—Butter, shipping, 00 a 00—do store, uninspected, 10 a 12—do dairy, 20 cts. a 22—Lard, No. 1, Boston ins. 00 a 00—do South & Western, 5 3-4 a 6 1-4—Hams, Boston, 7 a 00—Southern and Western, 5 a 6—Cheese, Ship'g and 4 meal, 3 a 4¼—do new milk, 4 a 5¼.

WOOL. Duty. The value whereof at the place of exportation shall not exceed 7 c. per pound, 5 per cent. ad val. All whereof the value exceeds 7 cts. per pound, 40 per ct. ad. val. and 3 cts. per pound.

No sales of importance, and prices remain nominal.

Prime or Saxony Fleeces, washed, lb. 50 a 53c.—American full blood do 43 a 45—Do. 3-4 do 40 a 41—Do. 1-2 do 37 a 38—1-4 and common do 32 a 33—Smyrna Sheep, washed, 20 a 23—Do. unwashed. 10 a 12—Bengasi do 6 a 13—Saxony, clean, 00—Buenos Ayres unpicked, 7 a 10—do do. picked, 10 a 14—Superfine Northern pulled lamb 40 a 43—No. 1 do. do. do, 35 a 38—No. 2 do do do 23 a 30—No. 3 do do do 15 a 20.

HOPS. Duty 20 per cent.

The transactions since our last have been about 500 bales. The crop is estimated to be equal to that of last year. The prospect of an export demand is more favorable.

1st sort Mass 1843, lb. 10 a 12; 2d do 0 a 0.

HAY, 15 to 16 per ton—Eastern Screwed $11 to 11,50.

EGGS, 15 a 20c.

BRIGHTON MARKET.—Monday, Nov. 18, 1844.—At market 2100 Beef Cattle, 225 Stores, 2200 Sheep and 2125 Swine. Prices.—Beef Cattle.—Last week's prices were fully sustained. Extra, $4,50 a 4,75. First quality, $4, a 4,25. Second do., $3,50. Third do., $2,75 a 3,25.

Barrelling Cattle.—Mess. $3,25. No. 1, $2,62 1-2.

Sheep.—Sales quick, from $1,33 to 3,00.

Swine.—Lots to peddle, 2 3-4 a 3 for Sows, and 3 3-4 a 4 for Barrows. Large Barrow Shoats, 3 1-2. A lot to close, half Barrows, 3. At retail from 3 1-2 to 4 1-2.

Dr. B. KEITH,

THOMSONIAN PHYSICIAN AND

INFIRMARY,

NO. 2, PLEASANT STREET, DOVER, N. H.

Patients attended at their houses at all hours, by day or night.

Nov. 27, 1844.

☞ WANTED, as above, 1000 lbs. American Valerian Root, for which cash will be paid. 32

WHITESTOWN SEMINARY.

THE first term of this Institution is nearly to a close. It has been in many respects an interesting one. Over one hundred students have been in attendance. We have had worship regularly on the Sabbath in the Chapel; and our meetings for a few weeks past have been very interesting. The Lord seems to be reviving his work in the hearts of his children.

We are satisfied from the present term that by the efficient aid of our brethren this Institution can be made what we need. Let them be prompt in paying in their subscriptions, and by the blessing of God the work is done. The winter term of this Institution will commence on Wednesday, Dec. 11th, under its present board of Instructors. Tuition, board, &c., same as this term. D. S. HEFFRON, *Sec.*

Whitestown Sem. Nov. 16, 1844.

F. W. B. SEMINARY OF MICH.,

AT SPRING ARBOR.

THE first term of this Institution will commence on the first Monday of December next, at the Village of Spring Arbor, (1½ miles west of the permanent location,) under the superintendence of DANIEL M. GRAHAM, A. B., a graduate of Oberlin College.

In this Institution, opportunity will be given for the pursuit of the various branches taught in Academical and Collegiate Institutions. And although conveniences are not at present equal to some other similar Institutions, yet the advantages on the whole to obtain education cannot be surpassed in the western country; as full confidence can be placed in the Principal as possessing high literary attainments and experience in teaching, and all concerned will strive in every possible manner to render every facility to the student in acquiring extensive and useful knowledge.

Parents and guardians may feel assured that the most assiduous care and attention will be exercised on the part of the Principal and all concerned in regard to moral culture, as well as scientific and literary information, and that the health of Spring Arbor is not surpassed by any town in Michigan. The Trustees of the Institution are immediately to proceed to erect suitable and permanent buildings, to be completed as soon as possible.

TERMS:

Board in private families in the vicinity,			$1,00
Tuition in common English branches for 11 weeks,			$3,00
Tuition in higher	"	"	$4,00
" Languages	"	"	$5,00

List of the most common books to be used.

Porter's Rhetorical Reader, Sanders' Spelling Book, Webster's Dictionary, Colburn's 1st Lessons, Adams' Arithmetic, Brown's Grammar, Mitchell's Geography, Olmsted's Natural Philosophy, (Compendium,) Comstock's Chemistry, Burritt's Geography of the Heavens, Mrs. Lincoln's Botany, Whateley's Logic, Whateley's Rhetoric, Mahan's Intellectual and Moral Philosophy, Algebra, Davie's 1st Lessons, Davie's Bourdon, Davie's Legender, Flint's Surveying, Andrew's and Stoddard's Latin Grammar, Andrew's Latin Reader, Cicero's Orations, Virgil, Leverett's Lexicon or Ainsworth's Dictionary, Anthon's Greek Grammar or Anthon's Greek Reader, Greek Testament, Donnegan's Greek Lexicon, Bush's Hebrew Grammar, Gessennius, Hebrew Lexicon, Hebrew Bible.

ELIJAH COOK *President.*

J. C. BAILEY, *Sec'y.*

Spring Arbor, Oct. 26, 1844.

Smithville Seminary.

THE winter term of this Institution will commence on the 1st Monday of Dec. under the instruction of HOSEA QUINBY, A. M. Principal, and AMMI R. BRADBURY, A. M. in the Male Department, and Mrs. C. L. BRADBURY, in the Female Department, WM. B. PRESTON, Steward. The price of tuition for common English branches is $4. 75 cents will be charged for each of the higher branches, till it amounts to $5,50, no student being charged higher than this, except in case of Drawing, Painting, and Music. To such as attend to these, the charge will be according to the expense the Institution is at to furnish instruction

POETRY.

Brother Burr:—The following lines were suggested by Mrs. Work's letter published in the Star of Nov. 6.

For the Morning Star.

THE DYING CHILD.

Cold lay the snow around the door,
The wintry winds were high;
And the angel of the tempest spread,
His pinions o'er the sky.

Low burned the fire upon the hearth,
The midnight lamp was gone;
But that pale, sorrowing mother watched,
Her dying child alone.

Weary, and cold and sick at heart,
Yet with the deathless power
Of woman's love, she guarded still,
Her fair, but striken flower.

The sufferer slept, with half closed eye,
Upon her mother's breast;
And lightly on her spotless brow,
Did her bright ringlet rest.

Ah! she was fair—too fair for earth—
For sin too pure, and bright;
But on her young, and trusting heart,
Had come, a withering blight.

She looked on life's deceitful stream,
Where sparkling waters play;
She stooped, to taste the bitter wave,
And sadly turned away.

And she had faded like a flower,
When winds of autumn come,
Since she had missed her father's smile,
From their once happy home.

And she had pined, through weary days,
To look upon his face,
To hear his kind, approving words,
And feel his fond embrace.

But now upon her marble brow,
The death-dews gathered fast;
And her pure spirit fluttering sought,
Its chains, aside to cast.

Think ye, who know a mother's love,
And how linked spirits part!
Think, of the weight of wo, which crushed
That mother's bleeding heart?

Ye cannot know, who mourn the dead,
With friends to share your wo;
Nor you, who round the dying bed,
Have blessings to bestow.

She could have drained the bitter cup,
Had he been with her there,
Whose arm had been her faithful shield
Whose love, her guiding star;

Had he been there to nerve her heart,
With words of holy prayer;—
But he, alas! was basely doomed
A felon's chain to wear.

And she must watch, and weep alone,
In that cold dreary room;
Without one smile of love to cheer,
Her spirit's sickening gloom.

* * * * * *

The morning dawned—but fair and cold,
The earthly vesture lay;
And the freed spirit furled her wings,
In realms of endless day.

Mourner, look up, and dry thy tears!
Thy loved one resteth now,
Where rays of glory ever fall,
On her seraphic brow.

Look up, and smile, though dark the storm
May gather round thy head,
For He, who in the desert sent
The fainting prophet bread,

Will hide thee in his presence till
The clouds are over past.
Rejoice, for round thy trembling form
Thy Father's arms are cast.

V. G. R.

Nov. 12, 1844.

From "Songs from the Parsonage."

LOVE TO CHRIST.

"Grace be with all them that love our Lord Jesus Christ in sincerity." Ephes. iv. 24.

Do you love Christ?—I ask not if you feel
The warm excitement of that party zeal
Which follows on while others lead the way,
And makes his cause the fashion of the day;
But do you love him when his garb is mean,
Nor shrink to let your fellowship be seen?
Do you love Jesus, blind, and halt, and maimed?
In prison succor him? nor feel ashamed
To own him, though his injured name may be
A mark for some dark slander's obloquy?
Do you love Jesus in the orphan's claim,
And bid the widow welcome in his name?
Say not, "When saw we him?"—Each member dear,
Poor and afflicted, wears his image here;
And if unvalued or unowned by thee,
Where can thy union with the Holy be?
And if thou thus art to the body dead,
Where is thy life in Christ, the living Head?
And if dissevered from the living Vine,
How can'st thou dream that thou hast life divine?

Sweet is the union true believers feel;
Into one spirit they have drunk; the seal
Of God is on their hearts; and thus they see
In each the features of one family.
If one is suffering, all the rest are sad;
If but the least is honored, all are glad.
The grace of Jesus, which they all partake,
Flows out in mutual kindness for his sake:
Here he has left them for a while to wait,
And represent him in their suffering state;
While he, though glorified, as yet alone,
Still bears his Church before the Father's throne.

COMMUNICATIONS.

For the Morning Star.

Short Sermon on giving.

"*It is more blessed to give, than to receive,*" said the Savior of men, whose very nature is *benevolence*, and who illustrated this great truth by his own example. He has given all that men have in this world, and himself for a sacrifice for men, that they may be saved in another world.

How we should give—

1. Not because we expect to die to morrow. This looks as though we had held on to our property as long as we could, and when we are under the necessity of leaving it, then we give it up, for no one can take a bag of money, a house, or drive his cattle out of the world with him. "We brought nothing into the world," (it was all prepared for us,) "and we can carry nothing out," and I am glad this arrangement has been made. If it had not been, misers would have carried it all away before now. "But we can carry nothing out;" not a pin's worth. We must leave it whether we WILL or not. Then to pretend to be very liberal just as a man is leaving the world is all folly.

2. Nor should we give because we think the judgment has come. Very many of late have thought themselves very pious and benevolent, and claimed justification for themselves, because they gave away their property; at the same time they cried with all their might—The judgment is at hand,—the world is now to be wrapped in flames, the all-devouring element is at your door, and if you don't GIVE, you will go down with it. What benevolence? Give that away which we expect the next day will be in flames. Now this is no benevolence or piety; but folly in the extreme. Why John tells us in the 18th chapter of Rev. that all the rich men cried over the waste of property at the last day.—But he does not state any thing about their benevolence. Not a word.

3. We should not give to be seen of others. A young lady said to me the other day, when I asked her to contribute something in a private manner for the Sabbath school library, (she said it in sport, but how true it is in many cases,) "I will give it in at the contribution, I like to give where a good many will see me."

4. Neither should we give that away that we have worn out, or we cannot use ourselves. "Be not deceived, what a man sows that shall he also reap." This is true. Think how many will have penny contributions credited to them on the great Book. How many an abundance of old clothes, almost good for nothing, given to the poor, that they would not put on. A lady said the other day when a poor woman called on her to ask alms, "Run, Susan, and bring down that old dress that is good for nothing and give her." That dress is credited to her, and thousands of others like it to those benevolent people who gave them. Others have credit for a vast amount of spoiled meat, bread, butter, and cheese, with huge platters and baskets of old cold victuals, that they would not feed to their lap-dogs, but gave it to their poor neighbors. "But no matter how we give, what we give, when we give, or to whom we give, if we only give." This is not true. We should give, and we should give aright. 1. We should have a right motive in giving.—Give to do good, and because it is right and God-like to give.

2. Always give something of some value, just what you would like to have read over at the judgment before an assembled universe.

3. Don't give because you are going to die immediately, or going to the judgment the next moment. But if you were to live an hundred years, keep giving.

4. Give to those that need, and give when they need. Nay, deprive yourselves of something you need to give those more needy.—Amen.

J. B. DAVIS.

MISCELLANY.

From the Boston Recorder.

Jamaica—Its Past and Present State.

"Turn all the slaves loose! Devote the South to blood, fire, and servile war!" "Such are the exclamations which rise spontaneously to many lips when they hear of emancipation." With this sentence begins an article in the last Number of the New Englander. It is a review of James M. Phillippo's work on "Jamaica—its past and present state." Mr. Phillippo was resident some twenty years on that Island as a Baptist Missionary, and his book was published about a year since. He gives the results of slavery and of emancipation, both having produced their legitimate fruits under his observation.

The reviewer first devotes several pages to showing that emancipation is safe, and he rests his main argument on "historical facts." By a reference to the countries in which slavery has existed, he shows that great and imminent peril has attended the existence of such servitude; and that entire safety, with other good results, has been the consequence of emancipation. For facts he takes us rapidly over the history of slavery and emancipation in the Roman empire, in England, in Mexico, in Columbia, Guadaloupe and St. Domingo. Information of an exceedingly interesting and important nature is brought to view, and the position above taken is fully established. The writer forcibly refers also to the peace and industry which reign in the British West India Islands, and this is contrasted with Cuba, where slavery reigns, and where has "just exploded one of those out-breaks which must occur in slave lands as surely as the volcano must throw off its accumulated fires."

From an examination of Mr. Phillippo's work, the reviewer finds that instead of indolence so often charged as the inherent vice of the negro, there has sprung up in the Jamaica freedman an industry unequalled by the toil which the whip of slavery could extort. Within six years the emancipated blacks on that single island have purchased over 100,000 acres of land, and erected 3,000 houses, and paid in cash for these properties about $850,000. One of the Jamaica magistrates remarks: "It is wonderful how much has been accomplished on the island, in building, planting, digging, and making fences, without cessation of labor on the part of the population. The reason was, that *emancipation from slavery*, to new hopes, new desires, and new responsibilities, strengthened the exertions of the negro. In one parish there are now (1841) 7,340 persons—emancipated slaves—who have become freeholders and pay taxes." The reviewer asks, "Could even yankee enterprise have done more in the circumstances?"

A calculation it appears was made by the Earl of Elgin, at the estate of Joseph Gordon, Esq., showing the comparative expense of cultivation by slave and free labor. The result was, that the cultivation of a single acre with slave labor costs £6, while with free labor it costs only £2 3s. 9d. The comparative value of the productions is thus stated. The average annual value of sugar—the great staple of the Island—for six years preceding the commencement of the apprenticeship system, was £5,320,021; four years of apprenticeship £6,218,881; and in the first year of freedom, was £5,530,000; in the second year, £5,424,000. This value has been obtained, too, notwithstanding the severe droughts with which the Island has been visited. Many facts are quoted from Mr. Phillippo's work, showing a surprising improvement in the manners and habits of the freed negroes,—their industry, improvements in agriculture, education and religion.

From all the facts and considerations which the reviewer has brought together he concludes, "that a state of slavery is a state of peril, always attended with oppression and exasperation, and in all ages productive of insurrection and murders—that *emancipation is safe, having never been followed by civil war or serious difficulties.* We may challenge the production of a single loss of life in consequence of emancipation; and can on our part alledge industry, intellectual and religious improvement, good order, wealth, and general elevation, as its results." He adds, what his evident acquaintance with the subject qualifies him to say, "that we have data on which to affirm with entire confidence, that emancipation in our southern states would be safe—alike useful to the bondman and the white."

We will here express the gratification we feel at finding an article like the one here noticed—an article embodying such candid, just, and outspoken sentiments on slavery, in a periodical which is so wide and commanding an influence as the New Englander.

True Independence.

Soon after his establishment in Philadelphia, Franklin was offered a piece for publication in his newspaper. Being very busy, he begged the gentleman would leave it for consideration. The next day the author called and asked his opinion of it. "Why sir," replied Franklin, "I am sorry to say that I think it highly scurrillous and defamatory. But being at a loss on account of my poverty whether to reject it or not, I thought I would put it to this issue,—at night, when my work was done, I bought a two-penny loaf, on which with a mug of water I supped heartily, and then wrapping myself in my great coat, slept very soundly on the floor till morning; when another loaf and a mug of water afforded me a pleasant breakfast. Now, sir, since I can live very comfortably in this manner, why should I prostitute my press to personal hatred or party passion for a more luxurious living?

One cannot read this anecdote of our American sage without thinking of Socrates' reply to King Archelaus, who had pressed him to give up preaching in the dirty streets of Athens, and come and live with him in his splendid courts,—'Meal, please your majesty, is a half-penny a peck at Athens, and water I can get for nothing.'—*Bos. Chr. World.*

Dr. Dewey on Slavery.

This distinguished writer has sent us a copy of his late discourse against the annexation of Texas. It is one of the strongest protests against slavery yet uttered by the American pulpit. The literary men of the land seem all to be coming on to the abolition platform. Dr. Channing, the late head of Unitarianism, Dr. Emmons, the leader of New England Calvinism, Ralph W. Emmerson, Dr. Follen, Whittier, Pierpont, Lowell, and Longfellow, have all joined in the Northern voice against slavery. We hope Dewey will make good the vacant post of his noble friend Channing. The following are a few passages from his late discourse:—[Zion's Herald and Wesleyan Journal.]

Ecclesiastes vii. 7.—"Surely oppression maketh a wise man mad." That is, it stirreth him to vehement indignation; and, I suppose, there was never a truer word spoken of human nature than that. There is in oppression a wrong beyond every other wrong.—There is a drop of bitterness in that cup like to none other; and he who forces it to my lips and compels me to drink it, must stir in my bosom an indignation which no other infliction can provoke, for he does me an injustice and a dishonor which no other injury can equal. I can bear every thing but that, with comparative equanimity. To be robbed and despoiled, on the highway or in my own dwelling; to be circumvented and cheated in trade; to be slandered by the breath of malice which poisons the whole atmosphere of life, these things, no doubt, it is hard enough to endure. To be struck to the earth by a blow given in fair fight, is a sufficient mortification and calamity. But he who crushes me to the earth and then sets his foot upon my neck, and holds me there at his will, puts upon me an affront, an indignity, which no philosophy, no religion—which nothing but utter baseness can make tolerable. My physical power to resist may be broken down to passive endurance, but so long as there is a drop of human blood in my veins, it will throb and burn with indignation at such a wrong. Make man a brute and he may consent to be the victim of another's power; but so sure as he rises to the feeling of what his manhood is, will he spend the last failing energy of his life to break the accursed chain.

So long as the heart of the world is not dead, will it cry out against oppression. From the beginning of the world has this monster sin existed; but by all free and noble spirits from the beginning of the world has it been regarded as the monster sin. The awful tyrannies of the earth, Assyrian, Egyptian, Roman, Feudal, have crushed millions beneath them, but they have never crushed out of the human heart the love of liberty. Multitudes have submitted and have seemed to acquiesce; but the bloody annals of every despotism, Musselman, Christian or heathen, have testified to the universal execration of the oppressor.

It *is* universal, and it is immitigable. No dictate of reason, no inculcation of religion, no advancing light of civilization, has ever taught man the duty of willing subjection to the will of his fellow. To God alone is that submission due. Nay, God himself exacts no slavish bondage of his creatures. To man, surely man was never made thus to submit. The animal nature *was* made for this; the human never! The only question about the right to subject any being to bondage is this—is that being a man? "I am a Roman Citizen!" was the cry which Cicero once made to sound out in accents of thunder, in the Roman capitol. "I am a man!" is a more dread protest against the infliction of lawless power.

If this could be a matter of argument, there are words in that argument which settle the question for themselves. FREEDOM; freedom to act and think; freedom to labor for our own advantage; freedom to use our faculties for our own improvement and happiness—this is our nature's birthright. MAN; his claim to that freedom, his claim to the use of his powers, and the fruit of his toils, his claim to himself, his claim to his children—I cannot consent to argue for points like these. I should have lost the very instinct of humanity, I should feel that I was not a man if I could do this.

New Way of Settling Disputes.

Take the Oregon case. A few would have us fight about it; most would prefer an amicable adjustment by negotiation between the parties; and should this fail, many would have each party urge its claims before an umpire mutually chosen, and then abide by his decision. These last methods I like very well! but such is my confidence in the integrity of each nation *rightly trusted*, that I believe it might be safely referred to the generosity and justice of either.—I doubt whether they could at present be made to trust each other; but *if* they could, I should have no fears of the result.

Let me quote a fact in point, for the substantial truth of which I have sufficient vouchers. Two neighbors—call them Jones and Chandler—got into a dispute about the boundary between their farms. One said it should of right run here, while the other insisted that it should run there; and months of warm but friendly discussion, so far from making them think alike, left them no alternative but a lawsuit or a reference. They were wise enough to resolve on the latter, and selected for the umpire a good justice of the peace living at some distance from them.

Still the matter remained for a long time unsettled. Busy each with his own affairs, they could not find a time for attending to it that would be convenient for them both, yet the approach of harvest, when the avails of the land were to be secured by one or the other, made them perceive the necessity of a final decision without delay.

"Come," said Chandler, now grown a little impatient, "come, neighbor Jones, we *must* have this matter settled."

"I know," replied Jones, "it has been put off too long; but I can't attend to it just now."

"But you must," retorted Chandler with warmth; "it will never do to let it lie along so; and I am resolved on pushing it to a conclusion."

"Well then," calmy replied Jones, "if you must, friend Chandler, you must; but I can't go with you now to the Squire's, it is so far, and I have so much work on hand."

"Pray, then, what shall be done?"

"Why," said Jones, "I don't see but you can do it all yourself. You certainly understand your own side of the question, and I believe you are pretty well acquainted by this time with mine. Why can't you play the lawyer for us both? Just go and state both sides to the Squire, and I'll abide by his decision.

"Agreed," said Chandler, and away he went to the Squire, and he pleaded both sides so fairly, that he soon came back in high spirits, saying, "Well, neighbor Jones, you've got the case; and I believe after all, the 'Squire has decided about right.

POLITICS AND THE PULPIT.—Let us suppose—a crisis which many fear—that the time should come when the question is at issue, before this nation, whether we shall not have a national religion, and that religion the catholic faith, with freedom of thought and speech denied to us and our children. This would then be a great political question. Who supposes that in such a case evangelical ministers would preach and publish the doctrine, that "christian ministers have no right to meddle with politics in the pulpit?" Who would not regard the author of such a sentiment as a traitor to his religion and his country? But when the dearest interests, and most sacred rights of three millions of oppressed slaves are at issue before the nation, that alters the case. That is purely a political question with which the church as such has nothing to do, and from which the pulpit must be most sacredly divorced. The pulpit is too sacred a place in which to discuss the "rights of man." How strangely would such sentiments have sounded in '76. Where would their abettors then have been placed? The sphere of the pulpit is just as wide as the duty of man. To whatever the sacred term duty is applicable there it is the sacred office of him who occupies the pulpit to teach the people "God's statutes and judgments."—*Oberlin Evan.*

Coming Out of Babylon.

We cannot suppress our grief when we see Christian brethren disowning and repelling those with whom they ought to walk in sweet fellowship. Such has seemed to us to be the course of those Second Advent brethren who maintain that all those Christians and churches who do not harmonize with them in their distinctive Second Advent views, are the scriptural Babylon, and must be abandoned, protested against, and expelled from their Christian sympathy. If we have understood their doctrine, it goes the length of maintaining that all but themselves are "Babylon," and will soon be swept with the last plagues of the Almighty; and that whoever would not be partaker in those plagues, must come out from this Babylon by breaking off all Christian fellowship at once.

If any word from us might meet their eye or touch their heart, we would say to them: Brethren, is there not danger that in so doing you exclude from your fellowship, thousands whom Christ loves and does not exclude from his? Would it not be a peculiarly undesirable position for you, if Christ should actually come and find that you had turned out of the pale of your Christian sympathy, the greatest part of those whom he delights to honor? Do you remember a word which has come down from the lips of our common Lord setting forth that "it were better for a man that a millstone were hung about his neck, and himself plunged into the sea, than that he should offend one of these little ones?"

For ourselves, our prayer is, that Christ may not at his coming, find you with your hand against the hand of his own children.

We cannot but regard it as a sin against Christ, for you to exclude Christian brethren from your fellowship, because they cannot believe what God has already shown to be an utter mistake: hence our prayer and our hope, that for your sakes Christ will delay his coming until you have repented of this sin, and have returned to the sweet spirit of primitive love and charity.—*Oberlin Evangelist.*

The Second Advent Periods all Past.

Before this can leave the press, the latest dates assigned by the Second Advent believers will have passed, and the world still be revolving as ever, probation still be continued, and the calls of mercy still be abroad, inviting sinners to return to God and live. We have no disposition to exult over the mistakes of our Second Advent brethren, or to taunt them with the failure of their anticipations. Far from our bosoms be such a spirit. But we do most earnestly hope that they will cease to pry into those secret things which belong to God alone; and taking His plain precepts for their guide, will now strive to save the world from sin and hell as fast and as far as they can. Yes, we do most affectionately and fraternally invite them back to re-engage in the work of converting the world to Jesus Christ. If they are not ready to believe that it will ever be wholly converted, let them at least, with Peter and Paul, "account that the long-suffering of our Lord is salvation"—that God spares the world yet a season that sinners may have space to repent, and the church space to preach the gospel to every creature; and that therefore it becomes us to do in this work what we can do with all our might. Soon the Lord will call us away as He has already called Bro. Fitch,—let us see to it that our work is done.—*Ibid.*

Heroism of a Mother.

The Cincinnati Enquirer gives the following instance of the heroism of a mother, in the endeavor to save the life of her child, which in this case unfortunately was not successful:—

"A little girl, about three years of age, while playing upon the deck of the ladies' cabin, fell overboard, just above North Bend. Its mother saw it fall, and in an instant jumped over to its rescue. She could not swim, of course, and getting into the water was as helpless as the child. No one on board saw the girl fall, or the mother leap into the river, and the boat passed on without any knowledge of what had occurred. Fortunately the accident happened near the shore, and their perilous situation was seen by a man and a boy, who were fishing close by.—The mother, by dint of struggling and an endeavor to swim, succeeded in reaching the spot where the child sank, and as it came up the third time, she grasped it by a little handkerchief that was around it, but the knot untied, and the little unfortunate again sunk to rise no more. In the meantime, the man who was fishing rowed his skiff up in time to save the woman from the same fate. She was taken ashore a good deal exhausted, but in a short time was entirely restored.—Her name is Mrs. Emily Todd, and she got on board at Harrod's Creek, with the purpose of visiting her friends in Ripley. She returned on the mail boat inconsolable for her great loss. It was her only child."

NECESSITY OF DIVERSFIED MENTAL OCCUPATIONS. Mental labors judiciously varied will, in general, be much better supported than such as are more uniform or concentrated in their character. As the same physical effort soon tires and exhausts the muscles concerned in it, so, likewise, will the same mental exertion produce a corresponding effect on the faculties which it particularly engages. Hence the manifest relief we experience in changing our intellectual occupations, just, indeed, as we do, in shifting our postures or our exercises. Close and undivided attention to any one object, of real or fancied moment, is apt, sooner or later, to be followed by pains and dizziness of the head, general lassitude and prostration of strength, diminished appetite, impaired digestion, emaciation, a contracted, sallow, care-worn countenance, and a whitening and falling out of the hairs; or the mind, too ardently devoted to a particular theme, too long and intently engrossed by some solitary and absorbing subject, may at length, as Dr. Johnson has so well illustrated in the instance of his astronomer, become absolutely insane in relation to it. Hence extravagant enthusiasm comes hard upon the confines of, and sometimes actually passes into, insanity. And we need not wander from the present time to find wild zealots scarcely to be distinguished from monomaniacs, and to whom the discipline of a mad-house would not be unuseful. The improvement in the countenance and general aspect of the body, and in the healthful vigor of all the functions, consequent to a relaxation from concentrated mental application, there are few but must have experienced in themselves or observed in others. [Mental Hygiene.

What is Education?

To be educated is to know how to reason, compare, and decide accurately. By the process of education this faculty is acquired, and this is termed, in this 'practical age' a practical education, in connection with real labor it makes a practical man, and is more fully carried on, and illustrated by manual labor, which gives title to the proud cognomen of every true hearted American, who bears it, of the "working men."

Some suppose every learned man is an educated man. No such thing. That man is educated who knows himself, and who takes accurate common sense views of men and things around him. Some very learned men are the greatest fools in the world; the reason is, they are not educated men. Learning is only the means, not the end; its value consists of giving the means of acquiring in the discipline, which, when properly managed, it gives the mind.—Some of the greatest men in the world were not overstocked with learning, but their actions prove that they were thoroughly educated. Washington, Franklin, and Sherman were of this class; and similar, though less striking instances may be found in all countries. A man may study metaphysics till he is gray, and languages till he is a walking polyglot, and if he is nothing more, he is an uneducated man.

A Whole Family Lost.

But of all the miserable groups that will sink to perdition, I have often thought that of the family group will be the most wretched. An entire family in hell, parents and children, brothers and sisters; what a spectacle to contemplate! A family lost beyond the possibility of redemption? A family spending eternal ages in weeping and wailing, and wo—

"Reaping the bitter harvest which their sins have sown."

Impenitent parents, have you seriously thought of the probability of such an issue? Have you reflected that, persisting in your present course, you must perish, and that your children, influenced by your example, will probably perish with you! O, if there is any prayer that parents should offer with an agony of desire, it is this, Gather not our souls with sinners. The misery of Dives was augmented by the apprehension that his five brethren would come to that place of torment. It was not benevolence that led him to desire Abraham to send a messenger from the eternal world to warn them of their danger. It was the dread of meeting them in hell. He had probably done much to corrupt, and to strengthen them in rebellion against God, and he knew they would curse him for the agonies they would suffer.—*Rev. A. Rood, in the National Preacher.*

Never Too Late.

BY MISS BREMER.

Ah! that I could be heard by all oppressed, dejected souls! I would cry to them—"lift up your heads, and confide still in the future, and believe that it is never TOO LATE! See! I too was bowed down by long suffering, and old age had moreover overtaken me, and I believed that all my strength had vanished; that my life, and my sufferings were in vain—and behold! my head has again been lifted up, my heart appeased, my soul strengthened; and now, in my fiftieth year, I advance into a new future, attended by all that life has of beautiful and worthy of love.

The change in my soul has enabled me better to comprehend life and suffering, and I am now firmly convinced "that there is no fruitless suffering, and that no virtuous endeavor is in vain."

Winter days and nights may bury beneath their pall of snow the sown corn; but when the spring arrives, it will be found equally true, that "there grows much bread in the winter night."

DESIGNS OF THE PAPACY AND OF FRANCE IN THE EAST.—There are many cogent reasons for apprehending a struggle at no distant period of time; and whatever may be the immediate cause of a war, religion, and an attempt to impose the yoke of the Papal Antichrist, will have much to do with the controversy. France is making a sudden and striking transition from total indifference to all religion, to zealous labors for the Papacy. The priests are acquiring great power and influence in that country. By some arrangement of the French Government, all ecclesiastics have a free passage in the steam vessels of France which ply in the Mediterranean. Not a vessel arrives at Malta without half a dozen priests proceeding to, or coming from, the Levant or France; and bearing in mind, what is evident, that there is, at this moment, an extensive, powerful, and well-organized conspiracy amongst the heads of the Papal Church in all parts of the world to crush Protestantism, it behooves its faithful professors every where to exert themselves with tenfold zeal and watchfulness, in order to counteract these dark and baneful designs of the agents of Antichrist.

ITALY AND THE POPE.—The last accounts from Rome represent the city to have been in a feverish state—the Pontiff refusing to concede any thing to the wishes of the people. How long the Papal government will be able to hold out in resistance to the popular desire for a change in the aspect of things, it is not easy to decide. The indications are, that the people are determined to achieve a revolution of some sort, and to lessen their burdens. The Papal government is sixty-seven millions of dollars in debt, and that debt increasing at a rate of a million of dollars a year. The Papal government is in poor credit, and it is not easy for it to effect a loan. We have been informed on good authority, that the Church property is all under heavy mortgages, and that capitalists refuse to make loans for the benefit of the See of Rome. The downfall of Rome is an event which cannot be far distant. We hope that when that day arrives, it will open the eyes of many who are now deceived in their belief, and deluded to the ruin of their souls.—*N. Y. Evangelist.*

MINISTERS' ACCOUNT.—At a meeting of ministers, an aged servant of God represented the Judge as calling upon those who had been preachers of his word to render up their final account, and proceeding in this manner: To the first—'What was your inducement to preach my word?' He replied, 'To secure a good living.' 'Stand by,' said the Judge, 'you have received your reward.' To the second—'And what did you preach for?' 'To display my learning and eloquence, and gain popularity.' 'Stand by; you have received your reward.' To the third—'And why did you preach?' He humbly replied, 'To make known unto men salvation by the cross, and win souls to thee.' 'Room, saints! room, angels!' said the Judge; let my faithful servant enter into the joy of his Lord!'

The ministers retired from the meeting with great searchings of heart.

AN HONEST ACKNOWLEDGEMENT.—Mr. Samuel Hoyt, of Newington, Mass., a believer in the second advent on the 22d of October, has published his renunciation of that error in Zion's Herald. He says:

"I am now convinced that notwithstanding I was sincere in doing what I did, it was a wrong act in me, for which I am sorry, and hope these my errors and wrong, will be overlooked by God and his people, and all who have in any way been injured by my course. I advise all to give up the idea of fixing on any definite time for the coming of Christ, as all former calculations in reference to that subject have failed, and I think there is no evidence of the definite time."

How much better is a frank confession like this, than a willful determination to hold on to an exploded error at all hazards. If the Millerites, in a body, would follow the example of Mr. Hoyt, they would repair, in some measure, the injury they have brought upon the cause of religion; and at the same time, no doubt, would relieve their own minds of a heavy burden, which the adoption of error has inflicted upon them.—*Baptist Secretary.*

WHERE AM I GOING.—Many evils might be avoided, if this question were often put. If the young thought more of what they do or where they go they would escape much sin and remorse. "Ponder the path of thy feet," says the wise man. Am I going where I ought not to go? Am I going where I have been forbidden to go? Am I going into temptation? Am I going into bad company? Had I better stay than go? Whoever will honestly think of these questions, will not be sorry that they stopped to think, before they determine to go. There is an old rule, "Think twice before you speak once." It may also be said, "Think twice before you take one step."

OBITUARIES.

Died in Plymouth, Vt., Sept. 16, 1844, sister SALLY C. WARNER, wife of Elder Wm. Warner, in the 63d year of her age. The subject of this notice was born in Swansey, N. H., April 28, 1781. In the 24th year of her age, she sought and found forgiveness of her sins, but as little was said in those days about experimental religion, she did not make that progress in spiritual things she otherwise might have done. But during the last thirty years her course has been onward and upward. She has spent the last ten years in traveling with her husband in various parts of New England and other places, trying to persuade sinners to become reconciled to God. She felt that the consolation of that religion she had professed in life was her support in the hour of death, and she died in full prospect of reigning with Christ in the regions of glory at God's right hand. Her work on earth was all done, as expressed in her own language, and she was anxious to go to her reward. Bro. Warner has sustained an irreparable loss, not only in her society, but in every place she was willing to bear the cross, to encourage Christians to persevere in the way of holiness, to lead the inquiring mind to the Savior, and warn sinners to flee the wrath to come. By this dispensation, our brother, for aught he knows, is deprived of every earthly relative; yet he feels perfectly resigned to the will of God without being left to repine at his dealings toward him. Our sister was followed to the grave by the church at Plymouth, to whom she was much endeared as well as other friends, and who still look forward to the time when they shall meet again in the spirit land. Her funeral was attended on the 18th, by Elder John Pettengill, and an interesting discourse delivered to a solemn, weeping congregation, from Rev. 14:13, "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord; from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." The sermon was founded principally upon the word rest.

ELIJAH D. TARBELL.

Chester, Nov. 12.

Died in Salisbury, N. H. August 27, SALLY, wife of Wm. Heath, and daughter of Samuel and Sally Sargent, of Danville, N. H., in the 31st year of her age. The subject of this notice experienced religion in her youthful days, but, like too many others, neglected to be baptized till about five years since, when she was baptized by Elder J. Fullonton, who was then preaching in Danville, and united with the F. W. Baptist ch. in D. Her sickness was short but severe. She calmly fell asleep in the arms of Jesus, leaving an affectionate companion and many friends to lament her loss, while she has gone to reign with Christ.

JOHN G. TUTTLE.

In this town, on the 9th inst., Mr. JOHN M. KELLEY, aged 23 years. Mr. Kelley has for a few years resided at Great Falls, Somersworth, where by his good moral character and gentlemanly deportment he won the esteem of a large circle of friends and acquaintances. He spent the last week of his life at his father's house in this town. May his sudden death be sanctified to the bereaved parents, surviving brothers and sister.

COM.

Died in New Market, 24th ult. OLIVIA JANE, only child of Bro. Elijah C. and sister Susan G. Swain, aged about six years. The day previous to her death, while she was playing alone with matches, her clothes took fire, and her tire and dress were mostly consumed before assistance was obtained. Her face, one arm, and one side, were badly burned; and she died after about 24 hours of great suffering. Parents should take particular pains to teach their children the danger of exposing themselves to fire, or playing with it, especially when they are alone.

COM.

Nov. 12.

Died in Lebanon, Me. Sept. 12th, EPHRAIM W., son of Ephraim S. and Catharine Jones, aged 22 months and 19 days. Also, fell asleep in the arms of Jesus, on the 5th of Oct. JULIA JANE, aged 4 months and 21 days. By the mysterious providences of God, these parents have been called to part with three of their children within the short space of 4 months and 15 dys.

C. CORSON.

Died in Pittsfield, of typhus fever, sister LYDIA W. PAGE, of Deerfield, daughter of Mr. Samuel D. and Betsey Page, aged 28 years and 8 months. She bade her widowed mother and relatives a last farewell on the morning of the 6th of Oct., and went to enjoy her eternal rest. She experienced religion in the 16th year of her age, and a few years after was baptized by Eld. Kimball, and united with the F. W. Baptist church of which she lived a worthy member until removed by death. I have often seen friends die, but I think I never saw mourning relatives feel more deeply the loss of a friend. And not only did her relatives feel the loss, but our singing choir seemed to feel as deeply as though she had been their own sister. Her pleasant manners and soft, musical voice, which had mingled with theirs from Sabbath to Sabbath, had secured their attachment and love. Only two Sabbaths before her death, she sat in the congregation unable to sing. She intimated to her sister as she left her boarding place, that this was the last Sabbath she should go to the house of God. She was carried to Deerfield, 8 miles, to be buried. The most of the choir of which she was a member attended her burial, with a number of others from Pittsfield. A sermon was preached by the writer, founded on Rev. 14:13, "Blessed are the dead," &c. Thus Lydia has gone to the spirit world to enjoy her rest; and may God sanctify this dispensation of his providence to the good of her relatives and the church of which she was a member—and may God enable us to meet her at his right hand.

J. E. DAVIS.

Died of consumption, on the 8th inst., Mrs. DOLLY, wife of Mr. Jason Marston, of Tamworth, N. H. in the 36th year of her age. Our much loved sister became a convert to the Christian religion, and united with the church at the age of thirteen years; and we feel that it is but justice to say that her life has been well worthy of imitation, and the calm but firm hope of a glorious immortality enjoyed in her last illness, a lovely manifestation of divine goodness to the dying Christian.

D. Q. BEAN.

Tamworth, Nov. 11.

Died in Racine, Wisconsin Territory, on the 27th of July, MILLEY JACKSON, consort of Dea. Jacob Jackson, aged 56 years, 11 months, and 23 days. Her disease was the liver complaint. She was confined about five months, during which she bore her sufferings with the firmness becoming the religion she professed. She experienced religion in 1831, was baptized by Elder H. Jenkins, and united with the Freewill Baptist church in China, Genesee Co., N. Y., of which she continued a worthy member until she was dismissed by letter in 1842, when she removed to this territory with her husband and family. When the infant church was organized at Pike Grove, in the autumn of the same year, she was one of the 13 who constituted it, and with them she lived beloved and died lamented. She was truly a mother in Israel. She has been a succorer of many, and of myself also. Oft have I enjoyed her hospitality, both in the east and west. As her life was virtuous, her death was peaceful. She has left a worthy husband, 9 children, and 12 grand children, together with numerous other friends to mourn her loss. Her funeral was attended by a large and respectful audience.—Sermon by the Rev. Mr. Foot, from 2 Kings 20:1.

R. M. CARY.

Died in Barry, Ill., Sept. 13, bro. NATHANIEL HADSALL, aged 68 years. In May, 1843, he came to Ill., from Allegany Co., N. Y. He experienced religion when 14 years old, but did not unite with a church till 25 years ago. In June last, he united with the church in Barry, and was a faithful member until he died in the triumphs of faith. His funeral was attended by the writer.

C. S. LUCE.

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For the Morning Star.

A THOUGHT EXPRESSED IN PRAYER MEETING.—Night is made by the earth's getting between us and the sun. So when the earth gets between Christians and the Sun of righteousness, it is night to them, and darkness to the soul. Christian, you cannot help letting the earth get between you and the natural sun; but never let it get between you and Christ. J. B. D.

To do good and to communicate forget not, for with such sacrifices God is well-pleased.

For the Morning Star.

The Reason.

When we look back more than 1800 years to the time when the Savior of men ascended from earth to heaven, and call to mind the last command which He gave to his little band of devoted disciples—the peculiar circumstances of interest which attended its utterance—the character of the religion which He came to establish—the disinterested love which He himself had exhibited in laying the foundation of this religion—the powerful and efficient aid which he had promised them in the gift of the Holy Spirit; and when, in connection with these things we look at the present condition of the world, the inquiry forces itself upon our minds—Why is this so?—why in so long a period has the gospel been proclaimed to so small a portion of "all the world?" Is it that when proclaimed it has proved inefficient in producing its designed effect? Let the contrast presented by those nations who leave it and those who have it not, give the answer. Is it that aught of its truth or interest to the dying sons of men has been diminished? Ah, no. "He that believeth and is baptized shall be saved" is as true now as then. "Come unto me all ye that labor and are heavy laden, and I will give you rest" has never ceased to be glad tidings of great joy. Now, as formerly, the message of salvation is "the power of God and the wisdom of God to every one that believeth." Did men then feel the utter powerlessness of philosophy and of human reasoning to give peace to the troubled conscience, rest to the weary soul, purity to the polluted heart and triumph to the bed of death? All this they have felt as deeply since. Nothing in the universe has yet been found which can give life to the dying soul, but the cross of Christ? Why then, oh why, has not the news of salvation been wafted upon every breeze? Why has not every hill and vale long since resounded with the praises of the dear Redeemer? Why famish the nations still without the bread of life? Is the reason to be found in the *inability* of those to whom the work has been committed? Then, indeed, might the recreant followers of the Lamb of God have a cloak for their shame. But such an excuse they will not—dare not give. The reason is to be found not in their *inability*, but in their *unwillingness*—THEIR SELFISHNESS. There are in this world, and for aught that we can see, in every world, but two controlling principles of action among moral beings—benevolence and selfishness—the one leading us to seek the greatest good of all, and the other only the good of self. The gospel was designed and is adapted to meet the wants of fallen man, and to transform him from selfishness to benevolence. To affirm, therefore, that the selfishness of the church is the only reason of the present condition of the world in respect to its spiritual darkness, is to say that as a mass they have felt but little of the power of the gospel on their own hearts.

The test of discipleship which the Savior gave to his followers was a self-denying spirit,—"If any man will be my disciple, let him deny himself, take up his cross, and follow me." "If any man hate not father and mother, house and lands, yea, and his own life also, he cannot be my disciple."—But how little of this spirit do we see manifested by the church of Christ. The luxury of doing good is with them a paradox; or one, at least, which must always be preceded by the luxuries of the table, and of ornamental attire. The Christian who is willing to give (as it is called) to the cause of Christ whatever remains, after he has equipped himself and his family in a fashionable style, and provided his table with every dainty the market affords, and has laid up a competence for future wants, is lauded as a philanthropist and a Christian—*a pattern of benevolence.*

When professing Christians hear of the perishing condition of the world, but little impression is made upon them of the duty or necessity of self-denial, and they are but little concerned to exercise it. Ask them why they do not employ their money and their time in effecting the conversion of the world, instead of indulging in self-gratification, and they will gravely tell you that God designed we should enjoy the pleasures of sense, and therefore they will continue to do it! It is certainly not difficult to decide what their state of heart must be. They evidently regard it as a *painful* denial of the flesh to lend to the Lord, and clearly find MORE PLEASURE in ornamenting the body, and furnishing the table with every luxury—in seeking and securing the favor of the world—in fostering pride and vanity, than in doing good, and enjoying the approbation of conscience, and the smile of Heaven. So little do they value the souls of men and the honor of God, that they find GREATER GRATIFICATION in expending upon a single useless article of dress, or *in hoarding up* the worth of five or ten Bibles, than in sending these Bibles to the destitute, to whom, accompanied by the believing prayer of the truly benevolent giver, they might be instrumental of the eternal salvation of many souls. How little have such professing Christians of the spirit of Him who "counted it ALL JOY" to give even his life for the good of others;—who, though He might have remained forever in the possession of heaven's glories, yet for the JOY that was set before him, endured the cross, despising the shame. View for a moment their position. They profess themselves to be deeply guilty before God and to deserve the punishment of an eternal hell, and that the gospel of Jesus Christ alone has redeemed them from sin and misery, and yet when they have the opportunity of giving to others this blessed gospel, by which they themselves have been saved, they pray to be excused. Willing to receive infinite and unmerited favor at the hand of God, they are unwilling to confer favor upon their fellowmen. Is this finding it "more blessed to give than receive?" Is this the way in which they would carry out the instruction of Jesus Christ—"Freely ye have received, freely give"? It surely is easy to see that such professors of religion wear the clearest marks of self-deception, if not of absolute hypocrisy.

With such exhibitions of selfishness as are made by the professed people of God daily and under a thousand forms, one of two results must follow. Either all religion will only be a subject of contempt and ridicule, or else impenitent sinners will be led to entire indifference, consoling themselves with the idea that they are as good as Christians; in either case living and dying in impenitence. I would not be censorious. But in view of the Bible standard and test of Christian character, we cannot but conclude, if we will open our eyes to facts, that a very large proportion of those who are within the pale of the church, have known nothing as yet, in their own experience, of the effect of true benevolence on the heart and life. To harp continually upon this fact, however, is not the way to meet the difficulty, and effect a substantial reformation. To *live it down* is our only way. Let it be seen, then, now and always, wherever we are, that our ENJOYMENT is in crucifying appetite and passion, pride and vanity for the sake of doing good. Let it be shown in what we are wont to term *little things*—in every article of food and clothing, in all we buy & all we use, *that we do not forget a famishing world.* If we are tempted to spend but a few cents for some unnecessary article, let us stop and think that even this amount rightly appropriated, would carry the gospel to some family who will otherwise live and die in ignorance of its great salvation—that accompanied by believing prayer, it may place a crown of life upon many heads which would otherwise be buried forever in the blackness of darkness. Oh the luxury of doing good! E. B. F.

For the Morning Star.

Meditation.

I meditate on all thy works.—Ps. cxliii. 5.

When night throws its sable mantle over the vernal landscape, and earth appears to be hushed in sweet repose, how heart-cheering it is to the devout soul to regale itself amidst the celestial scenery of holy contemplation.—While we take into consideration the works of nature, and especially the canopy of the heavens, spread out above our heads, decked with so many twinkling gems, we can but join the sweet Psalmist of Israel in chanting his vesper hymn, "The heavens declare the glory of God: and the firmament sheweth his handi-work; day unto day uttereth speech and night unto night sheweth knowledge."—And while our thoughts pass through nature up to the Author of all created things, we can but lift our hearts and tune our harps anew; for great is the Lord, and greatly to be praised, in the city of our God, in the mountain of his holiness. Not only so, but when we take into consideration the excellencies, offices, characters, and works of our Divine Redeemer, and muse on them, the fire burns. Then fain would we join the triumphant song "Salvation, and glory, and honor, and power, unto the Lord our God." All these are proper subjects of contemplation, with many more, a few of which I will here mention. The offices and operations of the Holy Spirit, the various dispensations of Providence, the precepts, declarations, and promises of God's blessed word; and the value, powers, and immortality of the soul—all of these should be brought to mind, and faithfully considered. But, again, there is the noble, beautiful, and benevolent plan of the gospel, the necessity of our personal interest in, and experience of, its power; the shortness of time, the certainty of death, the resurrection, and judgment to come, the future state of eternal rewards and punishments. These are some of the subjects on which we should meditate.

Meditation is a duty which ought to be attended to by all who wish well to their spiritual interests. To perform it aright we should be much in prayer to God, avoid a worldly spirit, watch against the devices of Satan, and beware of sloth. The advantages resulting from meditation are, the improvement of the

—SO SHALL YE NOT POLLUTE THE LAND WHEREIN YE ARE: FOR BLOOD DEFILETH THE LAND: AND THE LAND CANNOT BE CLEANSED OF THE BLOOD THAT IS SHED THEREIN, BUT BY THE BLOOD OF HIM THAT SHED IT. DEFILE NOT THEREFORE THE LAND WHICH YE SHALL INHABIT, WHEREIN I DWELL, FOR I THE LORD DWELL AMONG THE CHILDREN OF ISRAEL."—Does this look like the infidel doctrine of the inviolability of human life? Our ultra peace brethren would have the murderer merely shut up; but God tells us that this will pollute the land so that it cannot be cleansed; and expressly forbids our taking the imprisonment of the murderer instead of his life as a satisfaction to injured justice. That the Son of God did not constitute *his church* with *legal powers* and *obligations* to inflict corporeal punishment is readily granted. Hence, *as Christians*, in defense of their ecclesiastical rights and relations, moral suasion was their only resort: they had no right to use force, and much less to take life. This explains many texts like the following: "But I say unto YOU that ye resist not evil." But Christ never repealed his Father's law given to the governments of earth. Hence Paul says; "The powers that be are ordained of God." And again, of the administrator of government he says; "He is the minister of God to thee for good—be afraid for he beareth not the sword in vain." When Paul wrote this, could he have believed, as do some of our peace brethren, that the sword was never to be used? If so, the above sentences are worse than nonsense—they are false.—Again had Christ repealed his Father's law as to the use of the sword, would he have told his disciples who had no sword to sell even their garments to purchase them? Why did he give such directions just as they were about to travel into sections of the country which were infested with robbers? And when in answer to those directions his disciples showed him two swords, why did he say, "It is [*not they are*] enough," unless it were to conclude that they understood his Father's law as to self-defence in the circumstances in which they were soon to be placed. But that the right of taking life in certain cases, has not been repealed or taken away from human governments, is fully settled by Christ when he said to Pilate, "Thou couldst have no power at all against me except it were given thee from above." Here our Lord affirms that the power of human government—the life-taking power (however much it may be perverted and abused) is from above. And instead of intimating that he would withdraw this power, he bases his argument of *responsibility* on the fact that the *power* was of divine origin, thus showing unanswerably that the life-taking law had not been repealed. We are assembled here to speak truth—to affirm great principles that cannot be gainsayed; and I hope that these resolutions will not pass. Resolutions against all selfish wars—against such as are got up for *conquest—fame—wealth—a name—revenge*, or for any thing else that may be classed under the head of selfishness, rather than benevolence, I would vote for with all my heart; but I cannot vote for resolutions, which not only strike at the vitals of human government, but also condemn the government of God himself.

Elder Place. There are many that are ready to condemn all wars as sinful, who, were they placed in certain circumstances, would change their principles as to the right rule of action. Wars which they have been in the habit of condemning as selfish and wicked, they would, in certain circumstances, look upon, as not only innocent, but, on the whole, as even benevolent. I have often been reminded of the anecdote related by a chaplain of a man of war. He said that as they were about to be attacked by a Turkish squadron, a Quaker, who had happened to take passage, said to the captain: "Thee knows that it is contrary to my principles to bear arms; and now what would thee advise me to do?" Said the captain: "You better go down into the lower part of the ship, and stay there, as that will be the safest place for you." So he went down, and happened to take his post where from a small window he could see under the smoke, and mark the whole movement of the enemy better than any other man on board. The Turkish officer, who was a valiant commander, was situated in plain sight to the Quaker, who watched all his ingenious manœuvering in the command of battle, by which he was shattering the man-of-war, spreading death upon it, and carrying the conviction to the heart of the non-resistant, that he, and all that should be left alive on board, would soon be captives in Turkish slavery for life. This was now a *practical* question in which he could but have a serious interest:—and he began to think thus with himself: "What good would be accomplished, should we all yield ourselves as non-resistants, and become the slaves of those unprincipled Mahometans?—It would but feed their avarice, and effect no good. I don't like the idea of being a slave to the Turks for life. Now, if I had a gun, I could shoot that Turkish commander, and thus save myself and one whole crew from a slavery worse than death. * * * And surely, it is right that he should die, rather than that he should kill us all, or make slaves of us." Upon this he ran up to the officer in command, and inquired, "John, can't thee hand me a gun? From the lower part of the ship, I see, under the smoke, the dog that is doing all this mischief. Give me a gun, and I will shoot him, and end the battle." He was furnished with a gun, shot the Turkish commander; and thus arrested the shedding of blood, and saved his whole company from death, or from Turkish slavery. I am inclined to think that were our peace brethren to be attacked in similar circumstances, and with but similar prospects, they would be likely to find and feel the force of arguments that would move them.

Elder Steere. The poor state of my health will not allow me to do justice to this subject; but still I cannot forbear to make a few remarks. It was said by the ancient prophets that under the reign of Messiah, war should cease; that swords should be beaten into ploughshares, and spears into pruning hooks. But how can these prophecies be fulfilled while Christians fight? How can these declarations come to pass while Christians advocate all the preparations of war? May not the Jew stand on the summit of Calvary and tauntingly say, "There, Christian, are the followers of your Savior, engaged in war, killing their fellow men:—your Savior cannot be the true Messiah; for under his reign wars are to cease?" During the first two hundred years of the Christian era, in no instance did a christian engage in war. Their uniform answer to all demands of the kind was, "I am a Christian, and therefore, I cannot fight." I am surprised that bro. Marks, a man of such experience, and known logic, should advocate the idea that *Christ* was in favor of *war*, and bring it forward seriously, as an argument that the presentation of *but two swords* for all his disciples, favors that position. No, the Son of God was not the advocate of war. To Peter he said; "Put up thy sword into his place; for all they that take the sword shall perish by the sword." And as for the distinction between *selfish* wars and *benevolent* wars, to what does it amount? Surely to nothing at all but an opiate to the conscience of all warriors; for none of them ever yet advocated a *selfish* war. England, in all her wars, professes great benevolence. She pleads eloquently for great principles, essential to justice, righteousness, and national prosperity: and I defy brother Marks to dispute her claims on his own ground. Napoleon too, professed the same benevolence in all his wars. He talked long and loud of abuses and oppressions, which benevolence required him to correct. The wars of our own country were also professedly on the same benevolent principles. But it is idle to talk of benevolent wars!—love wars! The moral suasion principles are far more effective in redressing wrongs, and doing good than war. I challenge the advocates of war to show an instance where a nation has suffered by embracing and carrying out the peace principles. Look at William Penn. His opposers said to him: "You are visionary, and if you attempt to carry out your no war principles, the Indians will roast you within six months." But what was the result of his experiment? There he stands under a stately elm, with the Indian chiefs about him, negotiating terms of intercourse. And while every other colony suffered by the tomahawk, Penn's colony escaped. And why? The simple answer is: The Indians knew that the broad brimmed hats would not fight. But under brother Mark's principles all this is visionary, mere moonshine. [Ten minutes having expired, some one moved that brother Steere have leave to proceed. Passed.] But we cannot touch the subject of war without being met with some imaginary awful *consequences*, which will result from carrying out our principles. But let us for a moment look at consequences. Did you ever know of a Quaker's being maliciously murdered? There may possibly have been a few such instances; but if there have been any, they have been few and far between. Let it once be known that we don't fight, and an enemy is disarmed; he will not fight us. Thus, if the argument is to be founded on consequences, we lose nothing, since all the consequences of peace principles are decidedly in our favor. We have nothing to lose so far as consequences are concerned. We have been called on to show the *repeal* of the life-taking law; as though there had been no repeal. But let us look at this subject under the law. God's directions read thus: "Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." But under the gospel, Christ says, in relation to the same law: "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you that ye resist not evil." Under the law, every instance of adultery, Sabbath breaking, with a multitude of other crimes, was punished with death. Would brother Marks have these crimes now punished with death? It is not denied that God has the right to punish with death; nor that under local and temporary regulations, he did authorize the taking of human life. But that affects not the present obligations. Till God gives the command, the taking of the life of a fellow being is *murder!* Much has been said to justify the revolutionary war. But such is the present moral sense of the community, that I do not believe that one in ten would now be in favor of a war to get clear of paying 3 cents a pound on tea, and a trifling tax on paper. I do not believe that our country would approve of another war for merely the same reasons. The great Lawgiver says, "Thou shalt love thy neighbor as thyself." Neighbor includes all mankind. And is this the way to love him as ourselves,—shoot him down in cold blood? In Rhode Island the late war movements have given us a sample of the spirit and calamities of war, and truly they have been heart-sickening.

Elder Place. Notwithstanding the haste, that we all feel as to getting through the business, I cannot forbear to make answer to one question presented in brother Steere's speech. "Did you ever know of a Quaker's being maliciously murdered?" A case exactly in point has lately occurred in my own county, and in Rochester, my native town. There lived in that town a Quaker woman, benevolent, kind hearted, and in principle a strict non-resistant. She had a poor neighbor named *Andrew Howard*, who was often hungry, and she fed him—in short, she was always, as he confessed, kind to him. But he found out that she had some forty dollars in money, and he was determined to have it. So he got a gun, and resolved that if he could get the money without killing her, he would; but if not, he would have it all hazards. He went to her house, asked for a drink of water, intending if she went out then to get her money. But she told him to go and help himself. So he went off, and finally came back, and knocked; and as she came to open the door, he shot her dead, instantly. He was taken, tried, and six of the jury were for committing him to prison, and six of them were for his being hung. He is now in Dover jail.

Elder Steere. It will be remembered that I did not say there *was no* instance of a non-resistant being murdered. It is not pretended that non-resistance will do all the work for the regeneration of the world.

Brother Pike. Was not the former dispensation administered by *mercy*, as well as justice? And are not the same principles of kindness, and forbearance, that are exhibited in the New Testament, contained also in the Old Testament? If so why should those directions as to loving our neighbor as ourselves, &c. be construed differently under the gospel from what God construed them under the law?

Elder Ransom Dunn. Brother Steere has taken the broad ground that non-resistance works altogether in favor of forbearance and justice—that if an "enemy knows that we will not fight he is disarmed"—and will not fight us: yet he tells us that for the first two hundred years of the Christian era, Christians would not fight. If so, how did it happen that their enemies were not, according to his own proposition, "*disarmed?*" How is it that they slaughtered the Christians in vast multitudes, and tortured them to death in every diabolical method that the malice of man could invent? The fact is that brother Steere's principle on this point was then untrue. Nor is it yet generally true that non-resistance disarms an enemy. Sometimes with certain consciences it has this effect; but not generally with desperadoes who have scarcely any heart or conscience. If the whole Christian church practiced non-resistance for two hundred years, and instead of this operating for the conversion of the Jews, as a nation, or for lessening wars, it allowed the most bloody wars, and the most extensive slaughter of the Christians, that have ever been known. How vain the hope that non-resistance will now accomplish any great object. Thus we see that non-resistance does not generally secure life and justice. Would brother Steere allow heartless ruffians, incapable of being touched by nobleness of sentiment, to make his wife and children captives, subjecting them to all the contingences of slaves, rather than resort to force, in order to save them? The non-resistant doctrines may appear fine in theory, but they will not work well in such a world as this. In the present state of the human race, there are but two alternatives,—war or no government. Between these we are to decide; we have no other alternatives. On the principle of non-resistance ten men could suppress and overthrow the whole government of these United States. Look at the mobs of Philadelphia, and further comment is unnecessary.

The resolutions on peace were now laid on the table in order to take up other business.

MORAL REFORM.

Elder Steere, chairman of the committee on Moral Reform, reported several excellent resolutions on this subject. The first and second resolutions passed unanimously without remarks. On the third, which was against "*sexual self-indulgence*"—"*solitary vice*"—"*self-pollution,*" "*masturbation.*"

Elder Steere said: Brother moderator, I hope that this resolution will not be passed too hastily. It merits attention. The evil at which it strikes is enormous. On my way to this place I took occasion to visit Worcester Insane Hospital. An assistant physician politely attended us through the different parts of the building. Among the large number of insane persons, I noticed one of a most awfully haggard appearance. His visage was demonlike beyond description. I asked the doctor what was his case. "He is a victim of solitary vice," was the reply. Have you many here from that cause? said I. "A large proportion—larger than from any other cause," was the answer. Have you more than from intemperance? "O yes; we have only two or three annually from the latter cause." How is it with the female sex? Does this sin exist equally among them? "We know of no difference," was the reply. I turned round to a brother, (brother Whittemore,) and said, "ALL THIS AND YET THE CHURCH AND MINISTRY ARE SILENT, THROUGH FALSE MODESTY." Such is the effect of solitary vice, according to the reports of Hospitals for the Insane on the continent of Europe and also of America. And shall we be silent?

I will here state the reason why the several different synonymous terms are used in the resolution to denote this sin. It is this. That as many are ignorant of the meaning of *some* of the terms, every reader might find some one that he *does* understand. When we were leaving the hospital, said a brother, in many respects intelligent, "What is solitary vice?" He was ignorant. The rising generation are generally ignorant. Ignorant not of the *act*, but of its consequences. Those best acquainted with this subject tell us that they have seldom or never conversed with a young person who did not know the act. They also tell us that they have seldom conversed with any who did understand the consequences of this act. Says the *Rev. Mr. Wells*, Teacher of the school of moral discipline, Boston: "Thousands of amiable and pure minded young men are undermining their physical constitutions and prospectively corrupting their souls by a pleasurable, and to many of them, innocent, (innocent because ignorant,) gratification." "Often," he adds, "have I seen the ingenuous expression of astonishment mantle over the countenance on being informed of the always dangerous, and often melancholy effects of this habit." Says *O. S. Fowler*, the Phrenologist, "Much as reform is needed on other matters, no reform, not even that in reference to alcoholic drinks, is needed half so much as in reference to solitary vice." Again, he adds, "They," (the committers of the sin,) "are not aware that it is one of the greatest sins that they can commit." *Wm. C. Woodbridge* speaks of "self-pollution as a topic in Physiology, which artificial modesty has covered up, till a solitary but fatal vice is spreading desolation through our schools and families." I will add but one more testimony, that of *Dr. Clark.* Says that eminent commentator, "The sin of self-pollution is one of the most destructive evils ever practiced by fallen man. More woes than my pen can relate I have witnessed in those addicted to this fascinating, unnatural, and most destructive of crimes. If thou hast entered the snare, flee from the destruction of both body and soul that awaits thee." Thus might we go on, quoting testimony of this description. But it is quite unnecessary. I hope the resolution will pass unanimously. If passed, we shall have a great deal of censure. Still it ought to go, and I hope we shall not shrink from meeting opposition, if we take this noble stand. Shall our sons and daughters be ruined, and we make no decisive efforts for their escape?

Elder J. B. Davis. The false delicacy which has been cultivated by infidels, and sanctioned by Christians and ministers, has prevented the investigation which is essential to the public good on this subject. Hence, we see the need of laying aside false, hypocritical modesty—that which pleases devils, and fills hell with victims. It is time that the church and ministry speak out—speak *publicly.* Physicians have long labored in their sphere, and labored almost in vain to correct this wide-spread evil; and several of them have owned their inability to arrest the dreadful destruction occasioned by this vice. Some have advised that ministers make it a subject of public examination and warning, as the only method likely to prove successful in arresting the evil.

Elder Place. It cannot be denied that there is in the nature of the evil at which the resolution strikes, a peculiar delicacy, that, with the habits of thought and customs of our country, makes it extremely difficult to allude clearly to this subject, and much less to dwell on it, in such a manner as on the whole to accomplish the good designed. It is not to be overlooked, that it requires not a little skill to handle the subject properly, and present it fairly, so as to arrest the conscience, and prevent the evil, rather than excite disgust. It is not to be overlooked, that many good parents, if not even the most of them, have such an unconquerable delicacy as to conversing with their children on such subjects, that in multitudes of cases, the ruin of the child is risked rather than to burst through the barriers which must be broken in order to give the needful instruction. As for myself, I received no instruction—no warning on these points, but was brought up in ignorance. I purchased a book for two dollars, by *Mr. Buchan*, on, what I called, *holy living.* The rules I found in this book were a great benefit to me. I have been of opinion that I am indebted in a great measure to the rules found in that book, for my being so healthy a man. And in view of the difficulties in the way of many persons giving, or receiving proper instruction, I would enquire if it is not best to publish a book, or pamphlet, giving thee needful instructions and cautions on the subject? This we might put into the hands of our children, and into hands of all that are in danger. With this book the parent might say, "Here, son, or daughter, you must take this book and study law—the law of your being." I would propose that, as brother Steere has paid much attention to this subject, he be requested to write a book or pamphlet, to be published by the Trustees of our Printing Establishment.

Elder E. Fisk. I am truly in favor of the resolution; for I have seen the sad effects of the vice complained of. I know of one individual, now past sixty years old, who has been confined since the age of seventeen; and often partial derangement is the result of the maddening vice. As to the delicacy of this point, and the difficulty we feel in introducing the subject to our children, one thing we ought to bear full in mind. If the subject is too delicate for our modesty to allow us to open it before our children, to save them from ruin, *it is not too delicate for young villains to introduce* to them at times when a parental watch-care can never rescue them from ruin. What! the purity of the gospel of Jesus Christ too delicate to be taught! And this when the salvation of our children in this world and the next is concerned? And shall the ministers of the cross shrink from their responsibility? God forbid! I say, let the subject be agitated in spite of popular prejudice and false delicacy; and let this horrible vice be exposed and arrested. It is surely a matter of public benevolence.

Elder Place. The gospel authorizes the preaching of all that the Scriptures teach.—And the Bible is sufficiently explicit on this point, condemning all uncleanness, impurity, and pollution; and requiring us to keep every thought and even the imagination in perfect purity and subject to Christ. I conversed with the excellent Colby on this subject.—He said this was the devil's nest, where Satan would lay his eggs, and hatch destruction.

The resolution passed unanimously. The 5th resolution was adopted without remarks. The 6th resolution struck at theatres as houses of corruption, if not of ill-fame.

Elder J. B. Davis. I hope this resolution will not be merely passed here; but sustained by our influence hereafter. No honest Christian can patronize theatres.

Elder A. K. Moulton. It is much to be regretted that vice does not keep its own dress; but so it is, and we must be guarded against every new form in which corruption may present itself. Of late, since temperance has become popular, the theatre companies have frequently engrafted temperance pieces into their figures of performance, and published in their notices that the avails of an evening were to be given to advance the cause of temperance. I hope temperance folks will beware of such a snare.

Passed unanimously.

Resolution seventh was against nightly courtship.

——— ——— [*Elder Steere?*] We are required to avoid the appearance of evil.—And I have observed that it is extremely difficult to touch the subject of nightly courtship without exciting laughter. I am sorry for this, for it is too serious a subject to be trifled with. And notwithstanding all the corrupting influence of night company, I am sorry to add that I never yet heard a minister of the gospel raise his warning voice against the custom. [Some one exclaimed, Shame!] I have, of course, no objections to all appropriate intercouse between young people, at all proper times. But I do affirm that the custom of keeping company in the night, after the usual hour of retirement, is corrupting;—and that it ought to be done away. My objections to it are as follows: 1. It lowers the dignity of the matrimonial institution. 2. It subjects to great temptation. 3. It disqualifies the mind for deliberate action. What merchant could you induce to close a bargain after the excitement and fatigue of a night's watching? Were he but to purchase a horse, he would say that he was not fitted to conclude the bargain till he had taken some rest. And if all business men are so cautious as to a trifling engagement, how foolish and wicked is the custom of nightly watchings to negotiate engagements important as life itself!

Passed unanimously.

Resolution 8th was in favor of patronizing such works as "Graham's Lectures to Young Men," Wardlaw's work, &c. &c.

Elders Steere, Chaney, and J. B. Davis spoke of the character of the works named in the resolution. Some said they could not vote because they were unacquainted with these works. The resolution passed without opposition. And another was added, asking Elder Steere to write a pamphlet on the subject of licentiousness, to be presented to the Trustees of the Printing Establishment, and if approved, to be published by them.

EDUCATION—BIBLICAL SCHOOL.

Elder Sinclair, chairman of the committee on the location of the Biblical School, called up the question of location, and presented a series of resolutions to precede the one before the Conference. On one of them, approving of the Biblical School,

Eld. Wire said: I have been, and still calculate to be, afraid of a man-made ministry. But I have not been afraid of too much Bible knowledge. I am now satisfied that this institution is of God, and is calculated to do good. I have heard with deep feelings, our brethren tell how it was raised with prayers and tears; and I have come to the conclusion that it was not a true report I had heard from the east, that our brethren had got up a *minister-mill.* But there is one point more on which I want a little information. Is there any particular specification of time to be spent in study, to which one must assent in order to admission? or can one begin and go as far as time and means will allow, and retire, if God calls him out to labor for him? My course of study has been, when any question came up, to take my Bible and search it, and study it till it was settled. When the Unitarian question agitated some of our churches, I spent about a year in study and on my knees, and thank God the question was forever settled with me, as I took my Savior's hand, sparkling with Divinity!

Moderator. In answer to bro. Wire's question, I will say, that there is no time prescribed for study as a condition of admission.

The question of location at Whitestown now came up, and after adopting a substitute for the resolution previously before the Conference, the question was called by yeas and nays—forty-one voting in the affirmative, six in the negative, five being absent, and two being undecided. For further particulars, see the Minutes of Conference.

Moderator. The brethren at the east have had the management of this School hitherto; and the managers have given their tens, twenties, and twenty-fives of dollars each to forward the objects of the School. Now it has been transferred into a new section, and into new hands, and I think that a subscription ought to be opened here, that our brethren in Central New York and farther west, may have opportunity of doing something. I hope all who are able, will at least become life members of the Society. The terms are but ten dollars. It has been proposed that a subscription should now be circulated.

[It was understood that between two and three hundred dollars subscription was now obtained, some of which was paid down.

REPORTER.]

Adjourned to Monday, Oct. 7, at 8 o'cl'k, A. M., the intervening time of Friday and Saturday being occupied by the anniversaries.

D. M.

To be Continued.

The Superintendent of public schools in Kentucky, states that in two counties, more than one-half of the males can neither read nor write.

A Liberty party has been recently formed in Ohio county, Virginia, which takes as high ground as any association at the North.

Elder R. Fuller, of Beaufort, S. C., declares, in a recent printed letter, that if he considered slavery a moral evil, he "would preach against it in the streets, and in the market-place, and by the wayside." What a rebuke is this to ministers and laymen at the North!

MORNING STAR.

WEDNESDAY, DECEMBER 4, 1844.

Inquiries relating to the Peace Doctrine.

In settling intricate questions, much discrimination is needed to discern the exact boundary between truth and error. The best men are liable to mistakes—in the warmth of controversy, contemplating the subject long from one position, or in but a part of its bearings, there is no man who is not exposed to the danger of getting partial, distorted, or extreme views. Truth is what we all profess to be aiming for;—we are not partizans, contending for mere victory over each other; we are *judges*, nay, *learners.* Newton was a scholar all his life, and studied with the meekness and docility of a child. Nor should we be ashamed to follow his example; it is far more becoming than an air of infallibility. Extremes are to be avoided, and the plain path of truth honestly sought and pursued.—Three or four preliminary inquiries well understood will do much to relieve the whole subject of Peace of seeming difficulty.

1. *Is war justifiable?* War is fighting by system—dueling on a large scale. Is it right then to fight, and to fight duels? Reason and conscience answer, no. War then must be condemned; its origin is in selfishness: its object is to minister to the jealousy and malice, the pride and ambition of reckless men. Its history is written in blood. It has consumed the wealth of nations, and corrupted their morals, overspread them with barbarism, and filled the earth with wretchedness. If we are told that it exists under the Divine administration, we answer, so does all sin; but not with the Divine approbation. Nor is it an argument sufficient to justify it, if it can be shown that God has in certain instances authorized it; any more than the fact that he brings the tempest, the earthquake, and the pestilence, proves that they are not evils.—God has a right to punish sin as he sees fit: though we deny that he is the *author* of war or any other sin. The effort often made to get an exception in favor of *defensive* war is vain, and the argument wholly fallacious.—The best that can be said of defensive war is, that it is doing evil that good may come. In other words, it is doing wrong because others have done wrong. And is this right? War is not murder, but it is *worse*, as appears from two reasons. 1. Murder kills individuals,—war kills masses. 2. Murder is deliberate killing from malice aforethought, war is deliberate killing without malice aforethought. War is only evil, and has no redeeming quality.

2. Closely connected with our first inquiry is the second—*Have we the right of self-defence?* Many assert that the denial of this right is the only alternative to those who condemn all war. Is this true? Must I either be a duelist and murderer or something worse, or else allow that I have no right of self-protection? No, we are not reduced to this issue. If we have any rights; if, by the Divine favor, we have anything we can call our own, me are authorized to protect it. It would not be a right, if we were not allowed to defend it from usurpation. How, then, shall we answer the advocates of war? Thus: we are authorized to defend our rights, but only by JUST means. Wars and fightings are unjust means, and therefore not authorized. In the first place, we should be peaceful, not warlike. In time of peace prepare for peace, not for war; in this way nine-tenths of all wars would be obviated. But if, without provocation on our part, we are assaulted, what ought we to do? Shall we retaliate—render evil for evil? Both the gospel and reason forbid. We should defend ourselves in a rational way—preserve a consciousness of our own rectitude, while maintaining our rights. We can try moral suasion, appeal to reason and conscience, and, if necessity requires it, *we may employ force.* If attacked by a robber, and I can defend myself, it is a duty which I owe him as well as myself, to prevent him from achieving his wicked purpose. Nor are we to consult his welfare alone. We are not required to love our neighbors better than ourselves, and of course not, our enemies. If our property, life, or the life of our friends is ruthlessly assailed, it is our duty to protect them by a rational use of all the means that God has put in our power; and if with these conscientious principles we are assailed under circumstances where there is not room for deliberation, we shall be justified in acting instinctively. These are plain, common sense principles; but if any pronounce them indefinite, and assert that we must go to the extreme, either of admitting that we have no rights, or that we must maintain them by dueling and murder, we must dissent;—we choose neither of the two evils, but prefer the consistent medium.

3. *How should we regard civil government?* The Scriptures authorize it. God first instituted it in the patriarchal form, suited to the primitive state of society. Afterwards he gave the people presidents or judges; and, finally for the hardness of their hearts, he permitted them to have kings. The gospel clearly recognizes the right of civil government.—See our Savior's instructions on the payment of tribute. Also, Romans 13:1—6. It is said that the powers of government may be abused, and our rights be thereby usurped. Then we ought to obey God rather than man.—When government violates the laws of conscience, it leaves its province, and interferes with the prerogatives of Jehovah: in which case we must be subject to the higher authority. We respect the authority of the town, but if it enacts a law which conflicts with the constitution or laws of the State, that law is null and void. The law of the nation is paramount to the law of the State; and the law

of God to all human legislation. We are bound to submit to government in the exercise of its proper functions, and no farther.—If any government makes a law contravening the law of God, that law is of no force. So teach Blackstone, Kent, and other expounders of law. We are under obligation, not only to submit to the rightful authority of government, but to do all in our power to correct its abuses. This is especially true in reference to our government, which was professedly founded on Christian principles, and all have an equal right to give direction to its affairs. Civil government is necessary: but if we are to proscribe it on account of its abuses, where shall we stop? What good thing has not been abused?

4. *Is non-resistance, (technically so called,) worthy of our support?* This renounces the right of self-protection; and at the same time wages a war of extermination upon civil government, the church, and the ministry. The warlike and inconsistent aspect of nominal non-resistance is obvious, not only to all dispassionate observers here, but also in other lands. Rev. Mr. Hume, missionary at Bombay, in a recent letter on the subject of Peace, remarks:—"We may, nay, we *ought* to wonder, that any of the followers of the Prince of Peace should be found armed with carnal weapons, going forth under the authority of the governments of this world to the work of death. The sight of these things may well fill us with sorrow. But let us see that our rebukes and our entreaties are prompted by the spirit of tender affection, of fervent love. We who have inscribed PEACE on our banners, ought, above all others, to be peaceful. We emphatically should be 'gentle unto all men, in meekness instructing those who oppose themselves.' You will not take it amiss, that one who is laboring for the extension of the Redeemer's kingdom in the dark places of the earth, should use such language to his brethren at home. I have sometimes been pained by seeing what has appeared to me an improper spirit manifested by persons who advocate the cause of Peace. I should be sorry indeed to be classed with some of its advocates; but so far as I know, the American Peace Society is not responsible for the sentiments or the spirit of the persons to whom I refer."

So much for our preliminary inquiries in regard to *principles*. Some remarks on a few practical details are reserved for another opportunity. J. J. B.

Letter from J. G. Pike,

AUTHOR OF "PERSUASIVES TO EARLY PIETY," "GUIDE TO YOUNG DISCIPLES," ETC., ETC.

The following letter from J. G. PIKE, of England, has just come to hand, accompanied with the last Report of the Gen. Baptist F. M. Society, and other publications. We call special attention to that part of the epistle that respects laciviousness and slavery.

E. N.

"DERBY, England, Oct. 11, 1844.

Dear Brother:—I have received your Reports, and have had lately pretty frequently the Morning Star, which I presume comes from some American friend.

The editor of the Morning Star does well in exposing popery. No description can be too dark. It is all that God hates—a system of atrocious heathenism, inspired with the spirit of the devil, and yet, with horrid hypocrisy, pretending to be Christianity.

Some things as mentioned in the Star, that refer to some American professors, rather surprise me. An article that appeared upon the tolerance by some, of fornication previously to marriage, did so. I should not have supposed that any professors of religion existed upon earth, unless in the popish or some similar community, that would vindicate such a practice. A criminal connection before marriage has as clearly the guilt and odium of fornication, as if no marriage afterwards took place. To the offending parties, the evil consequences of the crime may be lessened by marriage; but the sin is the same. Till they are husband and wife, there can be no intercourse without the sin of which the apostle says, "Fornication—let it not once be named among you, as becometh saints." And then, under the guidance of the Holy Spirit, he adds, in reference to this and other sins, "Let no man *deceive you with vain* words; for because of these things cometh the wrath of God upon the children of disobedience." If a man steals, he cannot cancel his sin by afterwards making restitution. Some men may be satisfied with this, but God will not. He has sinned, and he must perish, unless he repent and find forgiveness through the blood of the Lamb. Just parallel to this is the case referred to.

I am pleased with beholding that your body so strongly protests against the great abomination of American slavery—evidently it is in itself a system of *perpetual* robbery, while, in many cases, are added the atrocities of murder, adultery, and horrible cruelty. But even where there are none of these usual additions to slavery, TO HOLD A SLAVE IS TO BE A ROBBER. It has been amply shown that property is in fact but accumulated labor. A man takes a piece of land, which, while lying waste, produces nothing of value. He employs his time and labor on it. By labor he obtains crops. These become his support, and when more abundant than needed for immediate support, his accumulated produce becomes property—perhaps is changed into money, it forms capital, and if his accumulations are sufficient, at length he can live without labor; but his capital, his property, is in fact accumulated labor. A man that seizes the money, or corn, or property of any kind, that belongs to another, is judged a thief. The slaveholder, correctly viewed, is as truly a thief; he seizes not the property of his neighbor, but the labor that produces property. The common thief steals the manufactured article, the genteel, or the professedly Christian thief, in other words the slaveholder, steals the raw material. And where, so far as dishonesty is concerned, in the view of candid reason, or in the sight of God, is there any difference! There is one difference, but it is not in favor of the slaveholder; the man that steals money or goods steals insensible matter; he that steals a man, or steals his labor, is a robber of a worse description. He robs of all that is most dear, beings immortal as himself, and as sensible as he of kindness or injury, of joy or sorrow.

Pursue, dear brother, your efforts to oppose this crying abomination. I pretend not to prophecy; but knowing from God's word, that he is a just God and the enemy of oppression, I hesitate not to assert, that *Slavery* must fall or America will. Well may the inhabitants of despotic states feel satisfied with their condition, when they think what American liberty is! Adieu, dear brother.

Yours, faithfully,

J. G. PIKE."

To our Subscribers and Brethren in Maine!

Brother JOSHUA PARKER has been engaged to travel in Maine as an Agent for the Star the ensuing winter. He will probably visit nearly all the towns where we have subscribers, and most of the subscribers who are in arrears for a year or more. He will start the first good sleighing. We hope those who are indebted will be prepared to pay when he calls, unless they can pay before, which would suit us still better. It is not designed that bro. Parker shall interfere with the concerns of active local Agents; but he will cooperate with them in promoting the interests of the establishment. He will be able to show the state of each subscriber's account as it stands on our Book. We trust our brethren in Maine generally will welcome bro. P. to their hospitalities, and do what they can to assist him in his work.

STAR AGENTS. A List is published on the first page. Subscribers who are indebted are requested to call on some one of them and settle; or, if more convenient, get their Post Master to remit for them. We hope all Agents will be faithful. If any do not wish to act, they will inform us, and their names shall be dropt. Churches which have no Agent and desire one, will recommend a suitable man, and he shall be appointed. All ministers in good standing in our denomination are authorized and requested to act as Agents, whether their names are on our list or not.

Bro. OLIVER JOHNSON'S P. O. address is now Wales, Erie Co. N. Y. His correspondents will govern themselves accordingly.

For the Morning Star.

ANOTHER WATCHMAN FALLEN.—Eld. JOHN STID departed this life a few weeks ago, and I was informed that he died in the triumphs of living faith. He had long labored in the gospel field, and with good success. He had baptized hundreds; and, altho' he was far advanced in life, he labored until the last.—As I am not in possession of the particulars of his death, and have seen no notice of his death in the Star, it would be a satisfaction to many if Eld. Beebe or some other one who is acquainted with the circumstances, would notice of the same in the Star.

HIRAM BACON.

Religious Intelligence.

Brother STEPHEN BROWN, of Hartwellville, Michigan, writes that there is a small F. W. Baptist church in that place, which is destitute of preaching, and that there is not a F. Baptist preacher in the county, or county adjoining. He says: "If the Home Mission Society could send a good faithful minister of Christ to this place, I think he would be the means, under God, of saving many souls. If the right kind of a minister should come, he would be well sustained. I mean, if he should come on his Master's business wholly. Come over and help us."

Letter from Bro. Josiah Fowler.

For the Morning Star.

Brother Burr:—After an elapse of several years, since I wrote any thing for the Star, I feel it my duty to forward a few lines, believing that it will be satisfactory to my friends to hear where I am, and what I am doing. Some thirty years have now passed since I commenced my labors in the ministry. During the last eight years, I have traveled in Crawford and Mercer counties, Pa. and in Ashtabula and Trumbull counties, O. and I can testify, to the praise of God, that my labor hath not been in vain in the Lord. I have recently organized a small church in Bazetta, Trumbull Co. with somewhat flattering prospects. Since I commenced my pilgrimage, especially since I engaged in the ministry, my pathway has seemed to lay through much tribulation. But I dare not complain, since Jesus has done so much for me. Oh yes, his way was much darker and rougher than mine. Did Jesus thus suffer, and shall I repine? I have had repeated visitations from the afflicting hand of providence, by sickness and deaths in my family. My partner in life has recently been brought near the gate of death by bleeding at the lungs; and, though her life is yet protracted, she has but little expectation of recovery. But, glory to God, the new and living way opens before her the glorious prospect of eternal life beyond this vale of tears.

I wish to record here one of the most interesting scenes which has occurred in the history of my life. On the 19th of August last, while absent from home some 10 or 12 miles, a messenger came to my house with a very urgent request for me to go some 7 or 8 miles, and visit a sick man, whom the physician had given over the day before, and said he could not survive three hours. Being informed of the circumstance on my return home, after refreshing myself and horse, I started for the place. On my arrival there, I found the man yet alive; but somewhat deprived of reason. The family with whom he was connected received me with much joy, from whom I learnt the following particulars. That he had a strong desire to be baptized before he left the world; that he was a member of the Methodist E. P. church, was dissatisfied with infant baptism, had applied for immersion when in health, and had been denied the privilege; also, that they had sent for Elder R., a M. E. minister, to perform the rite; but he told the sick man that it was not his duty to be baptized under such circumstances, and left him. I might notice here, by the by, that the dear man resided in a neighborhood of Seceders, Covenanters and Unionists, who are not so very favorable to immersion; and now their only alternative was to send for some one who believed in immersion. Accordingly they sent for me. I gave them to understand that in case his reason should return, that it might be attended to without any injury to the sick man. It being late in the evening, we attended family worship, & I retired to rest. Soon after day-break, one of the women of the house opened the door of my room, and informed me that the man's reason had returned, and that he still desired to be baptized. I arose in haste, and entered his room; and never did I witness a more affecting and interesting scene, than now presented itself to my view. A large box or cistern had been prepared for the occasion, which was brought into the room and filled with water. The necessary preparations having been made, the sick man was rolled on to a sheet with a man at each corner, and thus raised from his bed. With my right hand, I supported his head, and with my left folded his hands upon his breast, and in the name of the Holy Trinity buried him in the water. When raised from the water, he gave a hearty response, and broke out in acclamations of praise to God, "Praise ye the Lord; O praise ye the Lord; my soul is happy." He continued very happy, and survived from Tuesday until the next Thursday, and fell asleep without the appearance of a struggle or a groan. The funeral obsequies were attended on Friday following, and a sermon delivered by the writer, founded on Rev. 14: 13. JOSIAH FOWLER.

Quarterly Meetings.

Otisfield Quarterly Meeting

—Held its last session with the church in Shelburn, N. H., Nov. 6th and 7th, 1844. Reports from the churches show that it is still a low time in the Q. M.; but of late prospects are some more encouraging.

In Q. M. Conference, appointed Eld. Perkins cor. mess. to Kennebeck Q. M.—Eld Hutchinson to Cumberland—Eld. Witham to Farmington. Voted to renew license to Bro. Cyrus Andrews for one year. Voted that the clerk give notice to the churches in the Q. M. that have not paid their proportions of the sum of four cents on a member, raised to defray Yearly and Quarterly Meeting expenses, and request them to forward the amount to next session of the Q. M. without fail.

Agreed that next session be held with the ch. in Harrison on the first Wednesday and Thursday following in February next—Ministers' Conference at the house of Br. Worthy C. Barrows, on Monday at 6 o'clock, evening—Q. M. Conference at the meeting house on Tuesday at 1 o'cl'k, P. M. CHARLES WALKER, *Clerk.*

Harrison, Me. Nov. 22, 1844.

Waterborough Quarterly Meeting

—Held its Nov. session with the church at Little River Falls, Lebanon, Nov. 5, 6, and 7. On account of the storm, but little more than half the churches were reported. It appears from the reports forwarded, that the prospects are some better in some of the churches than at the preceding session. Harmony and good feeling characterized the business of conference.

Eld. I. J. Wetherbee introduced the following resolution on Temperance, which, after a pleasant discussion, was adopted.

Resolved, That the cause of temperance should receive the indefatigable support of all classes of community, who should not only profess temperance, but live its principles, by shunning every grog-shop as they would their most subtile enemy, and should patronize only such traders as are thorough going temperance dealers.

Bro. Lewis gave an anti-slavery lecture Wednesday evening, and a collection was taken to assist him in his labors of love for the sighing and oppressed bondman.

Corresponding Messengers were appointed as usual to the several Quarterly Meetings. The next session of this Quarterly Meeting will be held with the 1st church in Acton, on the first Wednesday and Thursday in February—Conference Tuesday preceding at 1 o'clock, P. M. at the meeting house. T. STEVENS, *Clerk.*

ORDINATION.—Brother JAMES H. MARSTON, a member of the 2d church in Lebanon, was publicly set apart to the work of the gospel ministry, Nov. 8. Services as follows: Introductory services by A. Buzzell; Sermon by J. Fullonton; Consecrating prayer by S. W. Perkins; Charge by the writer; Hand of fellowship by I. J. Wetherbee; Concluding prayer by brother Lewis. The season was solemn and interesting.

Bro. Marston passed a satisfactory examination, and we trust his labors will prove a blessing to the church and people where he is stationed.

T. STEVENS, *for the Council.*

Religious Notices.

Strafford Academy.

After having for a few weeks prosecuted my agency in behalf of this Institution, its friends and all who are friendly to the common cause, may be interested in knowing the result thus far of my labors.

So far as the collection of funds is concerned, I have not succeeded as well as could have been desired, or as might have been hoped. Many difficulties have prevented. Still I have been in a high degree gratified in forming an acquaintance with my brethren, and wherever I have been, I have found sympathizing hearts—those who have sympathized in the end, and in the means adopted to secure the end.

The principal thing that I have regretted is, that I have seen so few of the brethren and friends at the different appointments.

Up to this time I have had forty-one appointments notified in the Star. Of these nine were not given out when I arrived. In most of these cases there has accordingly been no meeting. In none of them was there any intentional neglect, but simply an oversight. In other places the appointment has been but little circulated. Sometimes it has been given out too soon, and sometimes not soon enough. If the brethren who take the Star would be a little more careful on this point, it would be well.

In general, my appointments have been but thinly attended. In one place the congregation numbered five. In three other places eight. In nine other places it varied from 12 to 25. In six other places from 25 to 40. In the rest the number was greater.

Sometimes unpleasant weather has prevented a fuller attendance. And some may have feared that I was a good hand to *dun*, and therefore stayed away. But having afterwards learned that their apprehensions were entirely unfounded, they have regretted that they were not present.

I am in hopes that hereafter I shall have the pleasure of an acquaintance with more of my brethren than hitherto. Let no one be detained by the apprehension of being *dunned*, or *brow-beaten*, or "*abused*," and with the blessing of the Lord we shall be mutually profited by our meeting together.

I repeat some of the appointments which have already been notified with some *alterations*. Let them be carefully observed.

Name of church.	Time of meeting.			
Hampton,	Friday	Dec. 13	6	P. M.
North do.	Sat.	14	1	"
Newmarket,	"	"	6	"
Rochester,	Mon.	16	"	"
Farmington,	Tues.	17	11	A. M.
Alton Bay,	"	"	6	P. M.
Alton, (in Wolfboro' Q. M.)	Wed.	18	10	A. M.
3 New Durham,	"	"	6	P. M.
Middleton,	Thurs.	19	11	A. M.
Brookfield,	"	"	6	P. M.
1 Ossipee,	Frid.	20	1	"
4 do.	"	"	6	"
Tuftonborough and Moultonborough,	Sat.	21	1	P. M.
1 Wolfborough,	"	"	6	"
2 Ossipee,	Mon.	23	1	"
1 Effingham,	"	"	6	"
5 Ossipee,	Tues.	24	1	"
3 do.	"	"	6	"
1 Eaton,	Wed.	25	6	"
2 do.	Thurs.	26	1	"
3 do	"	"	6	"
4 do.	Frid.	27	1	"
Conway,	"	"	6	"
1 Tamworth,	Sat.	28	6	"
2 do.	Mon.	30	1	"
1 Sandwich,	"	"	6	"
2 do.	Tues.	31	6	"
1 Thornton and Campton,	Wed.	Jan. 1	1	P. M.
Ellsworth,	"	1	6	"
2 Thornton and Campton,	Thurs.	2	1	P. M.
Thornton Gore,	"	2	6	"
Woodstock & Lincoln,	Frid.	3	1	"
Franconia,	"	3	6	"
Bethlehem,	Sat.	4	6	"
Whitefield,	Mon.	6	6	"
Lancaster,	Tues.	7	6	"
Concord, (Vt.)	Wed.	8	6	"

It would be a great convenience to the Agent if those who are indebted on old subscription, and who may not be able to attend the meeting, would take the trouble of sending the amount subscribed to the place of meeting. ☞ Let the friends aim to be present punctually at the hour, especially when the appointment occurs during the day-time. E. B. FAIRFIELD, *Agent.*

Notice.

If the Clerk of the Oswego Q. M. will please give notice in the Star of the time and place of holding its next session, the subscriber will attend it providence permitting. S. B. PADDEN.

The adjourned session of the Parsonsfield Yearly Meeting Ministers' Conference will be convened with the 2d F. W. B. church in Buxton on the 17th and 18th of Dec. Meeting will commence Tuesday, A. M. 9 o'clock.

ALMON LIBBY, J. L. SINCLAIR, B. S. MANSON, } *Committee.*

GENESEE Q. M. Next session is to be held in Hall's Hollow, Wales, Erie Co. N. Y. on the 18th and 19th of Jan. next. Brethren of adjoining Q. M's. are invited and requested to attend. COM.

General Intelligence.

We are happy to learn that Mr. Leavitt, the able editor of the Emancipator, is to be at Washington the present winter.

Congress commenced its session on Monday. We shall endeavor to keep our readers apprised of its more important transactions.

Official vote of N. Y.—Polk, 237,588—Clay, 232,408—Birney, 15,812.

Official Vote of Connecticut. Clay, 32,832—Polk, 29,841—Birney, 1,943.

Official Vote of Vermont. Clay, 26,767—Polk, 18,169—Birney, 3,923.

JOHN R. FITZGERALD has been superseded in the editorship of the Boston Reporter, a Catholic paper, because he had the audacity, through its columns, to express his disapprobation of the abusive course of the Boston Pilot, another Catholic paper, towards native Americans.

REV. ABEL BROWN, General Agent of the Eastern New York Anti-Slavery Society, and one of the publishers of the Albany Patriot, died at Canandaigua, on the 8th inst.—The Patriot says, "his loss is a loss to humanity, and will be lamented by a large circle of friends and acquaintance."

DR. DAVID NELSON, the founder and head of the Mission Institute, Quincy, Ill. died the 16th of Oct. of apoplexy.—He was driven from Missouri a few years since because he opposed slavery. He was a man of extraordinary intellectual acumen, as his great work on Infidelity will show.

Reduction of Postage! The following item is found among the latest English news:

"*Triumphs of Cheap Postage.* Of all the sources of income stated in the recently published quarterly returns of the public revenue, none exhibit so large a proportionate increase as the post office. On the year's nett revenue, the customs have increased at the rate of about ten per cent; the excise 1½ per cent.; the property tax two per cent., while the post-office revenue, under its almost nominal rate of a penny, has increased above 13½ per cent., and the increase on the quarter has been even as much as twenty-five per cent."

Is republicanism less adapted to improvement than monarchy and aristocracy? If it is, we might still venture to *imitate* so excellent an example.

The people ought to move in this matter without delay, and *demand two cents postage* on all common letters throughout the United States. Petitions should flood Congress on this subject, and no time should be lost.—*Boston Chronicle.*

Rates of Freight on Railways from Albany to Buffalo.—We learn that at a meeting of the several companies composing this line, five cents per ton of 2,000 lbs. per mile, on merchandise, and three and four cents on agricultural and other products, were fixed as the rates of transportation, from the closing of the canals until their opening.

The Emperor of Austria has lately declared it a criminal offence for a papist to turn Protestant without the permission of government. Such is the liberality of popery in the nineteenth century! Such is the government that popery aims to establish in the land of the Pilgrims!

Cheap Postage. It is said that Mr. Polk, the President elect, is warmly in favor of a reduction of postage.

A stage driver on the route from Cleaveland to Pittsburgh was thrown from his box and killed on the 13th, three miles east of Poland. The accident was not discovered till the stage reached Poland.

The city of London, which covers only 50 square miles, has more inhabitants than Maine, New Hampshire, Vermont, Massachusetts and Rhode Island, which occupy 60,751 square miles.

Another Cargo Gone. A portion of our citizens witnessed the other morning, another of those heart-rending scenes which so often outrage our church-going city, in the shipment of another cargo of slaves from one of the Pratt street prisons. A friend who was a looker on, remarked to us, that at the least, the slave traders should be compelled by law to make such shipments before day, in order to save the better feelings of our citizens of scenes so revolting.—*Baltimore Saturday Visiter.*

From Texas. We find the following items of news in the Clarkesville (Texas) Northern Standard, of the 16th October:

By the western mail we learn that President Houston has received another communication from Santa Anna, which is said to be of a specific character. It is stated that the contemplated invasion of Texas by Mexico is abandoned, and we believe it is settled that England and France have offered to obtain an acknowledgment of our independence, on condition that Mexico shall have the right to renew the war whenever we offer ourselves to the United States.—*Red Lander.*

It is rumored that President Houston intends immediately to convoke an extra session of Congress.

Texas. The New Orleans Republic, in confirmation of the allegation that Dr. Jones, the president elect of Texas, is opposed to the annexation of the territory of that republic to the United States, says that as soon as ascertained that Jones was elected, Mr. Terrill was appointed minister to England, and Mr. Riely to the United States, in place of Mr. Van Zandt, recalled—both these gentlemen having distinguished themselves by their opposition to the annexation, and by their efforts to bring about a commercial connection with England.—*Boston Adv.*

The Hon. John Quincy Adams was chosen president of the Lord Day's Convention at Baltimore.

A furious Texas paper urges that war should be declared against the United States, whereupon the United States would invade Texas, and of course conquer it, and thus secure annexation!

The Journal of Commerce makes Polk's popular majority over Clay, (exclusive of South Carolina,) 33,596.

LEGISLATURE OF N. H.

The Legislature of this State commenced its adjourned session on Wednesday the 20th ult. The Gov. submitted his message the same day. He says the most important subject which will claim the attention of the Legislature is the re-apportionment of public taxes. He recommends great care that property, wherever it exists, should be made to bear its equal share of the necessary public burdens. He thinks the militia laws might be improved, but that until the public mind settles down upon a system equally effective and less expensive than the present, it will be best to adhere to the one now in force—regrets that the people have decided against the alteration of the Constitution and the abolition of Capital Punishment—recommends the Legislature to commute the punishment of Comings, now under sentence of death, to imprisonment for life—congratulates the Legislature on the result of the Presidential election—thinks it will be favorable to the interests of the country.

A great number of petitions have been presented for the incorporation of the northern rail-road with the right of way; but no action has yet been taken upon them.

Nov. 26.

In the House. Mr. Freeman, from the committee on Military Affairs, to which was referred so much of the Governor's message and sundry petitions relating to an alteration of the militia laws, introduced the following resolutions for the purpose of testing the sense of the House on that subject:

1. Resolved, that it is expedient to continue the regimental musters of *all* the militia as heretofore practiced in this State.

2. Resolved, That it is expedient that so much of the militia laws as provides for regimental musters, be suspended in its operation for the term of three years.

3. Resolved, That it is expedient to continue the regimental musters of volunteer companies only, and that no other companies be liable to be called out at such musters.

4. Resolved, That it is expedient to abolish all regimental musters.

On motion of Mr. Pillsbury of Chester, the foregoing resolutions were laid on the table, and made the order of the day for to-morrow at 4 o'clock, P. M.

REDUCTION OF POSTAGE.

Mr. Cate of Tamworth, presented the following joint resolution, which passed the House, *nem. con*:

Resolved, by the Senate and House of Representatives in General Court convened, That our Representatives in Congress are requested, and our Senators are instructed, to use their exertions to reduce the present exorbitant rates of postage in the United States; and further, that each of our Representatives and Senators be furnished with a copy of this resolution.

Nov. 27.

In Senate. Mr. Davis, from the joint select committee appointed to receive and examine the returns of votes from the several towns and places in this State, on the subject of the abolition of capital punishment, reported that the whole number of votes returned, was 32,785

Against abolishing	21,544
For abolishing	11,241
Majority against abolishing capital punishment	10,303

which report was accepted.

The resolution from the House, instructing our Senators, and requesting our Representatives in Congress, to use their exertions to reduce the present exorbitant rates of postage in the United States, was adopted unanimously.

This vote was re-considered in the afternoon session, and the subject referred to a select committee.

In the House, Mr. Bean, from the committee on Unfinished Business, made a report, whereupon the petition of Charles Burroughs and others, the bill incorporating the trustees of donations of the Protestant Episcopal Church, and the bill incorporating the Free Will Baptist Book Concern, were referred to the committee on Incorporations.

Mr. Bissell, from the joint select committee, to whom were referred the returns of votes on a revision of the Constitution, reported that the whole number of votes returned, was 31,849

Against revision	20,994
For revision	10,855
Majority against revision	10,139

Mr. Chamberlain called up the special order of the day, being the resolutions in relation to remodeling the militia system.

Mr. Bissell called for a division of the resolutions, so that the question should be taken on them separately.

[Mr. Chamberlain in the Chair.]

The first resolution was as follows:

Resolved, That it is expedient to continue the regimental musters of *all* the militia as heretofore practiced in this State.

This led to considerable debate, in which Messrs. Preston, Seargent of Goffstown and Sawyer of Wakefield participated.

The 1st resolution was adopted.

The 2d resolution was as follows:

Resolved, That it is expedient that so much of the militia laws as provides for regimental musters, be suspended in its operations for the term of three years.

This was rejected:

On motion of Mr. Brewster, the 3d resolution was laid on the table, and the House proceeded to consider the 4th resolution, which was as follows:

Resolved, That it is expedient to abolish all regimental musters.

The House was addressed by Mr. Hibbard, after which Mr. McKean moved that the resolution be indefinitely postponed, and the yeas and nays being demanded, and taken, resulted—Yeas 98, nays 136.

Mr. Webster of Kingston moved that the further consideration of the resolution be postponed until to-morrow afternoon at 4 o'clock—Aff. 90, nays 127.

The question recurring on the passage of the resolution,

The yeas were demanded and taken, and resulted as follows:

Yeas 120, Nays 113.

So the resolution passed.

Nov. 28.

In the Senate, Mr. Cate, from the Judiciary committee, to whom was referred the bill entitled "An act in amendment of and in addition to chap. 165 of the Revised Statutes, in relation to widows' allowance by the Judge of Probate," reported the same without amendment, and it was read a third time and passed.

Mr. Gibson, from the committee to whom was referred the resolution relating to the reduction of postage, reported the following resolution:

Resolved, that the said resolution be indefinitely postponed.

On motion of Mr. Cate, the whole subject was laid on the table.

Mr. Cate introduced the following resolutions, which were adopted unanimously:

1. *Resolved by the Senate and House of Representatives in General Court convened*, That the circulation and distribution of letters, newspapers, pamphlets and periodicals through the post office is one of the most effectual means of disseminating knowledge in our country—that in the language of the constitution of this State, we do believe that the general diffusion of knowledge is essential to the preservation of a free government; and therefore, that it is the duty of such a government to furnish to all of its members the cheapest means possible which will effect that object.

2. That the rates of postage as now established by the post office laws of the United States, are exorbitant.

3. That we cannot see the justice, nor do we acknowledge the propriety of permitting some *ten thousand post masters* and some *three* or *four hundred members of Congress* to enjoy the franking privilege, by means and under cover of which they can and do transact their own private business, and that we are decidedly of opinion that if such abuses cannot be corrected, the whole franking privilege ought to be abolished.

4. That a *material* reduction of the present rates of postage on letters, newspapers, pamphlets, periodicals and such other matter as is permitted to pass through the post office should be immediately made and that in our opinion, in proportion to such reduction, will the means and ability of the Post Office Department to sustain itself increase.

5. That our Senators in Congress be instructed and our Representatives be requested to use all proper exertions to secure such reduction, and that we rely with perfect confidence in their ability to do what equity and justice demand in this most vital question of reform.

6. That the Secretary of State be directed to furnish each one of our Senators and Representatives in Congress with a copy of the foregoing resolutions.

Mr. Rowe moved to reconsider the vote of yesterday, adopting the following resolution:

Resolved, that it is expedient to abolish all regimental musters.

Upon the question of reconsideration, the yeas and nays were demanded, and resulted—

Yeas 125, nays 104.

So the vote on the resolution was reconsidered.

The question recurring on the passage of the resolution, it was rejected.

On motion of Mr. Emery, the 3d resolution reported by the committee was taken up. The resolution was as follows:

Resolved, That it is expedient to continue the regimental musters of volunteer companies *only*, and that no other companies be liable to be called out at such musters.

Mr. Page of Sutton, moved to strike out the word "volunteer" and insert the word "uniformed."

This motion was rejected.

The resolution was then adopted.

Mr. Sawyer of Wakefield gave notice of intention to introduce a bill in relation to the militia.

On motion of Mr. Chamberlain, Mr. Sawyer was allowed to introduce a bill in relation to the Militia at the present time.

Mr. Sawyer of Wakefield then introduced the bill, which was read by its title and the clerk directed to procure 300 printed copies for the House.

DOVER LYCEUM. Rev. Mr. PEABODY, of Portsmouth, delivered a Lecture before the Dover Lyceum on Tuesday evening of last week, in which he drew a contrast between the condition of the poor man under Paganism and under the Gospel, and demonstrated that the gospel is indeed the poor man's friend, and that the only safety for our liberties is in the prevalence of its principles. The democracies of ancient Greece and Rome, under which a large portion of the people were slaves, received some severe cuts; and the democracy of our own nation, under which two and a half millions of the people groan in abject bondage, did not escape rebuke. It was a fine address. We wish more could have heard it.

Weekly List of Letters Received.

L. Wheeler, J. B. M. Fifield, C. Walker, H. Purington, S. Brown, E. Churchill, Jr. L. Hassett, E. Noyes, I. Datson, S. Gaskill, J. Rickert, H. Hyde, J. B. Davis, V. Beebe, J. Atwood, L. True, S. B. Padden, E. P. Prescott, S. M. Haggett, H. Bacon, T. Hill, J. Reave, D. Marks, A. K. Moulton, J. Hutchinson, S. W. Perkins, S. Mudkin, W. Whitefield, J. Wood.

From Post Masters.

C. G. Eastman, A. Phelps, J. Lothrop, G. March, T. A. Hall, D. Winston, J. Roberts, Jr. U. Warren, T. S. McLellan, E. H. St. John.

New Agents.

W. H. LITTLEFIELD, Lynn, Mass. will act as Book and Star Agent. JAMES REAVE, Gallon Ohio, will act as Book and Star Agent.

Receipts For Books.

E. Churchill, Jr. 1,00. I. Datson, 10,00. H. Hyde, 9,22. V. Beebe, 2,00. S. B. Padden, 2,13. A. K. Moulton, 8,00.

Subscribers for the Star.

J. B. M. Fifield, 1. C. Walker, 1. S. Brown, I. E. Noyes, 1. A. Phelps, 2. S. Gaskill, 2. J. Rickert, 4. J. B. Davis, 1. J. Atwood, 20. J. Parker, 1. G. March, 3. E. P. Prescott, 2. S. M. Haggett, 1. H. Bacon, 1. L. Wyatt, 1. J. C. Sawyer, 1.—43.

Home Mission.

Charlotte Wheeler, Chesterville, (received in Sept. last,)	1,00
Remainder of a collection taken at Otisfield, Q. M.	50
Whole amount	1,50

WM. BURR, *Treasurer.*

Foreign Mission.

F. B. church, Portage and Pike, N. Y.,	3,00
Whole amount,	3,00

WM. BURR, *Treasurer.*

Books Forwarded.

One package to Eld. I. B. Coleman, Alps, Rensalear Co. N. Y., care of Bates & Gage, Troy, by Harnden & Co. One package to Eld. A. K. Moulton, Portland, Me. by rail road. One package to Eld. N. Brooks Sandwich Center by stage. One package to H. Purington, care of Hapgood & Brown, Anson village, Me. by stage. Br. S. B. Padden of Alexandria, N. Y. has received an assortment of Books from our Book Room, with which he will supply the brethren of the Jefferson Q. M. and all who may apply. One package to H. Hyde, Bath, Me., by rail road. One package to Eld. E. Noyes, Boston, Mass. by Niles express. One package to W. H. Littlefield, Lynn, Mass. care of P. Conant, Nos. 10 & 12 Exchange Street, Boston, by Niles express.

MARRIED

In Charlestown, Mass. Nov. 12th, by the Rev. Wm. Buddington, Mr. John B. M. Fifield, of New Hampton N. H. and Miss Mary Jane Bell, daughter of Dr. Benjamin Bell, of C.

Sept. 7, by Eld. I. B. Coleman, Mr. Archibald M. Chase, and Miss Angerona Green, both of Stephentown, N. Y.

In Epping Oct 3, by Eld. John G. Tuttle, Mr. Ezekiel Fullonton, of Boston, Mass. and Miss Adelia Bunker, of Epping.

In Strafford, Nov. 7, by Eld. R. B. Stacy, Mr. Hiram Perkins, and Miss Mary Susan Young, both of Strafford.

DEATHS.

Died in Tamworth, on Friday evening, 22 inst. after an illness of eight days Eld. JAMES EMERY.

N. BROOKS.

Boston Wholesale Prices Current.

Corrected with great care weekly.

SEEDS. Herds Grass, $1,37 a 1,50 per bushel. Red Top 50 to 60 cents. Clover—Northern, 9 to 11c.—Southern, 7 to 9c. Flax Seed, $1,50 per bushel. Lucerne, 33c. per lb Canary Seed, $1,37 a 1,75 per bushel.

GRAIN. The market for all kinds is firm, with an active, demand, and the arrivals being light the stock in stores is well cleared out.

Corn—Northern, new, bushel 00 a 00—Southern, round yellow, 57 a 00—Southern flat yellow, 55 a 56—do. do. white 50 a 51—do New Orleans, 34 a 00—Barley 00 a 00—Rye, Northern, 00 a 00—do. Southern, 68 a 70—Oats, Southern, 32 a 33—Northern do. 34 a 35—Beans, per bushel 1,50 a 2,00.—Shorts, per double bush. 23 a 25—Bran, 20 a 21.

FLOUR. The transactions of the week, as usual, just before Thanksgiving, have been large, both for city and country trade—mostly confined to the better qualities of Genesee.

Baltimore, Howard St, 4 mos. cr. new $0 00 a 4 75—do. wharf, $0,00 a 0,00—do. free of garlic, $0 00 a 0,00—Philadelphia do. 4 mos $4,62 a 4 75—Fredericksburg, low I'd new 0 00 $4,62 a 4,00—Alexandria, wharf do. 0 00 a 4 62,—Georgetown, $4 68 a 4 75. Ex. do. 4,87 a 5 00.—Richmond Canal, $4 62 a 4 75—do. City, 5 50 a 0 00—Petersburgh, city, $5 00 a 5 50—do. Country $4,62 a 0 00—Gen. common, cash, $4 94 a 5 00—do fancy brands $5 12 a 5 25—Ohio via Canal, $0 00 a 0 00—do New Orleans, cash $0,00 a 0,00. Rye, 0,00 a 3,25—Indian Meal in bbls. $2,62 a 2,75.

PROVISIONS. For new Beef there is some improvement in prices on account of short supplies, the quantity brought forward being much less than expectation. Considerable doing in Lard, both for shipping and home trade. The English market at the last advices was more favorable for shippers. The article was in good demand, and prices gradually improving.

Beef—Mess 4 mo. new bbl. $7,50 a 7 25—Navy—$6 00 a 7,00.—No. 1, 5,50 a 6,00—do Prime $4,50 a 4,75—Pork—Extra clear 4 mo. bbl $00,00 a 00 00—do. Clear $10 00 a 10,50 do. Mess, 9 00 a 9 50—do Prime $7,00 a 7,50—do Mess from other States,— a — —do Prime do do $0 00 a 0 00 do. Cargo do. 0 a 0 00— —Clear do do $00 00 a 00 00—Butter, shipping, 00 a 00—do store, uninspected, 10 a 12—do dairy, 20 cts. a 22—Lard, No. 1, Boston ins. 00 a 00—do South & Western, 5 3-4 a 6 1-4—Hams, Boston, 7 a 00—Southern and Western, 5 a 6—Cheese, Ship'g and 4 meal, 3 a 4½—do new milk, 4 a 5½.

WOOL. Duty. The value whereof at the place of exportation shall not exceed 7 c. per pound, 5 per cent. ad val. All whereof the value exceeds 7 cts. per pound, 40 per ct. ad. val. and 3 cts. per pound.

There has been more demand for fleece and pulled, and sales of both descriptions have been made, prices rather below the average of our quoted rates. The market is yet in an unsettled state. Moderate sales of coarse foreign, without any important change from recent prices.

Prime or Saxony Fleeces, washed, lb. 45 a 50c.—American full blood do 40 a 42—Do. 3-4 do 37 a 38—Do. 1-2 do 35 a 36—1-4 and common do 30 a 32—Smyrna Sheep, washed, 20 a 23—Do. unwashed. 10 a 16—Bengasi do 6 a 16—Saxony, clean, 00—Buenos Ayres unpicked, 7 a 10—do. do. picked, 10 a 14—Superfine Northern pulled lamb 40 a 41—No. 1 do. do. do, 35 a 37—No. 2 do

POETRY.

For the Morning Star.

The flush of health which now adorns my cheek,
Ere long may leave a yellow paleness there;
These sparkling eyes, which cheerfulness bespeak,
May soon be clouded by a look of care.

These lips, which now are of a cherry dye,
May lose their ruby hue in coming years;
This heart, which now can bound so light and high,
May sink beneath the weight of woes and cares.

These feet, which now with lightsome step can rove,
May soon assume a motion dull and slow;
This form, which now with sprightly ease can move,
May soon have no activity to show.

As time rolls round he scarcely leaves behind
Of youthful loveliness a single trace;
Then canst thou see, my dearest friend, to bind
Me to thy heart, a single charm or grace?

Consider—oh consider well! and find,
When health, and youth and sprightliness are fled,
If thou canst see within a pensive mind,
Some traits which will a kindly influence shed.

LUCINDA.

From the Racine (W. T.) Advocate.

PAST, PRESENT AND FUTURE.

"Look not mournfully into the PAST—it comes not back again; wisely improve the PRESENT—it is thine; go forth to meet the shadowy FUTURE, without fear and with a manly heart."—*Longfellow.*

Let not the shadows of the Past
Their shadows o'er you fling,—
Of moments far too bright to last,
Darkened by sorrow's wing;
Of joys which from you long have fled,
Oh! do not think with pain;
Past sorrows, joys and fears are dead—
They come not back again.

"Improve the Present—it is thine!"
The moments will not stay;
And round thine inmost spirit twine
The flowers that ne'er decay—
The flowers of friendship and of love,
Of innocence and truth,
Bright spirits! sent from realms above
To guard perpetual youth.

Oh! ne'er indulge in darksome fears,
Let hope's rays fill thy breast;
Give not a thought to after years—
"All things come for the best;"
Judge not the Future by the Past,
Whate'er thy sorrows be;
But calmly trust that thou at last
Shall be from sorrow free.

From the Middlesex Standard.

YOUR BROTHER IS A SLAVE!

BY D. H. JAQUES.

Oh weep, ye friends of Freedom, weep!
Shout liberty no more;
Your harps to mournful measures sweep,
Till Slavery's reign is o'er.
Oh, furl your star-lit thing of light—
That banner should not wave
Where, vainly pleading for his right,
Your brother toils—*a slave!*

Oh, pray, ye friends of Freedom, pray
For those who toil in chains,—
Who lift their fettered hands to-day
On Carolina's plains!
God is the hope of the oppressed;
His arm is strong to save;
Pray, then, that Freedom's cause be blessed;—
Your brother is—*a slave!*

Oh, toil, ye friends of Freedom toil
Your mission to fulfill,—
That Freedom's consecrated soil,
Slaves may no longer till;
Ay, toil and pray, from deep disgrace
Your native land to save;
Weep o'er the miseries of your race;
Your brother is—A SLAVE!

COMMUNICATIONS.

For the Morning Star.

Religion and Science.

Very many, even if they do not think that 'ignorance is the mother of devotion,' seem to imagine that the study of the sciences is incompatible with a growth in grace and scriptural holiness. My object in this communication will be to endeavor to show that religion and science are inseparably connected; premising however, that science is not a certain cause, that will inevitably lead us to heaven and holiness. To say this, would be to say what cannot truly be said of any of the means which God has seen fit to use for the conversion of man; for even Christ's death is not an unconditional cause of bringing any individual to God, as it still depends upon his own choice.

1. The term science is derived from a Latin word which signifies 'to know,' and means in fact, nothing more or less, than the known law, or laws, by which Jehovah governs the worlds of matter and of mind. Hence, the study of science is but learning from the great map of the Almighty's goodness, which is extended all before and around us; and fool-hardy must we be to neglect or condemn the improvement of an opportunity of knowing a truth which the great I AM has invited us to learn.

2. I presume no one will deny but that our conceptions of God's character are heightened by a knowledge of the wisdom and goodness displayed in the great plan of nature, and of the unerring certainty with which the penalty due a breach of an organic law is executed. Our love to God is in fact originated by the knowledge which we have that he first loved us, and we gain this knowledge by studying his ways toward us. Had the Bible been filled with reiterated assurances of God's love toward us; yet had we learned no manifestation of it in the adaptedness of his plans to our eternal good, and by the gift of his Son for our release from the stern demands of his violated law, we should not have believed it.

3. The greater our conceptions of God's goodness and love to us are, the greater will be our regard and love for him; and the greater our regard and love for him, the more willingly and perfectly shall we serve him.—To say that we serve a being of whose character we are ignorant, is to say that we are worse than the heathen; for even they have characters (unholy and impure) ascribed to their imagined deities: and to say that we worship a being of whose wisdom, goodness, and ability to bestow blessings upon us, we are without actual demonstration, is to acknowledge that we are not as wise as the miser, who, though he has abundance, will not trust a penny without evidence that it will be repaid.

4. Words are not evidences. Hence the reason why the Bible, considered merely as declaratory, is not a sufficient evidence for us to rest our hopes upon. For was the Bible not proved to be true by facts or actual demonstration, it could have no claims upon our consideration. Even if Jesus Christ had said that he was the Savior of the world, and given no proof that he was such, we could not have been culpable for disbelieving him. In plain English, a thing is not so, merely because it is said to be so. For instance; the world is said to revolve upon its axis, yet this does not absolutely prove that the world 'turns round.' We believe it, not because it is said so, but because facts demonstrate that the earth revolves upon its axis once in about 24 hours.

5. The little blade of grass beneath our feet shows us, not only the goodness but the wisdom of Jehovah. His goodness is manifest in the gracious provision he has thus made for the sustenance of the animals he has created, and his wisdom is here displayed in the wonderful apparatus and process by which the noxious gasses that would otherwise infest the atmosphere, are imbibed, and serve as food to the plant; while it at the same time gives off those gasses, necessary, not only to support combustion, but life itself. The various minerals of which the earth is composed, serve to accommodate man, and enable him to carry on the great business that has been entrusted to his care, and that tends to the good of man, and the glory of God.—By the aid of the vegetable and mineral kingdoms, the stately ship is built, that carries the devoted missionary to his field of self-sacrificing labor, and the temple is reared, in which the faithful of the earth assemble to render their vows to God—and the raiment is made, that contributes to our convenience, our happiness, and our lives. The revolving spheres in the blue etherial, most clearly and beautifully exhibit the wisdom and omnipotence of Him who 'rules the sky,' and 'commands the hosts of heaven;' while the regular succession of the seasons,' and of day and night, show the adaptedness of his ways to the particular benefit of man. The physical laws which govern our system, also plainly declare the important fact that the Almighty understands our wants, and adapts his ways to our necessities. And thus, through all his wondrous works, is seen most fully manifested, the wisdom and omnipotence of Him who 'spake and it was done.'

6. These, so indispensably necessary to our existence and happiness, it is the province of science to teach and explain. It reveals to us the startling fact, that we live among agents, though they are indispensable, in which a slight disarrangement might prove instantly fatal. By it we understand the properties of things around us, and consequently learn their fitness for particular purposes, and their adaptedness to the wants of man. The ore from the mine is by its aid converted to means that are necessary to the spread of the gospel, and the vegetable world is manufactured for uses that are not only aids, but indispensable to the wide diffusion of Christianity. It is hardly to be imagined how the gospel could have come down to us unadulterated, had it not been for paper or its equivalent, for both of which we are indebted to science; or to conceive how Christians could have obeyed the injunction, 'Teach all nations,' had not science directed the building of the bark that has carried Christianity's faithful children to the bounds of the earth. Science enables us to understand those beautiful laws that govern the universe and sustain the planetary worlds in the path pointed out for them by the finger of Omnipotence. In short, it is impossible for us to enjoy the conveniencies or necessaries of life, or to fully comprehend the omniscience or omnipotence of Jehovah, without the aid of science.

7. Shall it be said that these have no connection with the moral government of the world; or will we reject the medium through which these truths are discovered, because it is said, 'Beware lest any man spoil you thro' philosophy and vain deceit,'—not stopping to inquire whether this forbids us to investigate the works of God that are spread before us; or whether it is a caution against the heathen philosophy of religion, and the pride of man's own selfish, ignorant heart. Pride is not an attendant of the truly scientific man,—viewing the infinitude of God, in his works, and remembering that he cannot 'make one hair white or black,' is not likely to increase his own conceptions of himself, and urge him on to lift up his hand against Omnipotence. God has said, "Look unto me," and as he is composed of neither 'body or parts,' it seems impossible to behold him, unless in his works as displayed either in his moral or physical government of the world. Science, unless it is most awfully perverted, fills the heart with the most devout adoration of God and His goodness, and tends to thrill the breast with admiration of that scheme by which the penalty due a moral transgression may be averted, and yet Jehovah's justice be satisfied. It is indeed, not improbable, but that the employment of the blessed will be to learn more and more of God's perfection, from his dealings toward the creatures he has made.

A. D. WILLIAMS.

The following is from the pen of an own sister, now residing in Pennsylvania. It contains a description of her last visit to the grave of our lamented father, Eld. Avery Moulton. We do not expect the readers of the Star to offer with us the briny tribute on its perusal, but we offer it to them, believing it will not be wholly destitute of interest to many of them. We cut it from a private lettter.

A. K. M.

All nature was clothed in richest green. The god of day had passed his meridian height, and in all his splendor and glory was gently descending in the western horizon—Scarce a cloud appeared to dim his lustre, and the cheerful songsters seemed to speak in lively and touching accents the praises of Him who created them; while herb, tree, fruit, and flower, in silent responses, told of his wonderful goodness. It was a time when a contemplative mind might be filled with sensations of exquisite delight. Amidst all the beauty of this scene, it was with a heavy heart that I entered a lonely grave-yard. Tears chased each other down my cheeks and my bosom heaved with emotion as I sat down by the grave of my father, and gazed intently at the inscription upon the tombstone. Nearly seven years had sped swiftly by, since I saw him laid beneath the "cold clods of the valley;" yet that painful scene was indelibly imprinted in my memory, and particularly then was most fresh in my mind. Unnumbered hours I had spent by his grave—here I had loved to meditate, and it was a most endeared retreat; for, without fear of interruption, I could, as it were, in the midst of death, search out my own heart and see how it was between God and my soul. But hundreds of miles were soon to separate me from the long loved spot, and vain would be an attempt to describe the conflicting emotions of my breast while I felt that I was gazing for the last time upon the grass that grew over him who was only spared to be the guide of my childish years. When he was taken to the world of bliss, I was too young to have altogether a realizing sense of the loss I sustained. But now I felt myself cast upon the wide world, my father in his grave, my widowed mother in a distant land; and I lingered long in silence, recalling to mind his good instructions, and more than all, his earnest, affectionate prayers for his children, till the swelling emotions of my soul became too pressing, and in all the fullness of grief and tenderness I wept aloud. Ere I was aware the gathering shadows admonished me to leave the place. I sunk on my knees over the sacred spot, thanked the Lord that my father's prayers for the conversion of my soul had been answered, and besought him to guide me through life's rugged, thorny ways, and permit me at last, with my dear father and all the blood-washed company, to range the blissful fields of immortality. Then I felt that I must leave the grave.—I plucked from the precious mound some of the green herbage—in the intenseness of my feelings I pressed it to my lips, and laid it in my bosom—poured my tears afresh upon the grave—looked again and again and tore myself away.

Days, weeks, and months have since passed by; rivers, mountains and lakes lie between me and my father's grave; my situation in life is changed and new cares and anxieties have a place in my mind. Yet I would not part with the blades of grass which I tore from the grassy turf—my heart still throbs with tender emotions, when I look upon them—a crowd of recollections rush into my mind—for a moment I almost feel that I am still kneeling by the grave, and tears flow again to relieve my burthened spirit.

"MY FATHER'S GRAVE.

"Thou art dear little spot, oh to me thou art dear,
For the ashes thy bosom contains—
Tho' no willow is planted to shed the soft tear,
Or to weep o'er my father's remains.

Tho' no Parian marble encircles the spot,
Tho' no ivy is wreathed round the tomb,
Still the grave of my father shall ne'er be forgot,
While the wild flower remembers to bloom.

The leaf that I plucked from the grave where it grew,
Is now withered, forever decayed;
So my father is gone—but affection most true,
Shall remember the place where he's laid.

And O may I follow the steps that he trod,
While o'er life's troubled ocean I roam,
With religion to cheer me, I'll trust in my God,
And to heaven I'll look for a home.

When the last scene of life shall be acted and o'er,
When the cords of existence are riven,
When I leave this rough region to wander no more,
I shall meet my dear father in heaven."

LUCINDA.

For the Morning Star.

The Manufacturing System.

I am astonished at the silence which prevails on this subject, and wonder why reformers do not speak out upon it. It may be they have not taken it into consideration: or, if they have, they may not have had time to attend to it.—I was brought up in a manufacturing village, and am now a weaver in one of the factories. I therefore know from experience that the present system is injurious in its effects upon the laborer, and perhaps no less so upon the manufacturer. Perhaps its effects on the mind are sooner perceived than its effects upon the health, but that a system that requires so many hours of physical labor as does the manufacturing system, affects both mind and health, is evident to every unprejudiced mind. In the village where I live, and in most of the manufacturing villages of Rhode Island, the bell is rung in the summer season for them to go to work in the morning as early as they can see, and at night for them to leave work about ten or fifteen minutes before eight; in the winter season, they work until eight and sometimes till after eight, having but one hour's intermission through the day.* I believe this is spending more time in physical labor than God designed we should; it leaves but little for other duties, and too small a portion for the improvement of the mind, that noble treasure that should never be neglected. I feel for the poor little children who are put into the factories to work at a very early age, (perhaps to support a drunken father,) and are thereby deprived of those privileges of instruction their tender years demand. It is true they have the Sunday school, blessed privilege! The instruction there given is sometimes about all they have; for parents are generally either ignorant or negligent of their duty to their children, and so leave them to themselves many times to bring their parents to shame. And this working system so closely confines the little ones through the week that they often take the Sabbath for a play day, with the plausible excuse that they have no other time. To illustrate this, I will mention a case. As I was walking out of the village one Sabbath morning to meeting, I met a number of little boys with their fishing poles On reminding them it was wrong to thus amuse themselves on the Sabbath, one of the little boys, with all the simplicity of childhood, looked me in the face, and said he had no other time. I could not say much more, and went on reflecting that a system that deprives the boys of proper time to amuse themselves, and thereby causes them to break the Sabbath, must be a bad one. This system has also a bad effect on the health and minds of many of the females under its influence. It is true there are some young ladies, little inclined to self improvement under more favorable circumstances; it is also true that there are those that will improve under great discouragements and difficulties; and of this some of the females employed in the factories are bright ensamples. Some of them have improved their talents, and the church and the world feel their influence; while many, very many, under this withering, blighting influence, are living in pleasure, and "are dead while they live"—without a realizing sense of the end of their being; and instead of economizing and saving their earnings to better qualify them for usefulness, spend them in dress and fashion; and instead of improving the little time they get from work in the cultivation of the mind, generally spend it in sewing, in company, or in amusements; and not unfrequently take the holy hours of the Sabbath for these purposes.

The effects of this system are still more visible on the manufacturers and their agents. That there are good and benevolent men among them, I doubt not; but that many of them are hurried and absorbed in business to so great a degree that they quite neglect the soul, I do not hesitate to say. If they can get their work done, they care but little about the mental improvement or moral character of those that do it. In some of the smaller factory villages, the help have but few literary or religious privileges. In the larger villages they have more, but many times no thanks are due to the employers for them. O ye manufacturers, and all others who are so much immersed in business or pleasure as to be neglecting the soul, or the souls of those under your influence, be admonished, repent and prepare your minds to meet God, and remember it will be easier for a camel to go through a needle's eye, than for one who trusts in riches to enter the kingdom of heaven.

A WEAVER OF WARWICK, R. I.

* According to this statement, the Factory rules in R. I. are more oppressive than they are in this part of the country. Here, in the summer season, the working hours are from 5 in the morning to 7 at night, 30 minutes being allowed for breakfast and 45 for dinner; and in the winter, they are from about daylight till half past seven in the evening, breakfast being taken before labor is commenced, and 45 minutes allowed for dinner. This is full bad enough. ED.

For the Morning Star.

Would it not be well for those Christians, whose consciences have goaded them for years for making cheese on the Sabbath, whose excuse has been for so doing, that they had not a convenient place for setting the Sunday morning's milk, to calculate this winter, with other worldly winter's business, upon meeting this difficulty by being prepared early in the spring to build such a place?—(The expense certainly would not be great.) Let late attendance to church, drowsiness there, want of time to read God's word—to meditate and pray before going there, the whisperings of conscience, and a remembrance of the Sabbath day—that it should be kept holy—assist in giving the answer, if assistance is wanted. A LOVER OF THE SABBATH.

For the Morning Star.

Said a good friend to me the other day "If I should stop sinning, I should stop living."—Said I to him, Sir, from parity of reasoning, always continue to sin, and you will avoid what you seem so much to dread, dying.

M. H. A.

For the Morning Star.

Shaking Hands.

Bro. Burr:—The ancient and social custom of shaking hands is one of much use in community. It tends to strengthen the bonds of friendship, and beget and spread that kindness of feelings so necessary to our well-being in society.

Goodness of heart, and good manners, will always prompt a person to make use of those tokens, in a proper manner too, which society has established (among us, shaking of hands) as marks of peace and friendship. Especially ought christians to give those tokens with warmth and affection, not only to each other, but to the unconverted in the same warm and affectionate manner. Giving the hand signifies that we have come in peace, and a cordial shake of the hand produces and strengthens friendship and esteem between us and our fellow men. How refreshing after a time of absence from those we have enjoyed pleasant seasons with, to meet, receive their greetings, and shake the friendly hand.

But, O, Mr. Editor, I fear this custom is not always a sanctified one. It is to be greatly feared, that it too often contains within its bosom, that peace withering, soul-destroying sin, which at this time seems so powerfully let loose upon society, high and low, ministers and people, licentiousness. Too often does mere passion, the basest of passions, prompt extension and manner, to giving and shaking hands. The unsuspecting receive it as an especial token of their regard and esteem; but the excitement (for I can think of no better term) which is momentary, passes, and the sting of spiritual death is left behind; confusion of face, distraction and darkness of mind ensue.

Mr. Editor, we are exhorted and re-exhorted to speak out in plain terms on the subject of licentiousness. Shall I speak out in a manner to be understood? I mean the practice that many have of holding on to the hands of females while talking with them, ever and anon giving a peculiar gripe of the hand, accompanied with looks and airs too plain to be misunderstood.

Licentiousness, however marked, or whatever character it may assume, has but one object—the gratification of self,—wholly selfish, carrying no good in its train, but the destruction of all laws and obligations, whether natural or spiritual. The person and its victim are alike involved, God and heaven lost, character and peace destroyed, and the soul forever ruined. Too unsightly to appear in its own native form, it assumes the garb of religion, friendship, custom of society, or some other means, to instill its poison into the bosom of its intended victims, and does not often appear, stripped of its assumed garb, until the black monument of ruin apprises them that it is too late to escape. How careful then ought christians to be, to shun every evil, and every appearance of evil; and labor to bring souls to Christ, instead of doing that which tends to lead them to ruin. And, my brethren, do not give any more occasion for it to be said that some are more than affectionate to win the people to themselves, instead of winning souls to God. Unholy practice.

Unholy persons of the church, God will ere long frown upon you, if he has not in some instances already. O repent, repent and turn to God, before it is too late. May God, in his mercy, save the church from all such unholy influences, is the prayer of your unworthy SERVANT.

MISCELLANY.

Virginia Moving.

The merits of Slavery are calling forth interesting discussions in Western Virginia.—Friends of universal freedom have formed an organization, held public discussions, passed resolutions most decidedly adverse to the system of slavery, and have issued an address to the people, calling for a repeal of the laws which sanction slaveholding. The voice comes from the right point, and comes with a great deal of force. The following is an extract from their address, which shows a good use of statistical information, and evidence that it comes from men who understand their rights, as well as the nature and operations of the evil against which they remonstrate.

Does any body in Virginia believe that slaveholding is right in itself? that it will bear the test of the golden rule. "Whatsoever ye would that men should do to you do ye even so to them?" There may be here and there an individual slaveholder, who will maintain that he is warranted in holding slaves by the precepts of the Christian religion. But such persons are few. Most admit the wrong, and deplore the evil. But, they say, what can they do? We answer to the individual slaveholder, cease from doing what you feel to be wrong. Give fair wages to your laborers, and let not their service be compulsory but voluntary. We answer to the people collectively, repeal the laws which sanction slaveholding. Purify the statute-book from all enactments which authorize one man to take another man's work without wages. Look the monster evil, slavery, directly in the face, and go about getting rid of it, as you would in the case of any other statute, made evil. Surely the men of Western Virginia, especially, ought to consider this matter. In all the Western District, there were according to the census of 1840, only 53,727 slaves, while the free white population was 371,570. In the Eastern District, the free white population was 369,000, while the slaves numbered 395,250. The Western District has in the House of Delegates, 56 Representatives—the Eastern, 78. In the Senate, the Western has 13 Representatives—the Eastern, 19.

The odious principle of representation for slaves, which has been allowed to prevail in the National Government, prevails also in the State, and with the same consequence. The fixed interest of the majority concerned in free labor, is sacrificed to the claims and caprices of the minority interested in slave labor. The political power of the State is east of the Blue Ridge. Ought this so to be? We appeal to the candid and dispassionate among the slaveholders themselves, and repeat, ought this so to be? We appealto the non-slaveholding farmers, mechanics and laborers, and other industrious citizens of the States, and ask them if a system which subjects the majority to the minority, which crushes labor, and makes it dishonorable, which must forever prevent the establishment of an efficient system of general education ought to be upheld by them? The whole number of slaveholders in the State, does not exceed by a liberal computation, 50,000; that these may divide among themselves the ownership of 450,000 colored laborers, and carry on a trade in their industry and their persons, the rights and interests of the non-slaveholders are comparatively disregarded, and that too, without conferring any real benefit on the slaveholders themselves.

A Journey to Jerusalem.

We subjoin from the Puritan, a brief sketch of Dr. Anderson's journey from Beirut to Jerusalem:

On the 25th of March, in company with the Rev. Eli Smith and Dr. Hawes, he (Dr. Anderson) set out for Jerusalem, about two hundred miles distant from Beirut. The company of Mr. Smith was invaluable, in consequence of his acquaintance with the language of the people, and of his having thoroughly explored, several years since, the more important localities on the route, in connection with Rev. Dr. Robinson. They were twelve days on the way to Jerusalem.—The weather was rainy & uncomfortable, but they passed through a country of the most interesting sacred associations. The first day they reached Sidon, and the second day Tyre. Their route was through a narrow plain, skirted with hills and mountains. They found the remains of the old Roman road, which was constructed two thousand years ago. They were detained by the rain a day at Tyre, and arrived at Safet on the fifth day. Safet is situated on the top of a mountain, which is supposed to be the place at which the Savior pointed, when he wished to impress upon his disciples the special conspicuousness of their example, and said it was like "*a city set upon a hill*, which cannot be hid."—Back of Safet they saw the "waters of Merom," in the valley of the northern Jordan, and Mount Hermon covered with snow. On the sixth day, they descended into the plain of Gennesaret, where Capernaum, Chorazin and Bethsaida, formerly stood; but not a vestige of them now remains. The wo which the Savior pronounced upon them for not attending to the "mighty works" which he wrought in them, has been executed upon them in their utter extermination. The company next passed near the Sea of Galilee, and over ground which the Redeemer frequently traversed, and near that memorable spot, where

"Cold mountains and the midnight air
Witnessed the fervor of his prayer."

Our travelers spent a Sabbath at Tiberias, which is a poor, decaying town. The Sea contains fish in great numbers and of the best quality, and they are caught by casting out nets from the rocks. The Sea of Tiberias is about twelve miles long and eight broad, and near it is the spot where our Savior fed the five thousand. On the eighth day they came to Nazareth. Here they observed the monthly concert of prayer in April. From Nazareth, they passed over the great plain of Esdraelon, and saw Mount Tabor, Nain, Shunem, Jezreel, Mount Gilboa and Nablous. They passed the site of Samaria, which is situated on a beautiful hill, terraced, and covered with wheat. They went between Mount Ebal and Mount Gerizim, and passed by Jacob's well, which is directly on the main road from Jerusalem to Galilee. They spent a night at a village over against Shiloh, and passed by Bethel, where Abraham dwelt, and Jacob had a vision, and Jeroboam established idolatry. On the twelfth day they arrived at Jerusalem. The walls are modern and entire. They spent a week in the city, but the weather being unfavorable, the impressions he received were not as interesting as those made upon his mind near the Sea of Galilee. It is not so good a site as some others for a missionary station.

Leaving Jerusalem, they went to Bethlehem. The fields where the shepherds kept their flocks, are pasture-grounds on the neighboring hills.—On their way to Jaffa, they crossed the plain of Sharon, which is twenty-five miles in width.—This plain, which is eighty miles long, is exceedingly fertile, and capable of sustaining a great population.

"In time of Peace prepare for War."

Deeply imbued ourselves with this sentiment, of shuddering detestation for war, and with the belief that on a great scale, or between two great nations, war need never again occur, we protest against the maxim above cited, "In time of peace prepare for war," in the sense and spirit intended by those who use it. We, too, say, "In time of peace prepare for war," but with a very different meaning from that usually employed. Our doctrine is that in time of peace—in those blessed intervals when the angry passions of men are exhausted by indulgence, when the appetite for slaughter has been satiated, and nations have become weary of their efforts to rend, and tear, and destroy each other—when it is felt that enough of misery has been inflicted, and Satan's work has been done with enough of zeal and perseverance—then, when peace returns to heal the wounds that have been given, and alleviate the wretchedness that has swept like a tempest over the hearts and desolated homes of thousands, the nations and their rulers should put forth all their efforts to prevent a recurrence of the hideous and devastating scourge, should apply themselves to the strengthening and consolidation of mutual national interests, the removal of all causes for jealousy and ill will, and the formation of new ties and links wherewith to bind together in the silken chain of harmony and love, those portions of the one great human family, which, in the providence of the great ruler and father, have become divided into separate states and nations, yet not the less retain their primal consanguinity as the descendants of one common ancestor.—*N. Y. Com. Adv.*

Honoring Parents.

As a stranger went into the churchyard of a pretty village, he beheld three children at a newly made grave. A boy about ten years of age was busily engaged in placing plants of turf about it, whilst a girl, who appeared a year or two younger, held in her apron a few roots of wild flowers. The third child was sitting on the grass watching with thoughtful look the other two. They wore pieces of crape on their straw hats, and a few other signs of mourning, such as are sometimes worn by the poor who struggle between their poverty and their afflictions.

The girl soon began planting some of her wild flowers around the head of the grave, when the stranger addressed them:

"Whose grave is this, children, about which you are so busily engaged?"

"Mother's grave, sir," said the boy.

"And did your father send you to place these flowers around your mother's grave?"

"No, sir, father lies here too, and little Willey, and sister Jane."

"When did they die?"

"Mother was buried fortnight yesterday, sir; but father died last winter: they all lie here."

"Then who told you to do this?"

"No body, sir," replied the girl.

"Why, then, do you do it?"

They appeared at a loss for an answer; but the stranger looked so kindly at them that at length the eldest replied, as the tears started into his eyes, "O we did love them, sir."

"Then you put these grass turfs and wild flowers round where your parents are laid, because you love them?"

"Yes, sir," they all eagerly replied.

What can be more beautiful than such an exhibition of children honoring the memory of departed parents. Reader, are you an orphan? never forget the dear parents who loved and cherished you in your infant days. Ever remember their parental kindness, honor their memory by doing those things which you know would please them were they now alive; by a particular regard to their dying commands, and by carrying on their plans of usefulness. Are your parents still spared to you? Ever treat them as you will wish you had done, when you stand a lonely orphan at their graves. How will a remembrance of kind and affectionate conduct towards those departed friends then help to soothe your grief and heal your wounded heart.

Non-Resistance.

The discussions in the non-resistance meetings last week at the Marlboro' chapel, proved that the advocates of this scheme are getting no better, and there is no occasion for their getting any worse in sentiment. They began with rejecting the Bible as a rule of judgment, and in this rejection they remain determined and open. The main position of these would be reformers, is, that all human governments, inasmuch as they are governments of law, and in their nature coercive, ought to be at one abolished. In this work of demolition the Bible is openly assailed, & such parts only admitted as suit the purposes of the no-government fraternity. Having been a hearer lately, we speak advisedly. Every individual in the non-resistant ranks may not be an infidel, but bold infidelity characterizes the scheme. Universalism, twin sister of infidelity, also figures largely. A prominent speaker in the late convention declaimed against the Orthodox doctrine of future punishment, and insisted that the idea of God's casting his creatures into an eternal hell was the great error on which human governments were based,—an error which must be put down before governments of force on earth can be abolished. We are then to have no Bible to which we can refer as an inspired rule, no government on earth supported by penal sanctions, and no God in heaven administering a government of law over his creatures, and when these three points are gained, we are to have a perfect state of society—a paradise below.—*Boston Recorder.*

Winter.

The genial warmth and renovating influence of summer have passed away, sober autumn is departing with rapid strides, and bleak and desolate winter—

Sullen and sad, with all his rising train,
Vapors and clouds and storms"—

is about to seize the sceptre, and "rule the varied year." And now, in this inclement season, when warm clothing and abundance of fuel are necessary for the comfort of every family—when the fierce northern blast howls mournfully as it sweeps past our dwellings—and drear frosts and driving snow-storms spread gloom and discomfort around—at such a time come the misery and sufferings of the poor. This is the time for the liberal hand of bounty to be outstretched—this is the time for the wealthy and benevolent to minister to the necessities and alleviate the distresses of the poor. A little assistance, judiciously bestowed, at the commencement of an inclement season may be the means of preventing much misery, and of producing an incalculable amount of happiness.

Charity is regarded as the noblest of the Christian virtues, and there is no pleasure so great to a well regulated and benevolent mind, as the consciousness of having never neglected an opportunity of alleviating human wo. It has been well said that when dread winter closes the avenues to nature's liberal bounty, the manifestation of charity is like a ministering angel sent upon earth.—*Boston Mer. Journ.*

OBITUARIES.

In Manchester, Oct. 10, Mr. STEPHEN RUSSELL, aged 76. A good man, and died happy in the Lord.

Oct. 19, OLIVE JANE, daughter of Warren and Olive Hilliard, aged 2 years and 12 days.

Nov. 5, Mr. WM. G. CURRIER, aged 21 years.

Nov. 15, Mr. DAVID PAGE, aged 65 years. Also, Wid. SUSANAH HALL, aged 77 years.

Died in Brookfield, N. H., Nov. 12, of consumption, MRS. JUDITH ANN CAMBERLAIN, wife of bro. Albert B. Chamberlain, aged 31 years and 7 months. Sister C. was an active and esteemed member of the F. W. Baptist church in Manchester.—She professed religion at the early age of 16, and ever adorned her profession by a life of deep and ardent piety. She was an ornament to the circle in which she moved, & her virtues & example shone brightly as a wife & mother amid domestic scenes.—She left M. in July last, for the country, in hopes to regain her health, but she continued to fail till at length she was called from this world of suffering to a world of eternal rest. During a painful illness she gave sweet evidence that the religion of Christ was her support & consolation. When near her end, a friend said to her, "we fear you will soon leave us," "Yes," she replied; "but O how good Jesus is;"—and shortely after calmly fell asleep in the bosom of her Redeemer.—Her funeral was attended at Brookfield, on the 14th inst.—Thanksgiving day, and an appropriate sermon preached by Eld. Spinney, from Job, 19:25 and 26.

D. P. C.

Died in Roxbury, Mass., Nov. 17, 1844, ELIZABETH C., daughter of William and Elizabeth C. Rook, aged 3 years and five months.

Departed this life, Oct. 4th, 1844, in Lebanon, Me., a son of bro. Benjamin Horn, aged 8 months. A discourse was delivered on the funeral occasion by the writer. E. BLAISDELL.

Departed this life, Oct. 7, 1844, in Rushford, LYDIA PRATT, mother of Eld. T. L. Pratt, aged 85 years. A mother in Israel indeed, a succorer of many, and of myself also. She died in the triumphs of faith. Let me die the death of the righteous. B. MCKOON.

Died in Auburn, Me., Nov. 15th, Miss DILLANIA SEABURY, aged 29 years. Sister Seabury was a worthy member of the F. W. B. church at Lewiston Falls. We trust her sudden departure from this life, will prove, to her, an introduction to a better. I. LIBBY.

Died in Embden, Me., Oct. 9, of the billious cholic, Dea. JONATHAN F. MOULTON, aged 73 years. The subject of this notice formerly lived in Alton, N. H., where he was married. He moved to the state of Maine in February, 1807. He experienced religion in the former place, but was not baptized till June 30, 1820, when he was baptized by Eld. Samuel Hutchins, and united with the F. W. B. church, of which he continued a member till his death. He was set apart to the office of Dea., July 1, 1838. He has left the wife of his youth, and a large family of children, with other relations, to mourn his loss. A discourse was delivered by the writer at his funeral from Heb. 6:15. After he had patiently endured, he obtained the promise.

WENTWORTH HAYDEN.

Died at Woonsocket Falls, of consumption, on the 12th of Nov., Miss ESTHER, daughter of Mr. William and Phebe Harris, in the 25th year of her age. Four daughters and sisters, have been removed from this family within about five years. Esther endured a lingering sickness with much patience, and we trust has made a happy exit from this to the eternal world. May this providence be overruled to the good of the bereaved family. M. W. BURLINGAME.

Died in Conneaut, O. Aug. 1, 1844, Bro. MERRIT CLARK, aged 22 years. He was a young man of excellent mind, irreproachable character, and unquestioned piety. Uniform in uprightness of conduct, he was universally esteemed. In June, 1834, he, with a number of others, in a protracted meeting, held in C., yielded his all into the hands of Christ. Some three years after this, he was baptized and united with the F. W. Baptist church in Conneaut, of which he remained an acceptable and beloved member until the voice of God bade him come up higher. His health had been gradually declining nearly two years; he had sought medical aid, and at times appearances gave promise of returning health, and expectations of the future brightened, then again the prospect seemed doubtful and discouraging. He traveled west a few hundred miles last spring, in hopes of realizing a favorable result; but returned in the course of six or eight weeks, having taken the fever, it was supposed while west, which, joined with his previous complaint, reduced him speedily and laid him on the couch of death. If parental tenderness and care, the love and affectionate solicitude of brothers and sisters, the unsparing anxiety and attention of kindred and friends, could have restored him, Merrit had yet lived. But all efforts failed. He endured his last sufferings with Christian fortitude and patience, conversed as much as his reduced state of strength would admit of, concerning his departure, and of that clime where immortal youth and vigor wither not under the blight of disease and death. He selected as a text to be used at his funeral, Job 14:14, "If a man die shall he live again?" A very able and affecting discourse was delivered on the occasion by our beloved pastor, Elder F. W. Straight. In the early death of our brother, parents have yielded up a beloved and dutiful son, brothers and sisters an amiable and affectionate brother, the choice of his youth an interesting and faithful friend, and the church of Christ its most highly-prized and promising treasure. God gave what he hath taken and blessed be his name. E. F. RING.

THE BOSTON ALMANAC, FOR 1845.

THE Proprietor of this Almanac respectfully informs the Public that it will be ready for sale early in December. The forthcoming number will be the richest and the most tastily got up volume of any yet published. A splendid new Map of the City of Boston, nearly a foot square, has been engraved expressly for the work. The Almanac will contain a Business Directory of all the Business People in Boston, classed as usual under their appropriate business heads. All useful information respecting public conveyances to and from the city, and all local matters of interest to the Public, in or out of Boston, will be found in this Almanac. Orders may be sent to Messrs. THOMAS GROOM and Co. 82 State Street, Boston, or to the office of the Proprietor, S. N. DICKINSON,
30] 52 Washington Street.

Boston & Maine Rail Road.

UPPER ROUTE—BOSTON TO PORTLAN D

WINTER ARRANGEMENT, 1844.

ON and after MONDAY, Oct. 21st, 1844, Passenger Trains will run daily (Sundays excepted, as follows, viz:

Leave Boston for Portland, at 7¼ A. M. and 1½ P. M.
Leave Boston for Somersworth at 7¼ and 4½ P. M. and 3¾ P. M.
Leave Portland for Boston at 7½ A. M. and 3 P. M.
Leave Somersworth for Boston at 4¾ A. M. 9¼ and 4¼ P. M.

The Depot in Boston is at the foot of Lowell st.

☞ Passengers are not allowed to carry baggage beyond $50 in value, unless notice is given, and an extra amount paid, at the rate of the price of a ticket, for every $500 additional value.

CHARLES MINOT, *Sup't.*

THE WESTERN RESERVE FREE-WILL BAPTIST SEMINARY

WILL commence its Winter term on Wednesday, the 13th inst. at Chester, Geauga Co., Ohio.

J. E. S.

Chester, Ohio, Nov. 8, 1844. 31.

THE MORNING STAR.

$1,50 A YEAR, IN ADVANCE.] PUBLISHED BY THE TRUSTEES OF THE F. W. BAPTIST PRINTING ESTABLISHMENT..... AND EDITED UNDER THEIR DIRECTION. [WILLIAM BURR, AGENT.

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OFFICE OF THE STAR

In the F. W. Baptist Building, Washington St., (near the Town Hall,) Dover.

☞ All communications and business letters sent by mail and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense*,) should be directed to WILLIAM BURR, DOVER, N. H.

AGENTS IN PORTLAND,

C. F. GARLAND, (near the P. O) and A. K. MOULTON

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TERMS.

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MORNING STAR.

For the Morning Star.

Annihilation of the Wicked.

As this doctrine has been embraced by many, and by some who seem to be really good men, it is for this reason worth examination; and if it be erroneous, it is of some importance to expose the error, and to answer the arguments urged in support of it. The principal argument presented to prove the doctrine, is, that the sinner is threatened with *death*; and it is assumed that death means *cessation of existence*. Upon the correctness of this assumption we join issue, and I am opposed to it for the following reasons:

1. The assumption is at war with the common use of words and the universal laws of language. Because death originally referred to the cessation of our earthly existence, it is therefore taken for granted that the "second death" must mean a second cessation of existence. But who does not know that there are in every language thousands of words which have both a primary and a secondary signification—a literal and a figurative import. The wicked are said to "walk in darkness." But they certainly have the common light of the sun; therefore darkness must be used in a figurative sense. "Ye must be born again," said Jesus Christ; but surely he did not mean to speak of a second literal birth, "If any man shall drink of the water that I shall give him, it shall be within him a well of water springing up into everlasting life."—But does the Savior give us water *literally*, and are we literally to *drink* of it, and will it be within us literally a *fountain*, and will it literally *spring up*? Indeed should we assume that words are always employed in their literal or primary signification, the Bible and every other book, and all our common conversation would become a mass of nonsense. We speak every day of floods of vice, fountains of crime, whirlpools of iniquity, of the slough of despond, of the tempest in the soul, of the darkness of error, of the waves of despair, &c. &c. Do we mean to be understood *literally*? If not, why confine the term death to the simple notion of *ceasing to be*?—It is certainly quite natural to expect, inasmuch as literal death is that which men most dread, that the word should come to be used in a figurative sense, to represent the dreadful punishment which awaits the sinner. Life being used frequently to express the idea of *happiness*, or that which is really worth the name of life, it is not unnatural that death should come to denote in a secondary sense the idea of *misery*. We frequently say of a man—"Now he begins to *live*." We mean of course that he begins now to *enjoy life*. And when we wish to express the idea of misery in a high degree, we speak of it as a perpetual *death*.

2. From the Bible use of the term death in many instances it is evident that *misery* and not *cessation of existence* is intended. Take the first instance where the word is found in the Bible—"In the day that thou eatest thereof thou shalt surely *die*." Does this language threaten Adam with annihilation? If so, it was not executed; for it says—"*In the day that thou eatest thereof.*" We are compelled to understand it as threatening against Adam some punishment that should commence the very moment he sinned—namely, the forfeiture of God's favor. The loss of all that happiness which he would have enjoyed had he continued to be holy, and the suffering of all that misery which a violated conscience and a just God would inflict upon him from that moment onward.

3. From the fact that in various passages the condition of the wicked in a future world is described under forms of expression which must express the idea of endless misery, we infer that death means something else besides cessation of existence. If two modes of expression be employed to describe the same thing, we may safely interpret one by the other. When it is said of the wicked that "the smoke of their *torment* shall ascend forever and ever," and that they "shall be *tormented* day and night forever," "where their worm dieth not and the fire is not quenched," these expressions explain the "death" denounced in other passages, so that we cannot fail to understand it as meaning something else than annihilation.

4. The doctrine of annihilation is the doctrine of no future punishment, and therefore I cannot believe that death means any such thing. He who does not exist, cannot be punished; and if there be for the wicked no future existence, there can be no future punishment. The sinner who has *ceased to be* can no more be punished, than he who *never was*. But it is said that the thought of annihilation is a terrible one. Well, admit that it is. But the sinner can suffer from the dread of annihilation only during this life, and it will still be true that no future punishment is threatened, if death means cessation of existence.

5. The threatening of simple annihilation would not be at all adequate to the purpose of deterring the sinner from a course of self-gratification, and a life of rebellion against God; and therefore I cannot believe that death has any such meaning. The awakened and convicted sinner would often be greatly relieved to think that the agonies of his mind were soon to cease, and he become as insensible as a block of marble. "Let us eat and drink for to-morrow we die," would be the language of the sinner's heart, for he would know that there was to be no suffering for him beyond the grave.

"Live while you live, the epicure would say,
And seize the pleasures of the present day."

6. If death means simply *cessation of existence*, then life, which is exactly the opposite, means simply *continuance of existence*; and all that is promised to the righteous therefore is merely that he shall continue to exist! But mere existence is no blessing at all. It may be a source of happiness, but it may also be a source of the most indescribable misery. But inasmuch as the term life evidently describes a state of happiness, and eternal life sets forth this state of happiness as existing perpetually, we must understand death, which is its opposite, to mean misery, and eternal death to mean eternal misery.

7. That death in the Bible cannot mean annihilation is evident from the fact that the immortality of the human soul is a *first truth*. God has so constituted us that we must believe it just as we are compelled to believe our own existence, and I cannot believe that he has denied in his word that which he has necessitated us to believe from the very constitution of our own minds. But more of this hereafter.

It is objected, however, that if the sinner's soul is immortal, then his future condition is the same as that of the righteous who "inherit immortality." I answer, this is assuming that "*immortality*" is employed only in one sense. It sometimes means endless *existence*, and in this sense the sinner will have immortality. It also means endless *enjoyment of existence*, and in this sense the righteous only will inherit it. E. B. F.

For the Morning Star.

Christian Baptism. No. 1.

BY H. WHITCHER.

DUTY OF WATER BAPTISM.

"Arise and be baptized," was the command of Annanias, to the converted Paul. This command, we conceive, is now binding upon every newly converted soul, with equal force as upon Paul.

In the present number, I propose to show the truth of two positions; 1st. *Water Baptism is an institution of the Christian church.* 2d. *It is the duty of all to be baptized immediately after they become believers in Christ.*

1st. We argue the truth of *water* baptism, from the commission of Christ to his Apostles. His command to them, was, "Go, teach all nations, baptizing them in the name of the Father, Son, and Holy Spirit." Mat. 28:19. Now our Savior either intended they should baptize those whom they taught, or he did not. If he did not intend they should baptize, then he commanded them to do what he did not intend they should do. This would be a serious reflection upon the character of our Lord. But if he did mean they should perform what he commanded, then the Apostles, and all succeeding ministers, were and are authorized to administer the ordinance of baptism.

But the objector may say, *water* baptism is not intended in the commission, but a *spiritual* baptism. To this we reply. *Water* baptism was intended, or else the Apostles either misunderstood the commission, or they wilfully mis-performed it; for they did, in fulfilling the commission, perform *water* baptism. The following is our proof:

After Peter had preached the gospel to Cornelius and his friends, and the Holy Spirit had come upon them, he said, "Who can forbid *water*, that these should not be baptized, who have received the Holy Spirit, as well as we." Acts 10:47. This quotation gives us to understand that Peter considered *water* to be necessary to Christian baptism. Again, the Eunuch said to Phillip, "See, here is *water*, what doth hinder me to be baptized?" Now had Phillip understood our Savior to have meant spiritual baptism, he would have so instructed this young disciple; but instead of that, he consented to administer *water* baptism, for which purpose, "They went down into the water, both Phillip and the Eunuch." Acts 8:36—8. The baptism, then, that the Apostles performed, was a *water* baptism.

Some suppose that Paul's expressions, "Christ sent me not to baptize," and "why are ye subject to ordinances?" (1 Cor. 1:17, and Col. 2:20,) go to show that baptism, and all other external ordinances, were done away. But this is a false position. What Paul meant by saying, "Christ sent me not to baptize," was, that his principal business was to preach the gospel, being an evangelist, and the administration of the ordinances more properly belongs to the duties of the pastors.

The ordinances to which the Colossians were subject, were those which had been "Blotted out," and "nailed to the cross." They belonged to the Mosaic law, and had been "done away in Christ." He had no reference to the ordinances of the Christian church; for these he administered himself, occasionally. See 1 Cor. 1:14, 16, and Acts 20:7—11. Surely it would be a strange matter for the Apostle to reprove his brethren for doing what he did himself.

But, 2dly. It is the duty of all young converts to be baptized. This will be seen from the example of early Christians, whom we are to follow.

By referring to Acts 2:38, and 41, we see that the people were commanded to "Repent and be baptized," and that such as received the word were baptized immediately. *They were baptized the same day they believed.*

Again, in the 8th chapter of Acts, 12th and 38th verses, we see that the people of Samaria were baptized as soon as they "believed Phillip preaching the things concerning the kingdom of God." The Eunuch also was baptized the same day and hour that he became a believer in the Son of God.

Again, Acts 10:47, 48, we learn that Peter commanded Cornelius and his friends to be baptized as soon as the Holy Spirit came upon them, even before he dismissed his congregation. Again, Acts 16:15 and 33, we learn that Lydia and the jailer, and their households, were baptized immediately after they became believers. The jailer and his family were baptized in the "*same hour of the night.*" They did not wait till morning. Paul also was baptized before he took refreshment, after the scales fell from his eyes, altho' he had been three days without food. Acts 9:18.

Such is the example set us by the Apostles and early Christians. Now if we are to take them as an example, we are to do as they did. Young convert, to do as they did, you must immediately be baptized. This is your duty, as much as it is to pray.

But there are three reasons why many neglect baptism, some for months and years. 1st. *They feel unworthy.* This is a right feeling; but it is no reason why they should not be baptized. They also feel unworthy to speak or pray, but do they therefore neglect these duties? surely not. Neither should they baptism. We always should feel unworthy in ourselves, but our worthiness is in Christ.

2dly. *They do not feel any particular impression.* It is not necessary that you should feel any especial impression; God has required it, and all you need is, to see that he does demand it, and feel willing to obey. Suppose your parent command you to do some just thing, would you say, *I will when I feel some particular impression to do it?* No. You would consider such a course a contempt upon your parent. Remember it is no less a contempt to Christ.

3dly. *They think they must wait to see if they can hold out in religion.* This is like living without eating, to see if we can live. Doing duty is the only way to live religion, nay, doing duty, *is living* religion. Thousands no doubt, have backslidden just because they neglected this duty; for the neglect of one duty makes way for the neglect of other duties. The command is, "be baptized," and the example set us by early Christians, is, to be baptized the first opportunity after becoming believers in Christ. Faith in Christ is all the qualification that God requires to fit a person to be baptized. One word more, and we close this part of our subject.

From the above considerations, we see what is the duty of ministers. They should always connect baptism with repentance, as Peter did, "Repent and be baptized." They should require young converts to be baptized immediately, as Peter did, "And he commanded them to be baptized." Should ministers be accused of proselyting, by taking this course, it should matter not; for it is their duty to proselyte people to Christ, and then to lead them forward in every duty.

Unadilla Forks, N. Y. Nov. 20, 1844.

For the Morning Star.

Stability of Character.

To see a man constantly changing his opinions, without adequate reasons, without that rigid, assiduous investigation, which should always precede a change of mind in a reasonable being; to see a man at the mercy of the winds and waves, driven hither and thither by every wind of doctrine, impelled rather by the passions, than influenced by reason, the willing dupe of cunning and ingenious sophistry, exhibits poor human nature in a truly pitable and humiliating plight. It serves to impress the truth of the Apostle's assertions: "A double minded man is unstable in all his ways." "He that wavereth is like a wave of the sea, driven with the wind and tossed." Firmness is an interesting virtue, which has been warmly applauded, and richly deserves to be. It was held in high esteem and conspicuously practiced by the ancient Romans. Hence when we witness, at the present day, marked exhibitions of this shining element of human character, we denominate it Roman firmness. We should be convinced, that the adjectives patriarchal and apostolic, are equally expressive and appropriate when applied to this subject, were we to study the character of the ancient worthies as they are truthfully delineated in the Old and New Testaments. For, be it ever remembered, if firmness of character has shone conspicuously and challenged our respect in ancient mythology and pagan religion, that which has been exhibited under the auspices of Christianity, as much transcends it, as the sun in his meridian splendor, outshines the light of the feeble taper. Study the characters of eminent personages, who have adorned the annals of humanity, politics, morals, science and religion, and you will invariably find it a predominant virtue, interwoven into the very texture of their being. Indeed, no character can be complete and symmetrical, how richly soever it may be adorned by other graces and attributes, if it be not signalized by stability. It is one of the essential lineaments of the intellectual and moral portrait. Without it, man cannot remain fixed amid the "war of elements" by which he is surrounded; as well might we expect the hardy and venerable oak, clad with its richest verdant foliage, and proudly spreading its arms to heaven, to withstand the commotions of the storm unsupported by its deeply reaching and far spreading roots. Truth is the soil in which true and well proportioned character grows and flourishes. Firmness the roots through which it receives its aliment, and by which it is supported. It were comparatively an easy task to relate almost indefinitely, the disastrous results which have ensued to a weak, vascillating course of conduct. On the other hand, it would not be a hard task, to exhibit highly beneficial results, flowing from stability of character. If it be true that firmness is so necessary to the full development of character in the various occupations and multiform engagements growing out of relations which we sustain to our fellow man, in a worldly point of view; how much more important is this virtue, as one of the constituent elements of Christian character! Every Christian should be characterized by firmness; so thought the great apostle. He exhorts his brethren, "Be ye steadfast, unmoveable." He also informs them, "If ye continue in the faith, *grounded* and *settled*, and be not moved away from the hope of the gospel, ye shall be presented holy, and unblameable, and unreprovable in his sight." If we refer to the original Greek, we shall learn that the apostle enjoined the virtue of steadfastness under a metaphor borrowed from architecture, implying that a *good foundation* is indispensably necessary to the proper support of the superincumbent edifice. This is a day of isms, speculations and changes. Excitements meet us on every hand; false doctrines are trumpeted forth in the corners of every street; sophistry, with all her cunning, is industriously at work; the spirit of innovation is impiously trampling upon the sacred and true. Never, no never, were Christians more loudly called upon to cultivate stability of character. They should do it for their own individual welfare; they should do it for the cause of Christ in general. Let us not, like the foolish man, build our house upon the sand, so that it shall fall when the tempest comes; but let us remember that it is the part of wisdom to build upon the rock. G. M. L.

For the Morning Star.

"THE TIME IS SHORT." With us mortals it is very short. All know this to be a fact. For this reason, God requires his servants to work while the day lasts. A few have obeyed this requisition. During their brief stay on earth, they did all they could for the glory of God. Among these are Luther, Wesley, Whitefield, Randall, Tingley, Colby, and Beede. Their course is now finished. Their time was short in this world. Their warning voices are no more heard. Those fingers that wielded the pen so ably in the defence of truth, have long since ceased from their active labors. Reader, follow their wise examples. Remember that "*the time is short.*" Whatever you do for the benefit of mankind, must soon be done. S. H. BARRETT.

For the Morning Star.

Prayer....Objections Answered.

Job 21:15. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

We see from the text that there were men in Job's time that found fault with, and objected to the all important practice of praying. Those lovers of wickedness and *profanity*, (who pray God to curse them in their profane oaths,) have always been in the world, and perhaps always will be. And they are always bringing up their objections against *prayer*.

I will answer some of the *objections* against the practice of praying.

1. "God is too great a Being to be altered or moved by our prayers." Suppose this objection were true? Is it any reason why we should not pray? Not the slightest. The man that plants or sows his grain, does not alter God or his all-wise plans, but acts in accordance with his great and good arrangements. If he is foolish enough to act the sluggard and sit still, and say, I will not plough, sow, or reap—God is all powerful. I cannot alter or move him—He can make my grain grow, if he pleases—he will find he will have to "beg in harvest & have nothing." It is true, there are some things man receives without laboring or asking for them; but others he cannot. For instance, God has given him the earth, grain to sow, powers of mind and body to perform the necessary labor, beasts to assist him, the rains, dews and sun to make the grain to grow and ripen. But if man refuses to labor, or perform his part, he must starve. So with the soul. *The atonement has been made, the Bible given, the spirit offered, and eternal life prepared.* And all this without asking. But, be it always and by all *remembered*, that the sinner never can be pardoned; the Bible understood, the Holy Spirit enjoyed, or eternal life possessed by men without asking and praying with all the heart for them. Yes, there are things, I repeat it, men must ask for, or never receive. And it is one of God's wise arrangements in making it man's duty to PRAY, and his own high and gracious prerogative to answer him. Not only so, he has answered the objector himself, by plainly contradicting him, and telling his dear children he is moved when they pray. He has told them to call "*Him Father.*" Again, "Draw nigh to God and *he will* (mark, he is moved) draw nigh to you." James 4:8.

2. *Objection.* "God will not notice so small things as our petitions."

But here again the blessed Jesus has anticipated the objector. For he has informed us, that our Heavenly Father attends to the cry of the young ravens, the falling sparrow, and even to the numbering of the very hairs of our heads. *Is God thus careful for the physical world, and does he not notice the deep devotion of the immortal soul?* Let God answer, Matt. 7:7, 8. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

3. *Objection.* "God knows what we need before we ask him; we cannot inform him of any thing. Therefore it is useless to pray to him." To this I answer, God not only knows our wants and deeds, but designs we should know and acknowledge them too, and ask him for a supply. And if we are not humble enough to do this, we must perish without his blessings.

4. "What profit should we have?" Those that pray are no more happy, nor do they have or enjoy more than those that do not pray."

This may seem true to the worldly man; but not to the Christian. The Christian's joys are of a superior kind and quality. The worldly man enjoys some of the blessings of God's footstool; but Christians of his throne; and they are only received from thence by prayer and supplications to God, sent up from a devoted heart.

But again. It is not for the wicked objector to prayer, and the proud scoffer of religion, to tell the profits of prayer, or the comforts, joys and blessings of the devoted soul. As well may the deaf man speak of soft strains of music, the blind man of the beautiful colors of the rainbow; as well the man in the mist and fog of a swamp, say he enjoys as much rich scenery as the man on the mountain top, enjoying all the beauties of an extensive landscape, with its beautiful fields & orchards, extensive plains, winding rivers, deep and lengthened vallies, peaceful villas and surrounding line of sloping hills or towering mountains, all tinged with the golden hues of the rising sunbeam. By the prayer of faith, the Christian has a view of the rich landscape of heaven.

Christians know the worth of prayer,
And often meet their Savior there;
Let bold objectors raise their frown,
But praying souls shall wear the crown.

J. B. DAVIS.

For the Morning Star.

Uncertainty.

Nothing is more uncertain than mortal life. Man knows not the year, the month, the week, the day, when he must expire in the agonies of death. When he is, perhaps, anticipating years of future joy, he may be summoned to appear before the great tribunal of heaven. Yet many seem almost certain of long life. Accordingly they are induced to neglect the concerns of eternity. Still they do not intend to die in their present state. In so many years, say they, we will submit to the will of God.

Now, impenitent reader, have no such thoughts as these. You have not the assurance of long life. Others are dying, and you too may die. Many have not lived out half their days, and so it may be with you. Tho' you may be young, and strong, and vigorous, yet a cold, a fever, or some casualty, may suddenly remove you from the land of the living. Take the subject into serious consideration. Repent immediately of your sins. Then, if you live or die, all will be well, all will be peace and harmony.

S. H. BARRETT.

Rutland, Ohio, 1844.

For the Morning Star.

THE CHRISTIAN'S GUIDE. While traveling through this world to a better one, the Christian is not left without a true and faithful guide. Christ is this guide. He never directs the Christian wrong. He feels interested in the safety of his journey, and has plainly marked the way before him. Thus you are encouraged to pursue the strait and narrow path, that leads to glory and immortality. Should dark clouds arise before you, God will disperse them. Your pathway will be illuminated by the light of his countenance. And, at last, your journey will terminate in perfect bliss. Who would not follow this heavenly guide? He only is able to conduct you to mansions above. S. H. BARRETT.

Religious Intelligence.

For the Morning Star.

To Quarterly Meetings, churches and individual members composing the Holland Purchase Y. M.

It will be recollected that at the session held at Bethany, in 1840, the Y. M. resolved itself into a Missionary Society, both Home and Foreign, auxiliary to the parent Societies, its members and officers, with the exception of a corresponding Secretary, being the delegates and officers of the Y. M. The second article of the Constitution adopted at that time, requires the funds of the society to be devoted exclusively to the cause of missions, except sufficient to defray the expense of the official correspondence of the corresponding secretary, one half to the Foreign Mission, through the Freewill Baptist F. M. S., and the other half to the cause of Home Missions, as shall be directed by this Society from year to year, provided that the donors shall always have the right to direct the application of the sums which they communicate.

Some of our Q. Meetings have resolved themselves into societies similar to that formed by the Y. M., authorizing their treasurer or clerk to receive money and forward it to the Y. M. treasurer; and some churches have punctually raised one cent a member per month, and some more, and sent the amount to the Q. M. In one Q. M. a box of clothing was made up during the past year and sent to our Home Missionaries We see, therefore, that something has been done; but let us ask ourselves, Have we done all we could? Have even one half of the churches composing this Y. M. raised one cent a member per month?

The object of this communication is to stir up your pure minds by way of remembrance, and to call your attention again to some of the means by which interest may be excited, and funds be raised for the furtherance of the glorious cause of missions.

And, first, do not neglect the Monthly Concert of prayer for missions, and if you cannot give any thing, pray for the success of the cause. How cheering to the Missionary, who is toiling hard in traveling through the western wilds, or through the jungle of Hindoostan, to proclaim the gospel to a dying world, is the thought that thousands of Christians are sending forth their fervent aspiration for God's blessing to attend his efforts. But this is not the greatest advantage that results from sustaining the Monthly Concert. The cause for which we pray, we put forth our efforts to advance. So if we pray for the amelioration of the condition of our fellow beings, whether in our own country or on heathen shores, the result will be that we shall do something to advance the cause of Missions.

Who cannot raise one cent a month for the furtherance of a cause in which they feel interested? Many of us, before our conversion, paid from one to five dollars a night for our pleasures in the ball-room, and that several times in a year. What use is made now of that amount which we could then spare so easily? Let us answer this question as in the presence of God who has made us stewards over what we possess, and who will call us to an account for our stewardship. Let us look at the Roman Catholics, and the enemies of true religion, generally, to subvert Christianity and ruin souls. Is it not evident that unless corresponding effort shall be made by the lovers of God and our fellow beings, the dark ages, with all their horrors, will return upon us.

"O, how can we slumber! our foes are awake,
To ruin poor souls every effort they make,
To accomplish their object no means are untried—
The careless they comfort, the wakeful misguide."

For a very good plan of operation, and many urgent considerations for carrying out that plan, please read the very excellent circular written by Eld. S. Bathrick, then Cor. Sec., & published in the 12th No. of the 15th Vol. of the Star. If the plan suggested above shall not meet the approbation of all, let some other be adopted by those who may think they have a better one; but, dear brethren, do let some effectual measures be taken to accomplish our grand object of improving the condition of mankind and honoring God.

LABAN HASSETT, *Cor. Sec. of N. Y. H. and F. M. Society.*

Portageville, N. Y., Oct. 28, 1844.

For the Morning Star.

Wheelock Quarterly Meeting.

The fall term of Wheelock Q. M. Vt. was held Nov. 26, 1844, at North Danville. The order of the churches and state of religion in general, appeared much better than at our last session; more fervency of spirit; in some of the churches some revivals, and a few have been added by baptism. We therefore have strong hopes, and some good reasons for our hopes, that the past season of drought will be followed by a shower of the holy spirit, causing this part of Zion to rejoice and blossom as the rose. We have been somewhat hindered in our Christian efforts, and many sincere souls have been bewildered by those who teach and say, that the churches are nominally Babylon. That error seems now to have lost much of its force, and the fog it carried with it is now being driven before the force of gospel truth. Their chronology has not been *exactly* the chronology of the Bible Their charity has not been that which suffereth long and is kind.

The Q. M. voted that Eld. Wm. McKoy be no more considered as a preacher in this Q. M. on account of his having embraced and propagated what is usually called Millerism and come-outism; and as he wished himself to be considered as a separate.

Voted, also, that the 2d church in Danville be dropped from the records of the Q. M. on account of their not keeping up proper gospel discipline. A committee was raised to visit that church, and give those scattered members who are striving to maintain due order, such instruction as they might deem proper.

Elder F. Moulton from the Lisbon Q. M. N. H. was cordially received.

The Q. M. resolved to give the following answer to the following question, viz. What order ought a church to take with those members who denounce the church as Babylon, and wish a dismission? *Ans.* Such members ought to be considered as heretics and dealt with as such.

Our next winter session will be at Sutton, Vt. on the last Saturday of January next—Elders' conference on Friday previous at 10 o'clock, A. M. MARK HILL, *Clerk pro tem.*

Sutton, Nov. 21, 1844.

For the Morning Star.

The next session of Rutland Q. M. will be held with the church in Fort Ann. Conference will be on Friday, the 20th day of Dec. next, at 1 o'clock, P. M.

☞ At our last Q. M. session Br. J. BURNHAM of Middleton received license to preach the gospel for one year.

JAMES RICKERT, *Clerk pro tem.*

Putnam, Nov. 19, 1844.

Home Mission Anniversary.

Brief Reports of Speeches, &c.

BY D. MARKS.

The Minutes of this Anniversary may be seen in the Morning Star of November 6th, 1844.

On the resolution affirming that the cities and villages of New England and of the west, where the Freewill Baptists have not established churches, are as appropriate and important fields of labor for the Home Mission Society as the scattering settlements of the new countries,

Elder Curtis said, I hope that these resolutions will not be passed silently, or without remarks. It is quite an easy thing to pass resolutions, compared with the labor of carrying them out. But to pass resolutions without remarks, is to me dry work.

Eld. A. K. Moulton. Brother Moderator, in support of this resolution, allow me to say I am aware that I have to contend against strong prejudices. It is usually plead in behalf of new settlements, that they are destitute of the means of grace, and we often hear brethren speaking of the glorious seasons they have enjoyed in the rude cabins & among the scattered inhabitants of the new countries. I too, sir, have seen glorious seasons in the wilderness. But because God graciously visits the humble cabins of the wilderness, is this a reason why the city should be forsaken? And because there are those in the wilderness that are destitute of the means of grace, is this a reason why those in the cities that are equally destitute should be neglected?—The cities are the strong holds of vice, and centres of influence from which the character of the surrounding country, and even that of the nation, is to a considerable extent formed. The cities are the strongest holds of licentiousness, intemperance, and slavery. But shall vice, because it takes deep root amidst the multitudes and refinements of the city, be left to work a wholesale ruin, without an open and firm attack by the friends of righteousness? Occupying, as I do, one of the most important stations under the nominal protection of the Home Mission Society, [Portland,] (although I have never received a penny of their funds, and hope I never shall,) I well know what it is to feel the withering influences of those prejudices which tell us of the destitute inhabitants of the west, and would induce us to leave the cities unoccupied by F. W. Baptist churches. Why, sir, in the town of Portland, filled with religious opportunities of all kinds, there is nearly as large a proportion of the citizens who have not the means of grace (because they do not improve them) as in the new countries. Thus our cities are the strong holds of iniquity. There is a sort of Puritanical influence in New England, which restrains individuals from indulging in out-breaking sins where the eye of the community is upon them. But this influence does not cure the deep depravity of the heart. Hence impurity, pro-slavery sentiments and feelings, and aristocracy, entrench themselves amidst the multitudes of the city, and pass almost without rebuke. Superstition and heresy here often find a strong hold. Portland, as many here can testify, is as moral a place as can be named in the N. England States; and yet a little more than one year ago, within the space of three months, one physician is said to have witnessed the birth of thirty illegitimate children in that city.—They are also immediately and almost inseparably connected with slavery, by commerce.

* * * * F. W. Baptist efforts are needed in cities on purpose to break up these influences. The very religion of our cities is aristocratic,—as little alliance as there naturally is between religion and aristocracy. Superstition, which one might suppose better befitting the darkness of paganism than Christendom, dwells not only in our cities, but may be found even among the refined and wealthy.—Not to mention the errors or superstitions of Romanism, there are persons in Portland who are not wanting in intelligence, that believe the souls of their departed friends mingle with them in their associations, and even occupy seats at their tables. There are also those who embrace the singular idea that they shall pursue the same avocation in another world that they do in this. Some have even gone so far as to change their employment or trade because they would not like to follow their business in heaven. Now we believe, sir, that the doctrines which we have embraced are true, and therefore better calculated to cure the errors and vagaries of the refined as well as of the ignorant, than the doctrines and practices of any other church Don't tell us of abandoning the cities and villages of New England to expend all our energies in the west

Eld. Place. When the Corresponding Secretary [Elder Silas Curtis] was reading his Annual Report, it seemed as though my heart would burst within me. I hoped that that Report would be followed up by remarks. I still hope the sentiments it contains will fire the souls of our young brethren. I cannot describe the intensity of my feelings while contemplating the vast fields to be occupied at the west, either by the true church or by its enemies. When I was about to part with that dear missionary, AMOS SUTTON, at the conclusion of a discourse we had had on the subject of the spread of the gospel, said he: "You must watch your Missionary Societies or else one will eat up the other." So it is.—When we look to India, and contemplate Satan's master-piece—idolatry, with all her a

bominations, it would seem as though all our energies should be directed there. When we contemplate the rising greatness of the Valley of the West, a section of our country which will in all probability soon contain more inhabitants than all the states of Europe;—and when we take into consideration the fact that now the character of these new settlements is being formed; and that a few hundred dollars will lay the foundation from which will arise hundreds of churches to be the light of the world, and the salt of the country, our responsibility rises almost beyond all power of calculation. Fifteen hundred dollars only have been spent by our Home Mission Society in Illinois, and the labor performed has raised up a large number of chh. which will very shortly, if they do not already, number fifteen hundred members! Oh what prospects there open before us! And why not, brethren, go up and possess the land? I feel the missionary spirit—old as I am, I want to go and preach Christ in the great Valley of the West. I would go if I could; I can hardly content myself. Were I a young man, nothing should keep me. Think you I would stay in beloved N. E. for all our good things—for family or for a wife? No! I would burst every band and hasten to the great battle ground of the West, and in her rising villages and cities plant the standard of the cross. One reason why I voted to move our Biblical School so far west, was, to draw our young men in that direction. Look at the policy of the general who plants his forts as far into the enemies' country as possible. So we have proposed to plant our fort near the outer lines of the great Valley which is to become the battle field. There, thank Heaven, we shall send out our rangers, and we can part with some of our standing army to send them into the enemies' quarters. If there is any thing that will awaken our soldiers, it is the fact that a "Catholic is the same every where."—Read their history, their subservience to the Man of Sin, and their obligations to persecute and burn all heretics—and then consider well their eternal boast that their church changes not! If this will not awaken us to reflect on the danger of our losing our own freedom, what will? Let it be remembered that that church, the mother of harlots and the abomination of the earth, has already established a regular chain of fortifications from Quebec to New Orleans; and thence to Baltimore, New York, and Boston. Indeed, it is their boast that they have got us hemmed in on every side. Oh! if I had a battle-axe as big as that of King William, I would strike the butt of this great tree, which God has promised that he will hew down; but as it is, I must be content to work at the top, at the little end. But when I contemplate how little we are doing, compared with what we ought to do, I am sick—I feel sick at heart—my soul is distressed within me. The great difficulty is, we don't FEEL on the subject, or, if we have any feeling, it is not, as ths Quaker said, in the right place:—a man being burned out, solicitation was made among his neighbors for aid; and one replied, I feel very sorry for you, but I can't help you. A Quaker standing by, exclaimed:—"Friend, thee don't feel in the right place—thee should feel in thy pocket." There is the place, dear brethren, that our beloved connexion need to feel. O my heart is full, and "for Jerusalem's sake, I will not hold my peace."

Elder J. B. Davis. The very spirit of the gospel is a missionary spirit. Jesus Christ was himself a missionary from heaven to earth. All the apostles were missionaries.—And I believe the time has come, when if the church would but unitedly take hold of the missionary enterprise, there would be less contention and more union. And I am satisfied that there is no place where missionaries are more needed than in our cities. Some imagine that our ministers go into cities, to dress up, and get proud; but it isn't so. This is not the motive. There are multitudes in the city that are not sought out by an aristocratic ministry. Yes, there are multitudes that scarcely come within the reach of gospel influence. Few of our sailors, for example, are touched by the regular churches and ministry. But till our sailors are converted, and represent better morals in distant ports than they now do, we need not expect to get other nations converted to Christianity. When I went to Portsmouth, I knew nothing about them, nor of the real interest which the church has in reforming them. But an acquaintance with them and their circumstances has awakened a deep interest in my soul in their behalf. Let it be spoken out in our churches, that a hundred thousand seamen need our efforts, strong and continued, for their conversion. The cities and villages are the only places where we can meet with them. I hold in my hand a document, showing that sixteen millions of dollars are spent annually in the United States for tobacco. And let me inquire, What proportion of this is expended by the sixty thousand Freewill Baptists? This document shows also that ten millions are spent for tea, and ten millions more for coffee. Thus thirty-six millions are spent in these United States, annually, merely to gratify the appetite in these three articles, while the health is never improved, but only diminished by their use.—Compared with this sum, how small is that which is spent for missions? More money is paid in the United States for these articles, than is needed to support every missionary on the face of the earth. Ought not such facts to awaken us, when so very small sums in the mission cause do so much good?—lay such foundations as we have heard, for the spread of the gospel? When I was but a lad, I felt the missionary flame; and, though no society sent me forth, or upheld my hands, I went to Ohio, trusting in God. Oft I went on to new ground, where the name of Freewill Baptist had not been heard. Chester was one of those places, where God blessed the labors of a stripling. Now look at the Western Reserve Manual Labor Seminary, established by our connexion in that town. What hath God wrought? Now if such small efforts in a few years tell so much, what an awful responsibility rests on us all to work all we can!—Why a Roman Catholic made his boast at Boston, not long since, that he erected a building for his church, costing fifty thousand dollars, solely with one cent donations! The ocean is made up of drops, and these little streams that flow so constantly fill old ocean up. Let the one cent contribution plan be adopted and carried out throughout our denomination, and a mighty stream of benevolence will arise to water many a thirsty land. It is time, high time, that we wake up to the subject of a regular system of self-denial and economy, that we may all give regularly, systematically, and habitually, as a part of our religion, to every good cause. Let us once get established in this way, and the expenses of agencies will be in a great measure dispensed with, and every benevolent association will prosper and flourish. "The time is near," as a man remarked the other day, "when Christians will be afraid to lay up money." Why, brethren, what have you got property for? Is it not to serve God with?—We occupy a station in the Foreign Mission field that no other denomination ever did—the site of the great Juggernath. India is bending her tawny brow toward us, and the world is looking on to see how we improve the important field. Some are jealous, and others exclaim, Why, what can these few F. W. Baptists do in their attack upon the mighty Juggernath! But let us throw away our tea, coffee, and tobacco, and convert the expense money to the cause of Missions, and we can show them that in the name of the Lord we can accomplish wonders. Oh! for Christ's sake, let us no longer give the Lord's money for tobacco, and tea and coffee, with which to dirty our houses, and pollute our lips. Can we not practice some self-denial? It has been said that the native converts in the Sandwich Islands went oft with but one meal a day, to save expense to build a meeting house—that they carried sticks seventeen miles to get a few cents, and that a hundred of them joined and carried timber many miles on their heads to build the house. It has been said that in war women have been known to cut off their hair to make ropes to use in the battle. And in the name of God, I ask—Cannot Freewill Baptists give up their tea, coffee, and tobacco, in order to send the gospel—the precious gospel—to the destitute?

Eld. Sinclair. We shall do well if we bear in mind that where there is much given, there is also much required. God has given us the means of doing much more than we have as yet done for the spread of the gospel. I have often thought of this responsibility, while conversing on the mission enterprise. God has already prospered us as a people exceedingly, till our numbers amount to over sixty thousands. Yet how small a proportion of this vast country do we occupy! What numbers of cities and villages where our doctrines and even our name are unknown. We go to the west, and at every place the cry meets us, "Come and help us"—"O do send us aid." I name these things not because I want the F. Baptists to become a great people, but because I believe the Holy Spirit dwells with them;—and because I long to see the people multiplied who are fit temples for the Holy Spirit to dwell in. In view of the whitening fields, my heart is moved within me.

Eld. Steere. It has been justly said, that the spirit of missions is the spirit of God. Every genuine Christian, whether Baptist, Presbyterian, Congregationalist, or what not, has the spirit of missions. The spirit of missions is in them, or else the spirit of Christ is not in them. And when Protestants shall become as obedient to Christ as the Roman Catholics are to the Pope, then an active influence will go forth throughout the whole world, before which the ungodly cannot stand; and Roman Catholicism will breathe its last. Let us look at the liberality with which selfish men spend money to forward their selfish schemes; and be stimulated to action by better motives. A single Roman Catholic society at Lyons, France, has raised no less than $160,000 a year to send missionaries to convert us Protestants! Go into our cities, and see the tall spires and steeples of their churches—who built them? They have been mostly built by poor Irishmen, who have dug their living out of our canals and rail-roads. If these poor men can, from motives of selfishness, sustain the vast expense of their religion, which is adapted to the selfishness of the carnal heart, cannot we, through the spirit and power of the gospel, make equal sacrifices to spread the true religion?

Elder Whitcomb, from Michigan. Fifty seven winters have passed over my head; and yet while I hear the Macedonian cries for laborers, my soul feels fired, and I feel as though I could cheerfully renew my efforts in that interesting field. Nine years since there came a cry from the west. Emigration was pouring in like a flood; and it was evident that a foundation should be laid for the conversion of those new settlements to God. I resolved to hasten to the whitening field. I removed with my family; and on our arrival forty dollars was all we had on earth. I had a sickly wife and seven children; but God has permitted me to preach the gospel in the wilderness and see his salvation. Nor have we suffered, for God has increased the basket and store till we have a farm and enough of all things around us. But when we look into the Register and observe frequent instances of two, three, four, or even five ministers, belonging to a single church in the eastern states, O how our souls feel! What shall they retain more ministers than churches, while we at the west have scarcely one minister in four churches? And shall our villages and cities be neglected at the very time that their character is being formed? Surely we have both men and means, and we ought not to let that good land be neglected and grow up to weeds. Let me say to our eastern ministers, come to the west—O do come! God will bless you and place before you many an open door. We have the finest of the wheat and other provisions in abundance; come and you will see the salvation of God in the wilderness.

Elder Dunn. The pressing invitations to come to the west have not been urged without a feeling response in my heart. I have felt deeply for all our benevolent institutions, the Foreign Mission Society, the Anti-Slavery Society, the Education Society. But for this, the Home Mission Society, I have felt more than for all others. On its success depends the success of the others in a great measure. In some form nearly all the efforts of the denomination have for three fourths of a century past been given to forward the objects of this Institution. At the east I have fared well. The brethren's hearts have been open, and they have been liberal. Good offers were held out to induce my stay. But I could not rest, a cry was in my ears from the west. And I am now on my way again to enter that interesting field of labor, where I have already spent ten years. I am ashamed that I have accomplished no more; yet it is interesting to see in that section of Ohio, five thousand members, where there were but two hundred. There, not merely in the log cabins, but in some of the villages, we have seen the glory of the Lord. To that land, and even to the cabins of the wilderness, I hasten with delight. Farewell, Brother Burr, and others with whom at the east I have taken sweet counsel. The widening field calls us to separate for a little season. I hope every preacher will be advised to preach at least one sermon every year on the subject of Home Missions, and take up a collection for this object. If preachers, and the friends of the Institution, would club together at the Quarterly Meetings and raise a sum among themselves, and appropriate to some field of labor, dear to their own hearts, great good might be accomplished in this way, besides awakening a missionary spirit. Can we not do something more than we have done to drive forward this glorious enterprise. There is no place where money goes farther, and counts more towards the conversion of souls, and the laying of a foundation for future good, than in the great valley of the Mississippi. Look at the small beginning there was a few years since in the Ohio and Penn. Y. Meeting. Now look at the Western Reserve Manual Labor Seminary under their patronage, with a subscription of ten thousand dollars.

General Quinby, of New Hampshire. There are many among us who feel the missionary spirit, and that will remove to the west as soon as they can clear themselves from debts, & procure the means for removal.

Elder Caverno. I remember somewhere to have seen a piece of poetry entitled "*Contention in heaven.*" The object was to ascertain who among all the hosts had the most reason to praise God. An old man stood up amid the heavenly throng and opened his plea; "None here have as great reason to praise God as have I; for I lived in sin all my days, till the weight of years brought me near the grave; and when the tide of life was run about out, when infirmities were multiplied upon me, and I could be of little use in any cause, God convicted me, converted me and saved my soul." At this instant another exclaimed to the old man, "No! no! step back, sir, you are mistaken, father, I am a *malefactor,*" [holding up his hands,] "and these hands were red with the blood of my murdered victim, and I was about to perish on the cross, but the Savior turned toward me a look of compassion, encouraged me to offer a short prayer; and he said, 'Today thou shalt be with me in paradise.' So you see from the circumstances that I have the most reason to praise God, of any one that has entered heaven." At this instant a heathen stepped up and said: "I have heard the pleas of both of you, but only to convince me that you will have to yield to me the greatest obligation to praise God of all these heavenly hosts. I was an idolater and God graciously sent a missionary with the doctrine of a crucified Savior, which raised me from all the ignorance, and pollutions, and degradations of heathenism to this holy place." Next came along a smiling infant and replied: "My claims as to greatness of obligations will outweigh all that I have heard amid these multitudes of the redeemed. I never even *accepted* the terms of salvation, nor did have even any personal responsibility; but God took me from my mother's arms before I had even a chance to sin, saved me from all the temptations and corrupting influences which would have surrounded me, and brought me to this holy and happy place, forever to gaze on his glories, and sing his praises. So I am under the greatest obligations to praise God. Thus, one class after another contended for the superiority of their obligations, till at length one of the bright retinue proposed that they should close the dispute by agreeing that they were all under *infinite* obligations to praise God; and that they would praise him with all their powers forever and ever. So here we have heard of the claims of the Foreign Mission field, and of the Home Mission field. We have heard eloquently portrayed the demand for labor among the villages, cities, and sailors of the east; and like claims have been presented from the rising cities of the west, as well as from the new settlements and log cabins. And now let us close the contention by agreeing that we are under infinite obligations to do all we can for all these several stations; and that by the grace of God we will increase our retrenchments, self-denial, and economy, to the extent of our ability, and do all we can both for the Foreign and Home mission cause; do all we can for our feeble churches and to retain the strength of the stronger ones, do all we can to sustain the mission cause east and west, in the villages and cities, and among the seamen on and near the sea board; and all we can for the rising villages and cities of the Great Valley; and for the new destitute settlements of the west. D. M.

MORNING STAR.

WEDNESDAY, DECEMBER 11, 1844.

Temperance---To Wives and Mothers.

Wives and mothers, we appeal to you in behalf of the present measures for promoting the Temperance Reform; measures which, if successful, will establish the only safeguard for your sons, your husbands, and the husbands of your daughters, and the sons and husbands of your neighbors. You individually ask, "What can I do, confined to the narrow sphere in which I act?" No matter if that sphere does not extend beyond a half a dozen families; advocate the cause of Temperance there, and advocate the measures too, by which that cause is to be carried into effect, sustain those who are straining every nerve in a death-grapple with the writhing demon; cheer on those who have throttled the monster, and have determined never to yield a hair's breadth in this fierce conflict, till crushed humanity shall sing upon his grave; defend the efforts of those who have thrown themselves into the breach, and stemmed the current of alcohol, and the torrent of public opinion, to secure the blessings of temperance to the community by drying up the fountain heads of wo, the grog shops. Say not that your own families and friends are tee-totallers, sound to the core; you can then prosecute the war with more facility, and do more to secure your neighbors and the world at large. Say not that the friends with whom you associate assail the characters of temperance men, and the energetic measures they have adopted; so much the better. It affords you a better opportunity to do good. Defend those characters with emphasis; defend those measures with zeal. Stand up, and know that you have as good a right to defend the truth as others have to assail it.—Defend the principles of the Washington Total Abstinence Societies, which would suppress the traffic by the action of just and equitable laws, where other means have failed. These principles are *just* and they *shall succeed*, they shall triumph too, and their enemies shall be ashamed. Defend them fearlessly, and point their assailants to *the diminishing list of groggeries.* No matter if your influence is confined within your own family circle; advocate the principles there; enlist your daughters, and secure their aid to enlist your sons, and then, all together, bring your united influence to bear upon the husband and father, steadily, cautiously, candidly, perseveringly. Agitate the subject in his presence. Subscribe for a temperance paper *of the right stamp*, if you can pay for it; if you cannot pay, borrow your neighbor's rather than cheat the publisher with your "patronage." Read it in presence of your husband till you read him *out* of patience and *in* again. Agitate the subject till he shall yield from mere sympathy, or, at least, shall cease to oppose. You are not in the habit of disturbing your husband's feelings perhaps. All the better for that, he will take the more notice of it, and open his eyes much the wider on that account, and wonder what has given *you* such a sudden start. You will say that we do not know *your* husband. Yes we do know him. He is a MAN. He possesses human nature. We know better than you appear to that your lectures produce a deep impression on his mind, however he may effect to despise them, and, if persevered in, they will imperceptibly win upon him in spite of himself.—Teach your daughters, by your precept and example, to stand firm and use all the influence they possess over all with whom they associate of both sexes. Teach them to regard and treat every attack upon "ultra temperance measures" as an attack upon themselves. By this course they will happily rid themselves of some false friends, and attach all true ones still more firmly: we speak not this hastily, "consider what we say and the Lord give thee understanding."

But why make this appeal at this particular time? Because at this particular time this appeal is greatly needed. A reaction is feared—Not a fatal one, for in the name of God the cause will prevail—But a measurable temporary reaction is to be feared, for want of the assistance the cause might receive from mothers, wives and daughters. We often hear mothers, poor, misguided women, ☞ influenced by their dear sons, and the husbands and suitors of their dear daughters, WHO LOVE RUM—ah, that is, the husbands, sons and suitors love it—we hear such mothers dealing out petty slanders and making back-handed thrusts at the characters of temperance men, and retailing old stale objections against "ultra measures," which the young hopefuls of their own families have learned from older topers at the grog shops, and have blown out upon their tainted breath in presence of their mothers; whilst those mothers, instead of administering a pointed rebuke, have smiled, and simpered, at the precocity of their junior topers, and enjoyed these second hand grog-shop commodities with a high relish.

Mother, draw aside the curtain a moment and look into the future. Go with us into that dark and dirty alley, approach that dilipidated hovel, ascend that shattered staircase, push away this craggy door and—stoop now or you will bruise your lofty head, enter this dismal apartment—Do you know that filthy wreck of humanity, coiled up in one corner upon that miserable pallet? It is all that remains of your son! Nay, do not recoil, and shudder, and turn pale—And these are his children, and that specimen of wretchedness is his forlorn, heart-broken wife, the same gay, dashing belle whose appearance so flattered your vanity—she bathes the soiled face of her last born with the scalding drops of her grief. But the drunkard arouses. See how fitfully he rolls his delirious eyes on you! He seems to recognize you and essays to speak, but his swollen tongue refuses utterance! 'Twas only for a moment, and he sinks again into his drunken stupor. What would he have said? Just what your conscience has told you a thousand times, that you have been the cause of all this wretchedness. Mother, if you do not at some future period realize this scene, it will be because death or the efforts you now oppose shall interfere.

We have heard wives too, whose *husbands are not safe,* complaining of the difficulty they experience in procuring brandy and wine for a medicine, rum to bathe their infants, and alcohol to cut the gums so essential to the health of their families. We see such wives using the poison too common, and carelessly placing it in their husbands' way, and slurring the rabid temperance men for abusing the rum-sellers. Where would be the health, aye, and the happiness too, of those loved ones, should their father yield to the temptations you so inconsiderately place before him—beggar his family—and topple off the precipice of time—and tumble into the presence of that God whose word is passed that no drunkard shall inherit his kingdom?

Wives and mothers, do you wish to make drunkards of your husbands and sons, and secure drunken husbands for your daughters? If so, continue to deal out these thoughtless sneers against temperance men and measures. Beware! beware! A. K. M.

"I pray evening and morning."

A young gentleman was riding in the cars who was deaf and dumb. A friend wrote on his slate, Are you a Christian? To this question the mute gentleman writes underneath—"I pray evening and morning." This, thought we, is good evidence so far as it goes of being a Christian. This poor unfortunate young man who never heard a sound nor spoke a word, to whom God has denied the power of speech and hearing, bows to thank God for his goodness 'evening and morning,' constant as the day returns. Go on, friend, to pray evening and morning, and in the spirit land thy spirit-tongue shall be loosed to praise aloud, and thou shalt list to angel notes of adorations.

And then we thought of some professing Christians whom God has blessed with the faculty of speech and hearing, who do not sustain a regular system of praying evening and morning. How ought this mute disciple to rebuke such Christians. This spirit of fervent piety, that leads the Christian to pray evening and morning, if in exercise with every church member, would erect again hundreds of family altars that are fallen down, and ensure more stability to closet prayer with thousands.

And these times! we like them; evening prayer, and morning prayer, how appropriate! In the evening, when the actions of another day are being sealed up for eternity, how appropriate to kneel for forgiveness! And in the morning, about to go out again into this busy world, to live another day for God and for religion, how appropriate to seek in prayer, when all the thoughts are still, the head and the heart clear, for grace from on high, to enable us to live as our holy religion teaches. Whatever cares intrude, let us have our evening and morning devotions.

Query—If the deaf and dumb young man prays evening and morning, will our little gifts excuse us for neglect? P. S. B.

Take care of your Eyes.

The eye is a delicate organ, and needs attention. All persons should be careful not to injure their sight through carelessness or imprudence; especially students and men whose occupation leads them to vast deal of book study. Want of attention to a few simple truths, may occasion weak eyes, injure the optic nerve, and produce premature blindness, or an early failing of the eyes. We will present a few ideas as cautions to the careless.

1. Never read by a miserable pale light. Every copper saved by cheap poor lights, is a direct tax upon the poor eyes with a vengeance.

2. Do not allow yourselves to read or study by lamp-light for hours together without resting the eyes. No one will need this caution, perhaps, who employs his thoughts, as well as his eyes in study. It is however very injurious to the eyes to pour incessantly over a book or paper, a whole long evening without cessation.

3. Never study by the evening twilight. It causes an unnatural expansion of the pupil of the eye, as the light of day is gradually diminishing, which is at the time painful, and in the end extremely injurious.

4. Last and most—Do not spoil your eyes by fine and miserable prints. We have ourself two or three large volumes, Dick's works and others, in so small type, they have tried and pained our eyes so, that we are tempted to give them away to some one who will promise never to read them, and go and purchase good and fair editions of them.

Take care of your eyes, gentle reader, in relation to this last particular. To-day, the press is filling the world full of miserable, dingy, fine type, cheap prints. A world better for your poor eyes and for coming years, that you pay a fair price and purchase books with a good round type, on fair paper and with clear impressions. Economize where you will, but be sure that you take care of your eyes as a first thing. P. S. B.

Baptist Slaveholders!

The Alabama Baptist State Convention at a recent meeting passed the following resolution:

Resolved, That this Convention do solemnly recognize the duty of using all practicable and legal methods for communicating *religious instruction, orally,* to the people of color within our borders; and finding more than a quarter of a million of them within the limits of Alabama, we feel it to be our duty, to provide for their moral and religious interests.

This resolution contains in itself demonstrative proof of the un-christian and wicked character of American Slavery, which some of our doctors of divinity are contending is not a moral evil. A quarter of a million of people in one State shut out from religious instruction, except by *oral* means! Why is this?—Because slavery is wrong, and if the slaves were permitted to read, they would find it out and rise against their masters. The slaveholders and their abettors say that the Bible is on their side. But do they believe it? No. If they did, instead of withholding it from their slaves, they would freely give it to them, and spare no pains to learn them to read it.

A quarter of a million of slaves in one State in this professed Christian nation, from whom the word of God, and all religious instruction, except what is given orally by pro-slavery teachers, is withheld! How this sounds in the ears of a true Christian! How it would sound, if proclaimed among the heathen of Burmah and Hindostan! How abominable it must appear in the sight of God and all the hosts of heaven!

Report of the General Baptist F. Mission Society.

Bro. and sister Wilkinson, who have recently been laboring at Ganjam with good success, expect to be under the necessity of returning to England, on account of the ill health of Bro. W.

Bro. Stubbins, who had returned to England, was successfully laboring for the Mission.

Mr. John Buckley has recently been accepted by the Board to join the Mission in Orissa.

The following are the names of their stations, missionaries, and native preachers.

Ganjam, Brother and sister Wilkinson formerly. Balogee and Denabunden.

Berhampore, Bro. and sister Wilkinson, and Miss Derry.

Kundita, Somnath and Pararna.

Choga, Bamadabe and Doitaree.

Pooree, no supply. Visited frequently by all.

Cuttack, Brethren Sutton, Lacey, and Brooks. Gunga Dhor, Rama Chundra, and Damudar in part.

New Stations, Seebo and Damudar partly.

Receipts of the Society for the past year, from June 30, '43 to '44, amount to £2756—10–9. Expenditures, £1766–12–9; leaving a balance on hand, £989—18—0. E. N.

POPERY CONTRASTED WITH CHRISTIANITY. The above is the title of a book written by J. G. Pike, of 480 pages, and just published in England. The work is highly characteristic of its author, abounding with interesting and impressive facts. As Popery is now a subject that is occupying a conspicuous place before the public, we would cheerfully recommend this work to our brethren. It might perhaps be well to re-publish it in this country. E. N.

"ANTI-SLAVERY REPORTER."—This excellent paper is published monthly by the American and Foreign Anti-Slavery Society in N. York. We have received the two first numbers, probably through the politeness of the editor, for which he has our thanks. E. N.

DEATH OF ELDER DAVID HARRIMAN.—By a letter from Bro. Hiram Holmes we learn that Bro. Harriman has finished his conrse below. He died in Sutton, on Sunday, 1st inst. Further particulars we have not received.

THE WEST THREATENED.—The Boston Pilot, one of the principal organs of the Roman Catholics in this country, makes the following bold avowal:

"Catholics should control and sway the destinies of the far West. The (Roman) Church *has a right* to claim the immense valley of the Mississippi," &c.—*Presbyterian.*

Yes, and the spirit of Popery would control and sway the destines of these United States as well in the East as in the West, and would claim a right and title to the whole territory—if its ambitious head could once gain the supremacy.

Might makes right with his infallible majesty, the Pope, and whenever the iron chain of the Romish faith, which he is now with all his power endeavoring to throw around this Protestant land, shall be complete, he will usurp authority over every *heretic,* and compel them to renounce their faith, and embrace the errors of the Man of Sin, or be prepared for bonds, imprisonment, and death, as the consequence of their disobedience.—*Bap. Rec.*

SPIRIT OF ROMANISM.—Reverend M. Gaillard, a Jesuit priest, sent to Geneva, for the purpose of aiding in the education of youth in the principles of Roman Catholicism, has seceded from the Romish church, and publicly announced the fact.

A few days after the appearance of his renunciation, he suddenly disappeared, nor has been heard of since. Not a doubt is entertained that he has been carried off by the Jesuits, to be immured in some of their dungeons, and punished as a heretic. The city authorities of Geneva are not yet successful in discovering the authors of this foul plot, though they are active in their endeavors.—He has probably been conveyed to France, and placed in some strong hold among the mountains. What Romanism ever was, it still is.—*Boston Recorder.*

THE LORD'S DAY CONVENTION, at Baltimore, adjourned on the evening of the 28th ult. Speeches, in favor of the observance of the Sabbath, were made by various distinguished gentlemen, several resolutions were passed, and an official address reported by Dr. Edwards, was unanimously adopted.—Mr. Adams vacated the chair, and took his leave of the body on Thursday morning, and subsequently departed for Washington. There were 685 foreign delegates in attendance, and 1111 from the city of Baltimore--in all 1796.

BISHOP ONDERDONK OF NEW YORK.—Bishop Onderdonk, of New York, who is a brother of Bishop Onderdonk of Pennsylvania, lately deposed for intemperance, is about to be arraigned before the House of Bishops, on charges of alleged licentiousness. The Bishop has published a letter, in which he asks a suspension of judgment in his case, until it has been carefully examined by those appointed for that purpose.

It is intimated that the charges are numerous against him, and that the canonical presentment is of a marked and important character.—*Bap. Record.*

For the Morning Star.

Death of Elder Darling Huntress.

NEW YORK, Nov. 15, 1844.

Mr. Editor:—Sir. It becomes my painful duty (by the request of the deceased) to announce to you the death of Eld. DARLING HUNTRESS, of Maine, who has labored for years under indisposition of body, and sacrificed his own health for the benefit of others. About four weeks ago he left his home, and came to Boston, to obtain medical aid. He took cold, and found himself very feeble. The doctors informed him that they could do him no good; but advised him to go where it was warmer. As I was formerly acquainted with him, and happened to see him in Boston, and was going to Philadelphia, where he was also going, I offered to assist him. But before we got to this city, he found that he must give up all to his maker. I provided for him a good boarding place, at my cousin's, where he had every thing done for him to make him comfortable that could be done; but his lungs were in such a condition, and he bled so profusely, that all medical skill was baffled. As he found he drew near to death, he calmly resigned himself into the hands of God, and met death with composure. He made all proper arrangements for his departure, and calmly fell asleep in the arms of the Savior, without a struggle or a groan. He appeared to be a man of sorrow. We often heard him pray in a weak tone of voice. He expressed a great desire to see his beloved wife once more, but he gave her up into the hands of God. After doing all he had to do, on the 8th inst., he closed up the scene of life, in hope of a blest immortality. We forward the following lines that he wrote a few days before he left us: "I have been laboring in the gospel field some over five years, and I have one thing to comfort me, that I never labored to please man. I have baptized about 240, and it is my prayer that they may persevere to the end, and meet me in glory. I have done what I could. And now I find a premature grave; thank God, I have got almost through. God has been good to me. He is my all, thank him for religion. It is all to me that it was recommended to be. But little that I have done but that has been done wrong. O how kind God has been to remit my sins. I am perfectly reconciled to the will of God. I hope that my dear companion will be supported under all her trials, and meet me in glory." J. LOUGY.

For the Morning Star.

Death of Elder John Stid.

Died in Corning, N. Y. Sept. 27, 1844, Elder JOHN STID, aged 82 years. The subject of this notice was one of the early preachers of our connection in western New York. He traveled extensively in this State and in Pennsylvania. His labors were greatly blessed in many places in the awakening and conversion of souls. His sickness was bilious fever. The religion that he preached in health was his comfort and support in death. The writer, living about twenty miles distant from his residence, visited him twice during his sickness. Often like Paul, he desired to depart this life and be with Christ. Once he exclaimed to a brother that had called to see him, "O Bro., if I had two such worlds as this I would give them both to be in the next." His funeral was attended by the writer on the 28th, and a discourse delivered. V. BEEBE.

Religious Intelligence.

The cause of the blessed Savior is steadily advancing among us in Portland, and several have been recently brought to trust in the Lord as their Savior. Brethren, pray for us

A. K. M.

FALMOUTH, Me.—Bro. HERSEY writes:—"Our meetings of late are somewhat interesting. Backsliders are confessing their wanderings from God; and the voice of the convert is again heard among us. May God in his infinite mercy spread his glorious work!"

REVIVAL OF RELIGION.—We learn from the Vermont Chronicle that an interesting revival is in progress in the Academy at Thetford, in the Eastern part of Vt. Eight or ten students were indulging hope in Christ, and others were inquiring what they must do to be saved. The revival commenced in the serious inquiry, conviction, and conversion of a young man, who was an avowed skeptic and opposer of the gospel.

Many of our readers will be gratified to learn that there is now in progress, in the village of Dexter, an interesting revival of religion. We are informed that it bids fair to be a deep and extensive work; many have yielded, and are yielding to the influences of conscience and the Spirit; and Christians feel called upon to be as much engaged in promoting the interests of Christ's Kingdom, as they have been in securing the interests of their political parties.—*Mich. Signal.*

For the Morning Star.

Penobscot Yearly Meeting Ministers' Conference.

The sixth session of this body of ministers was held in Jackson, with the church in that place, Oct. 29, 30 and 31. In the opinion of some, this was the most interesting session we have ever had. Much important business was done, with great harmony and dispatch. The meetings of worship, held during the conference, were spiritual and interesting. The church in Jackson, in common with other churches, has partaken of the spirit of declension, which has so generally prevailed for a length of time past; but from the state of feeling manifested during these meetings, there seems to be indications of good for the inhabitants of that place. O may the great head of the church send them a shower of his divine grace, for their kindness and hospitality, to the members of conference, while with them. The following is selected, from among the business transacted, for publication. Eld. Abel Turner was chosen Moderator, and the Clerk not being present at the commencement, Eld. James Strout, Jr. Clerk pro tem. Passed the following resolutions.

1. *Resolved*, That all the members of this conference, seek to be very devotional, in our meetings of business, public worship, and in the family circle, where we lodge.

2. In view of the low and tried state of the churches, *Resolved*, That every minister, belonging to this conference, should give himself to the work of preaching, praying, and exhorting, as much as is possible, and strive for union among saints and reformation among sinners.

3. *Resolved*, That in our opinion, it is highly improper for ministers of the gospel to practice swapping horses.

4. *Resolved*, That it is the duty of the ministers of this conference, to labor more to establish the moral principles of the gospel, its doctrines and precepts, and to enforce their practical influence upon their congregations.

5. *Resolved*, That it is the duty of ministers, when about to preach from any text, to use the best means within their reach, to ascertain the primary and literal meaning of the text, by consulting the scope and meaning of the author, by comparing scripture with scriptures by prayer to God for the aid of the Holy Spirit; and by having recourse to commentaries, Bible and Theological Dictionaries, &c. Thus following the direction of Paul to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

6. Whereas much of the efforts of ministers to acquire Bible truth, is a course of promiscuous reading, without any object in view; therefore,

Resolved, That we recommend and earnestly entreat the ministers composing this conference to adopt a systematic course of study, by which they may more thoroughly understand the doctrines, and enforce the precepts of the Scriptures.

7. Whereas, ministers are liable to fall into the practice of exciting the passions of their hearers, without enlightening their minds, therefore,

Resolved, That we should labor, not only to promote devotional feelings, but also to give intellectual instruction to our congregations, even though thereby we may suffer reproach.

8. *Resolved*, That as one of the most effectual methods to accomplish what is contemplated in the second resolution, it is the duty and privilege of ministers of this conference to seek for holiness of heart, entire sanctification; and that we preach and enforce it, as the duty of the church to seek for it.

9. Whereas, the spirit of moral and religious distraction is rife in some sections of our country, which we very much deprecate; therefore,

Resolved, That it is the duty of ministers, both publicly and privately, to lift up their voice against the disorganizing efforts being made by certain religious fanatics, who declare that all church organization is the whore of Babylon, and of the Devil.

10. Whereas brethren of different religious sentiments give their suffrages to slaveholders and their abettors; therefore,

Resolved, That in the opinion of this conference, to pray for the liberation of the slave, and give our suffrages to slaveholders and their abettors is contrary to the religion of the Bible.

11. *Resolved*, That for ministers to pray for the liberation of the slave, and not preach abolitionism, and enedavor to enlighten their people as to the best means, in their opinion, by which the object may be accomplished, is grossly inconsistent.

On the question, "Is it, or is it not, the duty of ministers to preach on the subject of ministerial support?" Voted that it is.

Voted that, as a general thing, it is not best to use skeletons in preaching.

Voted that Elds. A. Caverno and L. Hathaway, be a committee to designate the place of holding the next session of this conference, and give notice in the Morning Star.

Made the following appointments for discourses to be delivered at the next session.

Eld. A. Turner is to preach on the character of the Millenium—Eld. M. Ames, on the cross of Christ, Gal. 6:14—Eld. J. Strout, Jr. on the manner and object of Christ's second coming—Eld. J. N. Rines, on the return of the Jews—Eld. A. Caverno, on Sanctification—Eld. E. Allen, Jr. on the qualifications of the ministry—Eld. T. W. Dore, on the Divinity of Christ—Eld. J. B. Copp, on the Atonement—Eld. A. Strout, on church building and Discipline—Eld. N. J. Robinson, on the origin, nature and extent of the kingdom of Christ—Eld. L. Hathaway, on the spread of the gospel--Eld. V. S. Rose, on ministerial education—Eld. L. Norton, on the best method of doing away Slavery.

Voted that we recommend to the members of this conference, to study the being and attributes of God, the Divine origin and authenticity of the Scriptures, and that they be examined upon them at the next session of conference. JOHN B. COPP, *Clerk*.

St. Albans, Me. Dec. 2, 1844.

Quarterly Meetings.

Lisbon Quarterly Meeting.

The Nov. term of Lisbon Q. M. was held with the church in Whitefield. The power of God attended the word preached by Elders J. E. Flanders and N. Bowles, (who has recently taken charge of the 1st church in Lisbon) and Silas Gaskill of Meredith Village, who is a member of this Q. M. We can truly say they preached to us Christ.

The meeting of business was conducted in harmony, and the following preamble and resolutions, touching the case of Elds. Daniel Quinby of Lyndon, Vt. and Silas Gaskill of Meredith, N. H., was adopted by the Conference, and a vote passed that the same should be sent to the Morning Star for publication.

Whereas certain charges have been preferred against the first church in Lisbon by Elder Daniel Quinby, a member of the Wheelock Q. M. and whereas said charges have been illegally presented and not sustained directly or indirectly, and furthermore, said charges being preferred as before stated, and not prosecuted by the appearance of the accuser or in any other way, therefore,

1st. *Resolved*, That, according to proveable and well known fact, in the opinion of this conference the church in Lisbon is fully exonerated from all blame in relation to the above named charges, agreeably to the usages of the F. W. B. connection.

2d. *Resolved*, That, in the opinion of this conference, according to several written testimonials under oath, in connection with quite an amount of verbal testimony, presented by Eld. Silas Gaskill, a member of said Lisbon church, the above named charges, involving the moral and religious character of said Gaskill in relation to business transactions with Eld. D. Quinby; and inasmuch as said Gaskill has made all reasonable proposals to said Quinby for settlement, that it is our opinion that said Gaskill has taken all christian and gospel measures to bring the same to a satisfactory adjustment, and not having succeeded—Therefore,

3d. *Resolved*, That the said Gaskill is clear from all blame in this affair.

The next term of the Lisbon Q. M. will be held with the first church in Lisbon on the 1st and 2d of Feb. 1845—Conference Friday preceding at 10 o'clock, A. M.

N. K. GEORGE, *Clerk*.

Franconia, Nov. 25, 1844.

Parsonsfield Quarterly Meeting.

The November session of this Quarterly Meeting was held at South Parsonsfield.

Brother D. Bean was chosen to preside.

We learn by the reports that the churches were generally steadfast in the Christian religion. Thanks to our heavenly Father that that anti-christian scourge and disorganizing spirit, come-outism, has not much affected the churches of this Q. M. In the conference, a pleasant season was enjoyed.—The meetings of worship were spiritual, instructive and profitable. At the close of the meeting, Wednesday, P. M., the holy ordinance of the Lord's supper was attended to, and we verily believe that the dear Redeemer was present by his Holy Spirit and that to bless.

Elders Jordan and Manson were chosen corresponding messengers to Gorham Q. M., Elder Butler and brother J. M. Foss to Waterborough, Elder Pike and brother Job Pike to Otisfield, Elders Hart and Cheney to Wolfborough.

Next session will be held with the 2d ch. in Limington, at the new meeting house.

COTTON BEAN, *Clerk*.

Limerick, Me. Nov. 1844.

N. B. The next session of Parsonsfield Q. M. ministers' conference will be held with the 2d church in Wakefield, on Wednesday, the first day of January, 1845, at one o'clock, P. M. A punctual attendance is requested.—Brethren will call at Elder John Brooks', who will make arrangments for the meeting.

C. B.

Richland Quarterly Meeting.

The Nov. session of this Q. Meeting was held with the Marlborough church on the 16th and 17th.

Two of the churches, namely, Springfield and Franklin, were not reported. From the reports of the other chh., it seems that they are in no particular trials, but it appears to be rather a low time generally in the Q. M.

At this session, the subject of having an agent appointed in this Q. Meeting, for books and the Morning Star was taken up; and it was unanimously agreed that the interest of our cause requires it—Therefore—

Resolved, That we recommend Bro. James Reeve, of Galion, Richland Co. O. as a suitable person, and request that he be appointed Book and Star Agent in this Q. M.

Agreeably to previous notice, our constitution was amended so as to have our sessions commence on Friday, at 10 o'clock, A. M.

The next session of this Quarterly Meeting will be held with the Westfield church, commencing at ten o'clock, on Friday preceding the third Sat. in Feb.

JAMES REEVE, *Clerk*.

Galion, Nov. 18, 1844.

Cumberland Quarterly Meeting

—Held its fall session with the church in Casco, Nov. 13th and 14th.

In conference, the business was transacted in great harmony and good feeling. Generally good union and harmony prevail among the churches composing this Q. M. But there is a very great declension in spiritual things. No revivals reported. Most of the letters to the Q. M., however, expressed strong desires for the out-pouring of God's Spirit upon them. May God grant it.

In the meetings of worship, the prayers and exhortations were powerful and weighty. And the preaching had a good effect. Some backsliders confessed their heart-wanderings, and the hearts of God's dear children were comforted.

Corresponding messengers—Gorham, Elders L. Hersey, J. F. Hamblin—Otisfield, Elders J. Libby, S. Fairfield—Bowdoin, Elders Wm. P. Nevins, J. Tracy.

Next Q. M. to be held at Gray. Voted in conference, that our next Q. M. conference be Tuesday preceding the Q. M., at 1 o'clock. Hope our brethren will remember this. Ministers' conference at Brother McDonald's, Monday, at 6 o'cl'k, P. M. L. HERSEY. *Clerk*.

Religious Notices.

Notice.

Strafford Quarterly Meeting will hold its February term with the church in Strafford, Vt. Conference will convene at the South meeting house, the 31st o January, at 10 o'clock, A. M.

JOHN PETTENGILL, *for Com.*

Notice.

The next term of the Weare Q. M. Ministers' Conference will be held at Wilmot Flat, Monday, the 13th of January, 1845, commencing at 6 o'clock, P. M., and probably continue two or three days. Brethren from abroad are requested to attend. Several essays upon important subjects will be read before the conference.

F. P. NEWELL, *Clerk*.

Bro. Burr:—The Morning Star of Nov. 6th, contained a note from the Clerk of Jefferson Quarterly Meeting, calling upon the Lawrence Q. Meeting to forward our proportion of the monies to defray the expenses of our delegate from this Yearly Meeting to Gen. Conference. A word of explanation. The Lawrence Q. M. promptly raised its proportion of the money above referred to, and sent a messenger with the money to meet the brethren of the Jefferson Q. Meeting at Hammond, on the following Saturday and Sabbath;—but when our messenger, Elder S. Newell, had arrived within a few miles of the place where said Q. Meeting was held, he was informed, to his disappointment, that the Jefferson Q. Meeting was held the Saturday and Sabbath before, at the very time when the Lawrence Q. Meeting was in session in Lawrence. The above is the only reason why Elder S. B. Padden did not receive the money due from this Q. M. before leaving home for General Conference.

WM. WHITFIELD.

Pierpont, St. Lawrence Co. N. Y. Nov. 29.

General Intelligence.

Zion's Advocate says Dr. Fuller's location is Beaufort, S. C. instead of Charleston as stated by us a week or two since.

Literary.—At the late commencement at Dartmouth College the number of graduates was 59. At Harvard 54. At Bowdoin 46. At Middlebury 16. At Yale 103. At Williams 33. At Brown University 26. At Vermont University 24. At Amherst 23. At Wesleyan University 17.

At Andover Theological Seminary the number of graduates was 18, among whom was bro. JOHN J. BUTLER.

Anti-Slavery in Ky.—A gentleman of great influence in Ky. writes as follows under date of Louisville, Oct. 28:

"There is a great deal of anti-slavery sentiment in this city, much more than you would suppose. I know the real sentiments of most of our leading men, and I believe next year a decided step will be taken to amend the Constitution of Kentucky, with a view to the extirpation of slavery; it is ruining us as a people, impoverishing us as a State, and poisoning our public and private morals, and I hope to see it destroyed even in Kentucky."

He writes further, that a plan of operations has been agreed upon by the anti-slavery friends in various parts of the State; and the ball will be put in motion THIS YEAR. He calls upon the abolitionists to stand firm.

The editor of the St. Louis Reveille offers a thousand dollars reward for the discovery of the depot of the under-ground railroad, by which the slaves escape from bondage to liberty!

By reference to the Congressional proceedings, it will be seen that the odious 25th rule which excluded abolition petitions, has been rescinded. Abolitionists, now you can be heard. Send in your petitions.

Vote of Maine- official.—Polk, 45,719—Clay, 34,377—Birney, 4,836.

Vote of Tennessee—official.—Clay, 60,030—Polk, 59,917.

Vote of Michigan.—Polk, 27,703—Clay, 24,237—Birney, 3,637.

N. H. LEGISLATURE. We do not observe anything of much importance in the doings of the Legislature the past week. A set of resolutions has been introduced against the reception of the portion of the proceeds of the sales of the public lands belonging to this State; a move made for the incorporation of a bank and steam factory Co. in Portsmouth, and the appointment of a commissioner of common schools.

Capt. Jonathan Walker.

The facts in the case of Mr. Walker, as related by Mr Moody, who is lecturing and soliciting subscriptions in his behalf, we find reported in the Newburyport Courier. The community should be thoroughly informed in respect to this case, and others of like character:

Capt. Walker had for several years been a resident of Pensacola, and was engaged as an agent for a Railroad Corporation. During this time he employed some slaves, and fed them at his own table. There were several to which he became very much attached, and they to him. They were professors of religion, and he also being a Christian, strong ties of friendship existed between them. He was told by some of the residents there, that he was too intimate with the slaves, treated them too well, and that it would occasion him difficulty if he did not desist. He, however, continued his acts of kindness and civility to them, until he left Pensacola, and returned to Massachusetts with his family,—and being so good a man, he was not molested by the citizens of Pensacola. He then returned to Pensacola, and with a boat, from the description, we should think of about twelve tons, with a view of trading from place to place in that vicinity. While getting his boat in readiness to proceed along the coast, it appears he had no intention of carrying away with him any of his slaves; but when just ready to start, several of the slaves who had formerly been in his employ and for whom, from their good character, he became very much interested, came down to the boat, which lay two or three miles from the town, and requested that he would assist them in escaping from the cruel bondage in which they were held. Capt. Walker knew it was against the law of Florida, to thus assist them; but he deemed the law contrary to the law of God and the appeal of the slaves whom he knew to be his brethren in Christ, was too strong for the warm Christian sympathies of his own heart. He took them on board, and set sail for Nassau, New Providence, where, if he arrived safely, they would be free. He was, however, overtaken and sent to Key West, and from there, under the directions of the officers of the United States Government, sent in irons on board of a United States vessel to Pensacola, where he was at the last accounts, in prison, loaded with irons, awaiting his trial, in the United States District Court.

The great object of Mr. Moody and the friends of Capt. Walker, in making an appeal to the public in his behalf is, to raise funds to defend him at the District Court of Pensacola, and if condemned there—as he undoubtedly will be—to carry the case up to the Supreme Court of the United States.

"Jonathan Walker sentenced & Branded!!"

Mr. Walker has just had his trial for the above humane acts, and has been found guilty and sentenced, 1st. To be branded in the Right Hand with the letters S. S. (which means *Slave Stealer*, we suppose.) 2. To stand in the pillory one hour. 3. To be imprisoned fifteen days. 4. To pay a fine of one hundred and sixty dollars, and cost of prosecution.

The first two specifications were executed, and prisoner Walker was again placed in jail, to undergo the third, but was not put in irons, as before, greatly to his relief.

A few hours after he had been committed, the sheriff came and served three writs upon him, for trespass and damage to the amount of $106,000—viz:—Byrd C. Willis, $3000; Robert C. Caldwell, $3000; George Willis, $100,000!! Upon each of these writs, the prisoner was summoned to appear at the May Term, 1845, and answer, &c. The three above named persons are the reputed owners of the slaves named in the indictments.

When the prisoner had been in the pillory about half an hour, says an eye witness, the aforesaid George Willis stepped to the prisoner, from the crowd of spectators, (who were very peaceably beholding the execution of the laws of Florida,) and snatched from his head a handkerchief, which the deputy marshal had placed upon it, to screen the prisoner's head from the violent heat of the sun which shone upon it, and took from his pocket *two rotten eggs, and hurled them at the prisoner's head*, which took effect. This excited a burst of indignation from many present. The prisoner remained silent throughout, except to the officers who had him in charge. He is in good spirits, and thinks that if it is for the best, he shall weather the storm by and by.

Upon this case, the Liberator justly remarks:—"For all this, the American people and the American Congress, are responsible, [Florida being a territory of the U. S.] If Walker can only be suffered to return to the North, THAT BRANDED HAND must be held up in the presence of all the people; and the effect will be to fill their bosoms with indignation and horror, and to unite them for the overthrow of the diabolical slave system."

Another Victim Sacrificed!

TRIAL OF MR. TORREY.—The trial of Rev. Charles T. Torrey at Baltimore, charged with aiding the escape of three slaves, was concluded on Monday. The jury, after an absence of about an hour and a half, returned into Court with a verdict of guilty. His council gave notice that he should move an arrest of judgment, and also for a new trial. A letter from Washington says that Torrey will be sent to the Maryland Penitentiary for six years. The Court adjourned till the next day without considering the motions in this case, on which it was said that Torrey himself would make an argument.

Twenty-eighth Congress.

SECOND SESSION.

MONDAY, DEC. 2.—The *Senate* was called to order at 12 o'clock, by the Hon. Willis P. Mangum.—Twenty-seven Senators were present. This being a quorum, the fact was communicated to the House, and a Committee appointed to wait upon the President. The Senate then adjourned.

At 12 o'clock, the *House* was called to order by the Speaker, & the roll being called, one hundred and seventy-five members—forming a quorum—answered to their names. The usual committee was then appointed to announce, in conjunction with that of the Senate, that the two Houses were in session and ready to proceed to business.

Mr. Holmes submitted a resolution, that two Chaplains be elected by the two Houses, to interchange weekly. Carried.

Mr. Adams gave notice that he would to-morrow offer a resolution to rescind the 25th rule.—This rule refers to abolition petitions.

Mr. Duncan gave notice that to-morrow or at an early day, he would submit a bill to render the day of the Presidential election uniform throughout the Union. Also, a bill extending the national jurisdiction over Oregon.

The daily meeting of the House was fixed at 12 o'clock. At 1, P. M. the House adjourned.

TUESDAY, Dec. 3.—We learn from the Washington correspondence of the N. Y. Express, that in the *Senate* five additional members appeared and took their seats. The Message of the President was received and read, and, on motion of Mr. Evans, it was voted to print 1,800 copies with the documents, and 5,000 without.

In the *House*, Mr. Adams, agreeably to the previous notice, presented the following resolution:

Resolved, That the TWENTY-FIFTH STANDING RULE *of the House be, and the same hereby is, rescinded.*

Mr. Adams contented himself with no further remarks than to call the yeas and nays, which were ordered.

Mr. Thompson, of Mississippi, moved to lay the resolution upon the table, but the motion was lost; ayes 81, noes 104.

The question recurred upon the resolution of Mr. Adams. The yeas and nays being ordered, the vote was—

Yeas—Abbott, Adams, Anderson, Baker, Barnard, Benton, Jas. Black, Brinkerhoff, Brodhead, Jeremiah Brown, Bufflington, Caldwell, Carpenter, Cary, Catlin, Clingman, Clinton Collamer, Cranston, Dana, Darragh, Dean, Dickey, Dillingham, Duncan, Dunlap, Ellis, Elmer, Farlee, Fish, Florence, Foot, Fuller, Giddings, Greene, Grinnell, Hale, H. Hamlin, E. S. Hamlin, Hardin, Harper, Henley, Herrick, Hubbell, Hudson, Hungerford, Hunt, J. R. Ingersoll, Irvin, Jenks, P. R. Johnson, A. Kennedy, J. P. Kennedy, D. P. King, Kirkpatrick, Leonard, McCauslen, McClelland, McDowell, McIlvaine Marsh, E. J. Morris, J. Morris, F. H. Morse, Moseley, Nes, Owen, Parmenter, Pettit, Phœnix, Pollock, Potter, Pratt, Preston, Purdy, Ramsay, Rathbun, Ritter, Robinson, Rockwell, Rogers, St. John, Sample, Schenck, Severance, Thomas H. Seymour, David L. Seymour, Albert Smith, John T. Smith, Thos. Smith, Caleb Smith, Stetson, Andrew Stewart, Jno. Stewart, Tyler, Vance, Vinton, Wentworth, Wethered, Wheaton, John White, Benj. White, Williams, Winthrop, Wm. Wright, Jos. A. Wright, Yost—109.

Nays—Arrington, Ashe, Atkinson, Baily, Barringer, Bidlack, Edw. J. Black, Jas. A. Black, Blackwell, Bowlin, Boyd, Milton Brown, Wm. J. Brown, Burke, Burt, Caldwell, Causin, R. Chapman, A. A. Chapman, Chilton, Cobb, Daniel, Garret Davis, John W. Davis, Dawson, Deberry, Dellet, Dromgoole, Ficklin, French, Goggin, Grider, Haralson, Holmes, Hoge, Hopkins, Houston, Hubard, Hughes, C. J. Ingersoll, Jameson, C. Johnson, A. Johnson, Jones, Preston King, Labranche, Lucas, Lumpkin, McClernand, McConnell, McKay, Matthews, Isaac E. Morse, Murphy, Newton, Norris, Payne, Peyton, Reid, Reding, Belfe, Rhett, Rooney, Saunders, Senter, Simpson, Slidell, Robt. Smith, Steenrod, Stiles, J. W. Stone, A. P. Stone, Taylor, Thomasson, Thompson, Tibbatts, Weller, Woodward, Yancey—77.

A large number of members voted after the regular vote had gone through with—not enough to change the result, but enough to show an anxious waiting for other men's opinions.

The President's Message was then read, the usual number of copies ordered to be printed, and referred to the Committee of the Whole on the State of the Union.

Mr. J. R. Ingersoll gave notice of his intention to bring in a bill to amend the Naturalization Laws.

Notice was also given of an intention to introduce a bill reducing the rates of postage, when the House adjourned.

WASHINGTON, Dec. 4, 4, P. M.

The nominations of Judge King, of Pennsylvania, and of Chancellor Walworth, of New York, for the vacant places on the bench of the Supreme Court, which were made last year, were not acted on by the Senate, and therefore fell through.

The nomination of Mr. Walworth was not reached, and the failure of the Senate to act upon it is not to be construed into a rejection.

It was reported, this morning, that Chancellor Walworth would be renominated and confirmed.

The Senate to-day elected a chaplain on their part—the Rev. Mr. Tuston of the Presbyterian persuasion.

The Senate adjourned without doing any business.

The House elected, on the third ballot, the Rev. Mr. Daly, of Indiana, of the Methodist persuasion, as chaplain on its part, and then adjourned.

I suppose there will be a discussion of the Texan question upon the motion to refer that part of the message which relates to the annexation of Texas.

The Calhoun men think that the act of annexation will be consummated at this session; but I apprehend that they will find themselves greatly deceived.

Unless the Whigs of the South espouse the measure, it cannot be passed. The northern Democracy deny that they have rendered any verdict in favor of it.

Five years ago the vote of yesterday, on Mr. Adam's resolution, would have shaken the capitol to its very foundation. Now, no one cares a straw for it.

There has been some faint talk of a southern caucus, but they will not be silly enough to do any thing on the subject; if they should be, we shall have a "burst up" in the ranks of the Democratic party.

The President's Message

—Was transmitted to both Houses of Congress on Tuesday. For the following summary of it, we are indebted to the Boston Mercantile Journal.

The most important part of the message is that which relates to the annexation of Texas. Mr. Tyler exults in the result of the late election, as showing clearly and conclusively that a majority of the *people* and of the *States* are decidedly in favor of annexation. He therefore recommends that this measure should be carried into effect by a joint resolution of Congress! He presents rather an encouraging view of our foreign relations. The Oregon question is still in progress of negotiation at Washington. There are grounds of complaint for the conduct of British crusiers towards American vessels on the coast of Africa.

Our domestic relations are spoken of as highly prosperous. Our finances are in a flourishing condition, the treasury has a balance of seven millions of dollars on hand, and the government will soon be out of debt. He says but little on the subject of the tariff. He thinks that the revenue should not exceed the wants of the government, economically administered, and that a wise discrimination should be exercised in regulating the duties on imports.

The Heads of Departments are eulogised for their ability and attention to their duties. He recommends a reduction of the rates of postage, and also the establishment of a line of Government steam ships to ply between this country and foreign ports, and upon our own waters, for the transportation of the mail, to be commanded by naval officers, and constructed of such a model, that they might easily be converted into vessels of war, if necessary.

The President closes his Message with a brief congratulation upon the happy changes the country has experienced during his administration, and says that he shall carry into retirement a cheering conviction, that the measures adopted, and to be adopted, are closely connected with the glory and prosperity of the nation.

The Texas Question.—A letter from Washington says:—The annexation of Texas is not destined much longer to disturb the public mind, or to be a bone for contending parties to pick at. I have the fullest confidence that at this very hour there are despatches in the Department of State, which satisfy both Mr. Tyler and Mr. Calhoun, that the Government of Texas will take immediate steps to prevent any further negotiations by treaty, to withdraw any propositions left open by Mr. Van Zandt, late Charge d' Affaires, to entertain no other relations than the respectful recognition which independent powers, at peace, reciprocally interchange. I do not intend to assert that such communications have been *officially* made by the Texan authorities, but I do feel satisfied that our Government is possessed of the information through a channel of authentic credibility, and that the President of Texas will take care that the decision of his administration shall be submitted with all proper ceremony and form, before the Government of the United States, prior to the 4th of March next. And further, be not surprised to learn that Mr. Riley, the newly appointed Minister, has arrived at Washington within fifty days, with instructions to oppose *any* and *every* arrangement as to annexation.

Am. Traveller.

Weekly List of Letters Received.

S. C. Parker, S. P. Fernald, V. G. Ramsey, P. Cumings, J. B. Davis, E. Harding, A. Adams, J. Lougee, N. K. George, J. E. Davis, J. F. Weymouth, E. S. Lamb, T. Cary, C. Dudley, E. C. Pinke, M. H. Abbey, A. Mead, A. K. Moulton, L. Hersey, C. F. Garland, H. Holmes, I. B. Coleman, W. C. Byer, D. Sidney Frost, E. Noyes, D. Marks, F. Seavey.

From Post Masters.

W. Scott, D. Cooley, S. S. Merry, S. Plumb, L. Plummer, J. M. Harper, H. Weeks, D. Fargo.

New Agents.

Eld. A. W. Easton, will act as Book Agent for the Erie N. Y. Q. M

Receipts For Books.

S. M. Green, 1,00. S. C. Parker, 50c. J. B. Davis, 4,37. N. K. George, 5,00. H. Holmes, 5,04. I. B. Coleman, 1,67. D. Sidney Frost, 50c.

Subscribers for the Star.

C. G. Ames, 2. E. Fisk, 1. E. Clark, 1. W. Scott, 1. S. C. Parker, 1. J. B. Davis, 1. E. S. Lamb, 1. C. Dudley, 1. J. M. Harper, 1. A. Mead, 1. L. Hersey, 1. C. F. Garland, 1. S. Collins, 1. I. B. Coleman, 1. W. C. Byer, 3. G. W. Johnson, 1. D. Marks, 2.—21.

Home Mission.

Mary Bassett, Dover,	75
F. W. B. church, Windsor, Vt.	1,00
F. W. B. Cent Society, Sutton,	1,68
Whole amount	3,43

WM. BURR, *Treasurer.*

Foreign Mission.

Farmington church,	5,00
John Smith, Esq. Meredith,	3,00
Morrill P. Berry, Strafford,	25
Joseph Ayers, Canterbury,	3,00
N. Bickford, Epsom,	1,00
T. Bickford, do.,	1,00
I. Duel, Scottsburg, N. Y.,	3,00
J. Gilman, Gilmanton,	1,50
S. P. Fernald, do.,	1,50
A. Trefethren, Dover,	50
Abigail Cool, Waterville, Me.,	50
Ann Rowe, Windsor, Vt.,	1,00
Phebe Swan, Tunbridge, do., to constitute her a life member	5,00
Friends of Missions, Pittsfield,	7,00
N. F. Weymouth, Burnham village, Me., 50c. R, Symons, do. 50c. towards educating orphan children,	1,00
E. Frazier, Mohawk, N. Y.,	50
E. Johnson, Boston, do.,	3,50
A. Johnson, Atkinson, Me., 50c. Amanda Johnson, do., 50c. Francis A. Cilley, do., 1,00. M. T. A. Bunker, do., 1,00,	3,00
F. W. B. Cent Society, Sutton,	78
By the teacher and scholars of a district school,	1,83
Whole amount,	43,86

WM. BURR, *Treasurer.*

For Education Society.

C. Harding Norridgewock, Me., to redeem her pledge,	1,00
Subscribed to Eld. J. Woodman, towards constituting him a life member,	5,00
Whole amount,	6,00

WM. BURR, *Treasurer.*

Monies received for Mrs. Work.

Ann Rowe, Windsor, Vt.,	1,00
Mrs. P. True, Ogden, N. Y.,	4,50
	5,50

Books Forwarded.

One package to E. C. Blake, Eaton, by stage. 50 Registers to W. C. Byer, Otselic Chenango Co. New York, by mail.

MARRIED

In this town, Dec. 2d, by Elder H. H. Brock, Mr. Samuel Conney and Miss Hannah Bodge, both of Dover.

In Cape Elizabeth, Me. by Eld. Almon Libby, Capt. Wm. Willard and Miss Sarah R. Manrar, all of C. E.

In Parsonsfield, Nov. 10th, by Elder Z. Jordan, Mr. Amasa Allen, of Lee, and Miss Sophia Pease, of P.

In Franconia, Nov. 14th, by Eld. N. K. George, Mr. Phinehas Cole and Miss Julia Ann Bowles, both of Lisbon.

By Elder I. B. Coleman, Oct. 5th, Mr. Eber H. Tucker and Miss Mary Ann Valentine, both of Sand Lake, N. Y. Oct. 20, by the same, Mr. Luther Pomeroy and Miss Rebecca Tifft, both of Stephentown.

In Lee, Nov. 14th, by Elder S. Sherburne, Mr. Geo. G. Shute, of Manchester, and Miss Nancy P. Hall, of Lee.

By Eld. J. Pettengill, March, 1844, Mr. Francis R. George and Miss Edney Williams. By the same, Mr. Chester Ladd and Miss Charlotte Brown. By the same, Mr. Edson Richardson and Miss Emeline Hall, all of Strafford, Vt.

DEATHS.

In Ossipee, Sept. 15th, CHARLES HENRY, son of Mr. Daniel and Nancy McBerry, aged 3 years, 3 months, and 25 days. F. K. B.

Boston Wholesale Prices Current.

Corrected with great care weekly.

SEEDS. Herds Grass, $1,37 a 1,50 per bushel. Red Top 50 to 60 cents. Clover—Northern, 9 to 11c.—Southern, 7 to 9c. Flax Seed, $1,50 per bushel. Lucerne, 33c. per lb Canary Seed, $1,37 a 1,75 per bushel.

GRAIN. There have been no arrivals of any consequence during the past week, and prices quoted have been pretty firmly sustained.

Corn—Northern, new, bushel 00 a 00—Southern, round yellow, 57 a 58—Southern flat yellow, 56 a 57—do. do. white 52 a 53—do New Orleans, 00 a 00—Barley 00 a 00—Rye, Northern, 00 a 00—do. Southern, 68 a 70—Oats, Southern, 33 a 34—Northern do. 35 a 36—Beans, per bushel 1,50 a 2,00.—Shorts, per double bush. 23 a 25—Bran, 20 a 21.

FLOUR. The market, for a day or two past, has exhibited but little animation, (as usual immediately after Thanksgiving,) and the sales for home consumption have been very circumscribed.

Baltimore, Howard St, 4 mos. cr. new $0 00 a 4 75—do. wharf, $0,00 a 0,00—do. free of garlic, $0 00 a 0,00—Philadelphia do. 4 mos. $4,62 a 4 75—Fredericksburg, low P'd new $4,67 a 4,75—Alexandria, wharf do. 4 62 a 4 75,—Georgetown, $0 00 a 4 75. Ex. do. 4,87 a 5 00.—Richmond Canal, $4 62 a 4 75—do. City, 5 50 a 0 00—Petersburgh, city, $5 00 a 5 50—do. Country $4,62 a 0 00—Gen. common, cash, $4 94 a 5 00—do fancy brands $5 12 a 5 25—Ohio via Canal, $0 00 a 0 00—do New Orleans, cash $4,87 a 4,00. Rye, 0,00 a 3,25—Indian Meal in bbls. $2,62 a 2,75.

PROVISIONS. There is an unusal limited supply of Beef, and prices for new packed have further advanced. The transactions in Pork have been languid at former reported prices, some inferior brands sold at a reduction. There have been further sales of

POETRY.

For the Morning Star.

AUTUMN WINDS.

Breathe gently winds of autumn now,—
Fold your swift pinions here,—
Why should the trembling forest bow
Before your wild career?
Why should the green leaves fade away?
Ye wailing winds of autumn, say!

You've been upon the green hill side,
When happy voices rung;
Ye've been amid the household tree,
Where birds of summer sung;—
And the bright birds have flown away,
And the fair children left their play.

Ye've been amid the fair young flowers,
Which decked the fields and woods,
And breathed their fragrance on the air,
A beauteous sisterhood.
Ye swept them with your viewless wing,
And they lie dead, and withering.

Ye've been where life and beauty reigned
In many a verdant bower;—
And scattered leaves and naked trees,
Are trophies of your power;
And, mid the wreck of all that's fair
Your mournful notes are sounding there.

Wail on! 'Tis well when beauty fades
And loved ones pass away,
And nature wears a mourning robe,
To sing a mournful lay.
'Tis well those dirge-like notes are sung,
The naked shivering trees among.

V. G. R.

Dec. 2, 1844.

For the Morning Star.

Proverbs 23: 29, 30. "Who hath wo? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine."

"Who hath sorrow? who hath wo?"
Ask the wise man,—ye shall know;—
(And when answered, the pledge sign,)
"They that tarry long at wine."

"Who contentions hath," and strife?
Who is't wields the bloody knife?
He whose pleasure 'tis to sup
From the ruddy, mad'ning cup.

"Who hath babbling?" idle talk?
Foolish jesting? wisdom mock?
He who dares to drown the soul
In the brain-bewild'ring bowl.

"Who hath wounds without a cause?"
Who is't breaks kind nature's laws?
Therefor suffers anguish, pain?
He who drinks,—and drinks again.

"Who hath redness of the eyes?"
Empty weeping? husky sighs?
Ye that listen, this may know,
"They that after mixed wine go."

P.

TRUTH AND FREEDOM.

BY WILLIAM D. GALLAGHER.

He is the FREEMAN whom the TRUTH makes free,
And all are slaves beside.—COWPER.

For the TRUTH, then, let us battle,
Whatsoever fate betide!
Long the boast that we are FREEMEN,
We have made, and published wide.

He who hath the Truth, and keeps it,
Keeps what to himself belongs,
But performs a selfish action,
That his fellow mortal wrongs.

He who seeks the Truth, and trembles
At the dangers he must brave,
Is not fit to be a Freeman:—
He, at least, is but a slave.

He who hears the Truth and places
Its high promptings under ban,
Loud may boast of all that's manly,
But can never be a MAN.

Friend, this simple lay who readest,
Be not thou like either them,—
But to Truth give utmost freedom,
And the tide it raises, stem.

Bold in speech and bold in action,
Be forever!—Time will test,
Of the free soul'd and the slavish,
Which fulfills life's mission best.

Be thou like the noble Roman—
Scorn the threat that bids thee fear;
Speak!—no matter what betide thee;
Let them strike, but make them hear!

Be thou like the first Apostles—
Be thou like heroic Paul;
If a free thought seek expression,
Speak it boldly!—speak it all!

Face thine enemies—accusers;
Scorn the prison, rack, or rod!
And, if thou hath TRUTH to utter,
Speak! and leave the rest to God.

MISCELLANY.

The Grave in the Wilderness.

The following narrative, strange as it may seem to the reader, is strictly true. The circumstances were related to a gentleman of high standing in the community, by the benevolent friend at whose house William first stopped in Pennsylvania, and they were afterward corroborated by one who had just returned from Canada, where he had met with William, who was in a respectable business there, and had received the account from his own lips. They prove that "truth is sometimes stranger than fiction." As a proof likewise of love stronger than death, which many waters cannot quench, nor floods drown, they may interest your readers.

William was a slave, belonging to the plantation of the Hon. Wm. C. of South Carolina. He was a mulatto of fine appearance and uncommon intelligence, and as the coachman of his master enjoyed many privileges denied to others of his class; he had formed an attachment for a young Quadroon, who was the personal attendant of her mistress, and who had profited to the utmost by the few opportunities afforded her, so that in mind and manners she was far superior to many who looked down upon her as a slave, with contempt. Her personal appearance was likewise, uncommonly attractive, and poor William soon found that though his attachment was warmly returned, and she had become his wife according to the simple form recognized among slaves, his claims to the chosen of his heart were not likely to be undisputed. A gentleman (!) on a visit to his master saw the beautiful Quadroon, took a fancy to her, and by the payment of a large sum of money became her legal owner. True, she was known to be the wife of William, who was devotedly attached to her, and it was known too that she was purchased as the intended paramour of her master, who was a married man, but William might soon console himself with another, and the feelings of the wretched girl were not once taken into the account. Indeed as a slave, what right had she to feelings on the subject? So she was torn away from home and husband, & friends, & carried by her new owner to Alabama. William locked up his sense of the wrong done him in his own bosom, and though his merry laugh was hushed, and his brow was always clouded, he attended to his duties with the same faithfulness and precision as before. But his sleeping and waking thoughts were always full of one image—that of his beloved Lucy, separated from him forever, and compelled to forget, in the arms of a stranger, the husband who would gladly have died to save her from this dreadful fate. Could he not even now, rescue her? The very thought was rapture, but how was it to be accomplished? Alabama seemed to him almost in another world, and the fearful risks he ran in attempting to escape, were vividly present to his mind. Still the idea haunted him continually, and while his soul was thus agitated, an unexpected opportunity was presented to carry his plan into execution. His master was away from home, for the winter, and a friend of his mistress who had been long promising her a visit, wrote to request that the carriage might be sent for her, as she was now in readiness to fulfill her engagement. This lady resided two hundred miles from the plantation of Mr. C. in the interior of the State, and thither William was despatched with the carriage and horses to bring the expected visiter. He was obliged to wait a few days for the lady, and while there, among strangers, and with nothing but thought to occupy him, he first formed the definite determination to escape, and make one effort to become a free man. He was able in some degree to count the cost, and knew that if he failed, a fate worse than death awaited him, but the love of liberty was strong within him, and his resolution was taken. But his wife—should he escape and leave her behind, or should he seek the far South, and endeavor to find her, and make her the companion of his flight? A moment he hesitated, for the star of freedom pointed to the north, and he knew not in what part of the state to seek his Lucy, but love triumphed, and the day before he was to have started for home, he fled, leaving no trace behind, by which his track might be discovered. It was of course supposed that he had gone to the north, and thus pursuit was avoided by him, in his perilous flight. After some weeks wandering, he reached Alabama, and guided by that Providence which watches over the friendless, he came at last to the neighborhood in which the plantation of Lucy's master was situated. Having made acquaintance with a slave on the plantation, he contrived to send word to Lucy that he was near, and to encourage a meeting. And what a meeting was that! His hunger and wretchedness, his torn and bleeding feet, his danger, his sufferings, all were forgotten as he clasped that beloved and long lost wife to his heart, and heard her whispered words of tenderness and piety. But alas—she was not free, and her absence might be noticed, and thus bring ruin on them both. She must leave him, but before they separated, a plan was agreed on by which they might daily meet, and he had told her his wild hopes and projects, to which she listened with a smile of utter incredulity. It was impossible, she said, for them to travel such an immense distance without discovery, and to one who had been delicately brought up, the perils and sufferings of such a flight, at such a season were appalling. He plead his cause with all the eloquence of love, and the assurance that he must go without her if she refused, wrung her heart. When she next visited William, her mind was made up, to accompany him, feeling as she said, that she had rather suffer a thousand deaths with him, than to be again separated, and left in the power of her present master. In one week, she had made all needed preparations for them both, and together they started for the land of liberty, guided only by that "north star," which has led so many pilgrims to hope and happiness. I will not dwell on the detail of their sufferings and privations during the sad and weary months which were occupied in traversing the swamps and forests of the southern States. All night the poor fugitives traveled, and during the day, faint and toil worn, they lay concealed in the woods, hardly daring to breathe, lest their hiding place should be discovered. The same kind care which sent food to Elijah by the agency of ravens, supplied them by means almost equally miraculous; and cold and hunger were unheeded while they shared it together. Often, from their entire ignorance of the geography of the States through which they passed, they took a wrong direction, and after a long and fatiguing circuit found themselves at the point from which they started. Often too, with alarm and horror indescribable, they heard the deep baying of hounds in pursuit of some fugitives like themselves, and trembled, lest at the next moment they might dash in on their retreat, and betray them to their inhuman pursuers. At one time, they came to a large and deep river, over which they could find no bridge, and not daring to avail themselves of the ferry in the immediate neighborhood, they went for a long distance up and down the stream, until just at daybreak, they resolved to make the desperate attempt to swim across, and if they perished, to die together. To do this, they were obliged to leave most of their few articles of food and clothing they had thus far carried, and trust Providence for the supply of their future wants. By incredible exertions William succeeded in holding up the frightened and fainting Lucy, while he made his own way across the river; but when he reached the bank, he had scarcely strength to throw himself and his almost insensible wife upon it. For some hours they lay there, utterly incapable of moving, and so completely exhausted in mind and body, that the fear of discovery ceased to operate as a stimulus to farther exertion. When at length the benumbing influence of cold, fatigue and hunger had in some measure past away, they found that the little wallet, which contained all their remaining provisions, was lost, leaving them totally destitute of food, or a change of raiment. It was a moment of sore trial, but even then, they found consolation in the consciousness of strong mental affection, and the certainty that nothing but death could part them, for William was resolved, if retaken, to yield his liberty only with his life.

From that day, the privations and sufferings of the fugitives were increased tenfold; and poor Lucy, who bore them all with heroic fortitude, and unshaken courage, was evidently drooping. She made no complaint, and exerted herself even more than before; but a constant fever wasted her strength, and a racking cough told too plainly that her days were numbered. For some weeks they journeyed on, while her emaciated form was frequently borne in the arms of her poor husband, until from sorrow and fatigue, he was compelled to drop the precious burthen, and throw himself on the ground utterly exhausted. Lucy was sensible that she was dying, and her only remaining wish was, to reach a free State, that her last breath might be drawn beneath a free sky, and with the blessed breeze of freedom fanning her fevered brow. For this, she bore up, with a courage and energy almost superhuman, but it was not so to be. They had entered Maryland, and were exulting in the prospect of soon reaching Pennsylvania, when her strength failed, and she became convinced that her last hour was rapidly approaching. They were in the midst of an extensive forest, far from the habitations of man, and this, which under other circumstances, would have aggravated their distress, was now the only solace of their misery. But who can describe, or conceive, the agony of the heart-broken husband, as he gazed on the faded form of the wife of his bosom, the companion of his sufferings and toils, the being who was literally all the world to him, and without whom even paradise would be a desert. Pale, emaciated, but still lovely, with both her attenuated hands fondly clasping his, and her large dark eyes fixed on him with the tender, confiding expression of infancy, she lay like a bruised reed in his arms, calmly awaiting the dread summons which was to leave him alone, without one ray of hope or comfort from the future. Alas! he had not then learned to seek consolation whence alone it can be derived. The blessed book which brings life and immortality to light, was to him a sealed volume, and no one had ever guided his feet to that compassionate Savior who wept with Mary and Martha over the tomb of Lazarus. Who can wonder then, that his heart grew sick, and his brain turned round, in that dark hour, while images of the past came thronging up before his mind, as if to mock his anguish. He remembered the childhood of his Lucy; the early love which made even slavery seem less bitter, and the few short months of wedded bliss, which had once been his own. Then came the memory of deep and bitter wrong—of avarice and lust, stepping in between those whom God had joined together, and crushing human hearts with the relentless grasp of despotic power. He thought too of the months of toil and suffering which had followed their joyful re-union, and of the patience and fortitude, and love which had sustained the partner of his flight, and made her voice to him as the voice of an angel. Without one murmuring or reproachful word, she had endured all the hardships of their lot, encouraging and cheering him, by the buoyant hopefulness of her nature, in his moments of deepest depression. And now this cherished object of his love and care was dying—dying just as the goal was in sight, and they were about to enter that land of freedom, for which she had so pined, and which even in dreams was always before her eyes. How valueless then, seemed to him the liberty which she could not partake! How vain all the sacrifices he had made to secure it! While his heart was thus wrung with anguish, the sufferer revived, and after thanking him for the love and kindness which had been the blessing of her life, she entreated him to make no delay after her death, but to hasten his flight, lest even then the pursuer might be on his track, and the cup of freedom be dashed from his lips ere he had tasted its sweetness. True to her unselfish & affectionate nature to the last, her latest breath was spent in comforting the poor mourner, who sat stupified with grief, long after the spirit had fled, holding the lifeless body in his arms, and gazing on it with a look in which every emotion of the soul seemed concentrated.

"There was darkness all within his heart,
And madness in his brain,"

during that long, long night, in which he was sensible only of one overpowering, absorbing feeling of hopeless misery. But with the morning light, came calmer thoughts, and as he looked on the marble features of the dead, from which all traces of sorrow and suffering had vanished, he could almost rejoice that her pilgrimage was over, and she had found the rest of the grave.

The day following the death of Lucy, was spent by the poor fugitive, on the spot where she breathed her last, and where her remains were still lying in the fixed repose of the sleep that knows no waking. While he could still gaze on the lifeless form of his wife, William did not feel himself utterly bereaved, but he remembered her parting injunction not to delay his flight, and knew that one solemn duty remained to be performed, before he took his departure. He must bury his dead out of his sight, but how was this to be done under his circumstances? There was but one way—and with an aching heart poor William scooped out the earth with his hands, on a side hill, to a depth which would render her resting place secure, and then prepared to deposit his sole earthly treasure there, to slumber till the heavens be no more. Once and again his resolution failed, and he turned away from the open grave, unable to commit the precious remains, without a shroud or coffin, to its cold embrace. At last, with the strongest effort of which human nature is capable, he lowered the body into the grave, and hastily covering it, ran from the spot without once looking behind him. He had gone but a short distance, when it seemed impossible to proceed one step farther, and an impulse which he could not resist, drew him once more to that hill side where his Lucy was sleeping. With maniac eagerness he tore away the earth that covered her, and almost felt, as he gazed upon the body, as if his wife were given back to him again. For three days and nights, the poor fellow lingered about the grave, making several fruitless attempts to quit it, till at last, feeling that he must soon die without food or shelter, he was impelled by the natural instinct of self preservation to hasten his northern flight. He tore himself from the spot which contained all that he loved on earth, without daring to trust himself with a single look. A few days travel brought him to Pennsylvania, and the first house he entered was that of a benevolent Quaker, who accosted him kindly, and bade him welcome to his roof. Poor William was toil-worn, and faint and sorrowful—still had he met with refusal, his indomitable resolution would have borne him from the door. But the voice of kindness, so long unheard from man, and the feeling of security so long unknown, were too much for his shattered and feeble frame. He fainted instantly, and fell to the floor like one dead. The worthy family into which he had been providentially led, fed, and wurmed, and cheered the fugitive, and had the satisfaction of seeing him in a few days able to express his sense of their kindness, and to give a narrative of his thrilling adventures. When able to leave, he was furnished with all necessary advice and assistance for the safe prosecution of his journey. He is now in the British dominions, established in a good business, and respected by all who know him, as an upright and intelligent man. But it is manifest to the casual observer that he has been a man of sorrow, and those who have heard his sad story, well know, that whatever objects may claim a passing interest, his heart is buried with his Lucy, in that grave in the wilderness, where she sleeps in the dark and distant forest of eastern Maryland.—*Advocate of Moral Reform.*

[A gold medal was awarded to the fair authoress of the following beautiful Essay, as the best prose composition, by the Trustees of the Albany Female Academy, at their last annual examination.]

The Time to Die.

BY MISS MARTHA A. WISWALL, OF ALBANY.

It was winter. Before a cheerful fire sat an aged man in lonely meditation. The curtain fell in heavy folds to the floor, casting an air of comfort over the room, and excluding the piercing cold. Yet a tremor passed over the frame of the old man, as the storm without fell upon his ear.—"I am thankful I have a shelter on such a night as this," said he, drawing his easy chair nearer to the fire; "Wo to the wretch that roams abroad in such a storm;" then musing for some time, he began pacing the room, and ever and anon pausing in deep thought, which at length found expression; "Death is a fearful thing to contemplate at any time, but in such a season as this, methinks I would struggle hard for life. To be placed deep in the cold and frozen earth, no! she herself seems to strive to prevent the act, and winds her robe of snow over her strong breast to prevent admittance with her breast. When I die, may it be in the bright and joyous spring time when all nature is fresh and gay. But, hark! surely I did not hear a knock, for who would venture out on such a night?" and opening the door, he saw before him a young girl, who begged for shelter in accents to excite pity in the hardest heart. The appeal was enough for the kind hearted old man; and drawing her within the room, he gave her a seat near the fire, and tried to revive her drooping frame. After she had so far recovered as to answer his inquiries, she told him she was a lonely creature with no friend in the world; she had roamed about from place to place, living on charity; she has never known father or mother, or relative.

The old man still dwelling upon the subject which had for some time occupied him, asked her if death would not be a welcome messenger to her, as she had nothing for which to live, and no one cared for her,—would she not be willing to die and be at rest?

"Oh, ask me not to give up my life, it is sometimes bright and joyous. In the lonely summer, the flowers are my friends, the birds speak to me from the trees; and the bee winds his tiny horn for me, and then I wander forth to the green woods, and life is all sweetness. "Oh, no! youth is no time to die.'"

Years rolled on; the spring appeared gradually bright, the birds rejoiced on every bough, and all nature smiled to welcome the blithe Goddess of Spring. But the old man had found new ties to bind him to earth; the houseless wanderer was now as a daughter to him; his interest in her was too strong a bond to be easily broken. It was hard to leave the world now as in the cold and dreary winter; age seemed but to strengthen the love of life, although youth was withered, and nature dying, yet "life! life only was his desire."

Spring passed, and summer with its mild and balmy air, visited the earth; the maiden smiled in gladness of heart, and the old man rejoiced in her happiness, for she threw joy and bliss around; her happy laugh rang upon his ear in wild and merry peals as she watched the gay flight of the butterfly, and her sweet song arose upon the air as she tended her birds and watched the opening of each bud to the light. Time flew swiftly by, yet the old man and the maiden were as fondly attached to the earth as in its spring time. Death gained new horrors as the seasons advanced; their summer paths were strewn with flowers. "It was no time to die."

Autumn, with its purple grape, and downy peach, pleasant nutting-time, took the place of summer, and brought with it the lightness and joyousness of cool air and freedom of the oppressive heat; the little maiden tripped through the dry leaves, and chased the squirrel with almost its own swiftness; then throwing back her sunny curls, she bounded to the side of the old man, as he sat under the vines at his door, making glad his eyes with her bright and happy face, and his heart grew young again in her lightsome joyous mirth; both little thought of Death. The earth had clothed herself in a robe of brown and dry leaves, and hid herself from the eye of man—she seemed not to wish for human company in this her time of change.

Winter again returned; again we see the old man sitting in his easy chair before the bright and glowing fire; but he is not the solitary being he was before, for beside him is one in the first blush of youth and grace; she is no longer the gay and noisy child; she is no less lovely, no less happy; but a deeper thought steals over her face, and a heavenly radiance sits upon her features, as she bends over the book from which, in accents of deep reverence, she reads the word of God to the old man.

What think they now of death? The faces of both look more restrained, the Holy Spirit sheds its light upon the way which leadeth to the grave; it no longer seems dark and lonely. The old man received the heavenly guest into a heart which had always been the residence of kindness and charity. The maiden now drooped daily, but she no longer thought it hard to give up life; and when the cold blast swept over the earth, and a robe of snow enveloped it, with robes no less white, she was received into its bosom. Then I asked the old man "when is the time to die?"

"A holy calm was on his brow,
And peaceful was his breath;
And sweetly o'er his features stole
A smile, a look divine;
He spoke the language of his soul—
'My Master's time is mine!'"

Wolfe, The Missionary.

It may not be uninteresting to our readers, to have some particulars of this remarkable man, who has lately attracted much public attention from his volunteering to attempt the rescue of two Englishmen, who were imprisoned at Bokhara, and were in imminent danger of losing their lives. It is now many years since we met him on board the steamer which plied between London and Amsterdam. He had lately married Lady Georgiana Walpole, sister of the Earl of Orford, and neice, as we are informed, of that very eccentric person, Lady Hester Stanhope. The marriage was, as may be supposed, exceedingly against the will of the lady's high born friends. But she was one of those rare characters who prefer a life of active usefulness, in a nominally lower station, to titled nothingness, however splendid.

Wolfe is by birth a Jew, a native of one of the German towns on the Rhine. He stated to us that, at the age of ten years, he was convinced, by his own examination and inquiry, of the fatal error of the Jews, in the rejection of Christ. The first Christians to whom he applied for instruction and guidance, were Roman Catholics; and he was for many years a devoted and ardent adherent of that church. His talents were so promising, and his zeal so remarkable, at an early age, that his Roman Catholic friends were determined to secure them for the service of the Church—and accordingly placed him in the Propaganda, at Rome. The same inquiring spirit which had brought him from Judaism to Christianity, still attended him at this celebrated school; and he found the doctors there entirely unable to meet his inquiries, and satisfy the ardent longings of his soul for truth. It was not, as we understood him, the *lives* of the ecclesiastics, but their teachings, with which he was so much dissatisfied, that he was resolved on forsaking that form of religion.

He subsequently embraced the Protestant faith; and although, after some years, he took orders in the church of England, the forms of that, or of any other church, were a matter in which he felt very little interest. From the time of his conversion to Protestantism, he devoted himself, with a zeal never surpassed, to the Christianization of his people; and in pursuit of this object, he has visited all parts of the world where they were to be found, but especially the Eastern countries. No person ever exhibited, in conversation and manner, more entire absorption in the object he undertakes, or a more complete self-abandonment in the prosecution of it. The idea of danger or difficulty never seems to enter into his calculation, except to stimulate him to the undertaking. One of our first missionaries to the Levant, who was well acquainted with his efforts in Turkey, remarked to us, that he would perform more than any five men he knew; for his fearlessness and determination were such, that all, even the Turks and Janissaries, gave way before him.

He was for a while connected with the London Society for the Conversion of the Jews; but his movements have always been too erratic to allow him to follow out the plan of any organized society; and he has, accordingly, for the most part, worked *by himself.* The power which his concentrated zeal gave him over individuals, was manifested by the fact, that previous to his marriage, his needs for distant and expensive expeditions were supplied by a gentleman of cold temperament, indifferent to religious objects generally, but holding his purse always open to his use. This last enterprise is full of difficulty and danger, and seems to be of an almost desperate character; but for this very reason, the more attractive to a spirit like Wolfe's. We hope soon to hear more definitely of his safety.—*N. Y. Mirror.*

Can they never See?—The chief-justice of Dominica, Glanville, is a mulatto; Sharp, the attorney-general for Barbadoes, is a mulatto; Garreway, judge of the court of appeals in Barbadoes, is a mulatto; the governor of Nevis is a mulatto; thirty-two editors of newspapers in the British West India colonies are negroes and mulattoes; twenty-one magistrates are mulattoes; in all the legislative councils and houses of representatives there are no less than seventy-two mulattoes and two negroes making laws for their former masters—the whites. Two-thirds of the army or garrison in those colonies are already composed of African soldiers commanded by white officers. The church is also abundantly supplied with black and mulatto clergymen; the jurymen are almost wholly composed of negroes and mulattoes.—*Da Costa's "Facts for the People."*

The Anti-Corn Law League.—The Anti-Corn Law League commenced their campaign by holding a public meeting at Manchester, on the 24th ult. The attendance was very large, the estimated number of persons present being no less than 5000. It was stated that the undivided attention of the League had been directed to the registries during the recess to ten weeks. Their efforts had been attended with triumphant success.

Who are the people?—According to credible documents, the population of Virginia might be divided into the following classes: Whites who are not slaveholders, 690, 968: Slaveholders, 50,000; Free blacks 49,842; Slaves 448,987. Total 1,239,797. It is said that in this country the people govern. Who are the people of Virginia!

"Wilberforce"—the writer of a series of essays in the *New York Evangelist*, entitled "Scriptural Views of Slavery," says that a man in certain circumstances *might be bought* by a Hebrew, but when once bought, that was an end of the matter—*he could not be sold again.*

Jerusalem, as seen at Sunset.

We generally resorted to the city as the sun declined. Solemn, sepulchral, is the character then impressed on the mind. Here is a city, still to the eye extensive and populous, but no voice arises from its wide area and the hills and valleys around. The evening breeze rustles among its hoary trees, sweeping sadly the bleak, rocky surface of the ground. The red light glances over the city, touching its domes and minarets with a last dying gleam, and the dreary hills are broken into grand masses of purple and vermillion, while the glen below, where sleep millions of the sons of Israel, and the sad groves which shrouded the agony of Christ, are sinking into the shades of night.

Such is the hour to view Jerusalem, alone, seated under some ancient tree, memorial of her past burden and guilt. Then looking eastward over the far horizon of Moab and the desert, glowing in the sun's last rays, complete the indelible impressions of a scene, that, for its associations, is unequalled in the world. Our survey of Olivet would be incomplete without visiting Bethany—which is in fact at its eastern extremity—the village to which Jesus so often retired to visit the hospitable family of Lazarus. The path continues from the crest of Olivet, and, as we lose sight of Jerusalem, presents us with a succession of pleasing landscapes. The approach is through the open cornfields; the white roofs of the sequestered village are seen among groves of olives, which mark nearly the extremity of cultivation, before we reach the solitudes of the desert. There are, on the right, the remains of the building of the middle ages, and on the bleak hill beyond, the more extensive ruins of a castle or convent, overlooking the Dead Sea and the Moab mountains. In the village is shown a tomb which tradition has selected as that of Lazarus. The pilgrim will linger about this pastoral spot, recalling the walks through the cornfields, where Jesus plucked the ears of corn by the way-side, or imagining the sister of Lazarus coming forth to meet him, and conduct him to the tomb of his friend. Of all the walks about Jerusalem, this to Bethany, over the Mount of Olives, is the most picturesque in itself, and the most pleasing in its recollections.—*Bartlet's Jerusalem.*

Conversion to Romanism in Boston.—Amongst the passengers in the Hibernia, says the Boston Pilot, "we notice Mr. Shaw, son of Robert G. Shaw, Esq., one of the most eminent of Boston's Merchant Princes. Mr. S. has been a convert to our Church and goes to Rome—leaving wealth, friends, society, every thing which could attract a young mind, to study for the Priesthood in the Eternal City. A striking feature in the Catholic conversions in New England, is the number of young, highly educated, and wealthy persons who brave reproach and temptation for the 'faith delivered to the saints.'"

Horrors of the Slave Trade.—The South African Commercial Advertiser of 27th of January, says, that in some of the slaving vessels recently captured, the space between deck, where the living cargo was stowed away, was so small that young children, boys and girls from eight to twelve years of age, could not creep in on their hands and knees *—they were pushed in, or, lying flat on their faces, crawled in like worms!*

The Main Line.—The people of Pennsylvania have decided in favor of the sale of the public works on the main line of the State by a majority of thirty or forty thousand votes.

Avarice and Inhumanity. In the summer of 1842, Catharine Monk was convicted of larceny and sentenced to the Sing Sing Prison. On the representations of the Judge and Jurors, stating that she was almost an idiot, Governor Seward very properly granted a full pardon, which was sent to her father. In order to escape the maintenance of his child, the inhuman parent suffered the poor creature to remain upwards of two years in prison, and on being notified by the matron that her time would soon expire, came on and presented the pardon, dated more than two years back, only eleven days before the expiration of the term of judicial sentence.—*Kingston, N. Y. Journal.*

William T. Hamilton, D. D., of Mobile, who published under his own hand in the *Tribune*, October 23, 1844, that he *did not believe slaveholding to be a sin*, and that *he saw no more sin in purchasing a negro than in the purchase of a horse*, has recently visited this city to solicit funds for the erection of a Seamen's Chapel at Mobile, where they imprison northern colored seamen during their stay in that port. The American Seamen's Friend Society commended "our brother Hamilton" to the confidence and liberal aid of the Christian community, and Gardiner Spring, D. D., and Rev. Mr. Jacobus, of the Old School Presbyterians, and compiler of "Freedom's Lyre, or Psalms, Hymns, and Sacred Songs for the Slave and his Friends," invited said Hamilton to preach in their pulpits!!—*New York Anti-Slavery Reporter.*

A respectable young Hawaiian, of Boston, who came to this country with an American missionary, and who is a professor of religion and a carpenter by trade, finds it impossible to obtain a boarding place in any white family in that city, on account of his complexion! His complexion is probably no darker than was that of the Son of Joseph, the carpenter of Nazareth.—*Ib.*

How Slavery Plunders the State.—Sixty-eight thousand dollars have been paid by the State of Kentucky up to the present time, for slaves executed as criminals.

OBITUARIES.

Departed this life, Nov. 7, Bro. ALEXANDER DICKEY of Monroe, aged 33 years. Dro. Dickey has been for several years past a member of the first F. W. Baptist church in this town, and sustained a good Christian character, though for some part of his life he did not profess to enjoy so much of the power of religion as he desired. He was taken sick about the 20th of Sept. last, with schirrus of the stomach, a very painful disease, which he bore with great fortitude, and while his outer man decayed, his evidence of immortality and glory brightened, so that when the grim messenger stared him in the face, he had no terrors for him. He welcomed death, and sweetly fell asleep in the arms of his Redeemer. Eld. Higgins, of the M. E. church, preached his funeral sermon, on the 9th. May this dispensation of providence remind us all of our obligations to God, and may our brother's afflicted family find consolation in the promise of him who has said, I will be a Father to the fatherless and the widow's God, &c. R. S.

Died at Hamlet village, on the 18th Nov., HANNAH, wife of Arnold Angel, and daughter of Dea. Andrew Tucker, in the 37th year of her age. Sister Angel has not enjoyed very good health of body or mind for some years. Her last illness was very distressing, and she sought to commit her soul to God in safe keeping as unto a faithful Creator. She has left two little boys in the care of their grand-parents. May the Lord preserve and bring them to his heavenly kingdom.

M. W. B.

In Danville, Mrs. HANNAH, wife of Mr. Stephen Blake, aged 65. She had been for several years a member of the F. W. B. church in the place. She knew the life and power of religion. She was an affectionate mother to her children, and they with her husband have been called to part with a valuable friend.

COM.

Died in Sheffield, Vt. Nov. 10th, Mr JOSIAH MILES, aged 63 years. Though he lived for many years regardless of the great and good subject of religion, yet, through the abounding mercy of God, he discovered himself a lost sinner a few weeks previous to his death, and it was thought by his relatives from his prayers, that he found pardon through the blood of the immaculate Lamb of God. A discourse was delivered by the writer, founded on Rev. 14:13, "Blessed are the dead," &c. M. HILL.

Died in Strafford, Vt. Oct. 14th, sister MARCH, wife of Bro. James March. Her sickness was consumption, which she bore with great resignation of mind. She and her husband experienced religion and were baptized by the writer two years ago last spring, and united with the church in Strafford. She made all the arrangements for her funeral with as much composure as she would prepare to visit a distant friend. I visited her on the day that she died, and asked her if she was ready to go. She said, Yes, I have been waiting almost with impatience, I fear. I long to be with Christ. Oh the consolation of religion! Who would die without it? Our brother has met with a great loss. May the Lord sustain him. Remarks at the funeral by the writer. J. PETTENGILL.

Died in Gray, Me., Sept. 29th, of typhus fever, ELIAL LATHAM, aged 26 years. Bro. Latham professed the religion of Christ four years since. He was baptized by Bro. J. M. Durgin, and became a member of the Freewill Baptist church in this place, of which he continued a worthy member until death. In the death of this young man, his widowed mother, brothers and sisters, and other relatives, have sustained a great loss. The church feels deeply the loss of one of its brightest ornaments, and the community of a valuable citizen; for by his amiable disposition and integrity of character, he had won a large circle of friends. Those who knew him best loved him most. His life was one of principle, and his death was triumphant. I never witnessed more perfect resignation to the Divine will, than in our brother when sensible that death was near.

He died—as sets the morning sun, which goes
Not down behind the darkened west, nor hides
Obscured among the tempests of the sky,
But melts away into the light of heaven.

Yours, P. FOLSOM.

Died in Monroe, Me., Sept. 12th, MARY JERUSHA, daughter of Mr. Elbridge and Mrs. Vicy Webber, aged 2 years, 9 months, and 12 days. In three weeks, God visited this family again, and took their infant babe away. This family has been truly called to mourn; for in a few years death has taken four children from their embrace. May the Lord sanctify this providence to their eternal good. Sister Webber has the comforts of religion to support her in her affliction, and can say, in the language of the poet,

Lie here, sweet babes, and take thy rest;
God called thee home, he thought it best.

Discourses by the writer, from Lam. 3:33, and Matt. 19:14. JOSEPH L. CILLEY.

Died in Limington, Me. Nov. 7th, MARCELLUS STAPLE, a son of the writer, aged 13. The deceased was a child of much promise; obedient to his parents, mild and affable in his deportment, he won the esteem of all who knew him; but death hath lain his icy hand upon him, and he has gone from this world of sorrow and pain, as we trust, to scenes of endless joys on high.—The funeral services were performed by Eld. B. S. Manson, and the sermon founded on Ps. 55:22, "Cast thy burden," &c. JOHN M. STAPLE.

Died in Bradford, N. Y. Oct. 18th, sister ANNA BOSENBARK, aged 72 years. The subject of this notice was baptized about 15 years ago by Elder James Bignall, and joined the Freewill Baptist church in this place, and has ever been considered a worthy member. Her sickness was dropsy. Often during her sickness she exclaimed, "Come Lord: come Jesus." By this dispensation, a husband, children, brothers and sisters, are left to mourn the loss of one that was much respected by all who knew her, and the church of one of its worthiest members. O may we all be faithful in life, that we may be happy in death, and meet her in heaven, where parting may never come. Her funeral was attended on the 20th by the writer, and a discourse delivered from Amos 4th chapter, latter clause of the 12th verse. V. BEEBE.

Died in Bradford, July 5th, of inflammation of the lungs, LYDIA EVELINE, youngest daughter of Elder Valorus and Emily Beebe, aged eleven months and five days. An appropriate discourse was delivered by Eld. Philip Wight, on the funeral occasion, from Rev. 14:13, "Blessed are the dead that die in the Lord." V. B.

Died in Scarborough, Me., Sept. 11th, Col. JOSHUA EMERY, aged 44 years. Although his last sickness was lingering and painful, he bore it with exemplary fortitude and Christian resignation. He was highly favored with the Divine presence during his sickness, and at the closing scene especially. Of him it may be well said, "Though dead he speaketh." He had been a member of the 1st F. W. Baptist church at Buxton for some time. A member of the same church stated to the writer on his return from the funeral, that he often called at their house for religious conversation, and always prayed with them before he left. Well would it be for the church, and the world too, if his example were imitated by the surviving members and all Christians.

Why do we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends,
To call them to his arms.

L. S.

Died in Buxton, Me. Oct. 22, suddenly, of apoplexy, Mrs. SALLY BRADBURY, aged 53 years. Her loss is deeply lamented, not only by the family thus suddenly deprived of a valuable wife, an affectionate mother, and an exemplary Christian, but also by the whole neighborhood and circle of acquaintance, and especially the church of which she had been an acceptable member. While we believe that our loss is her infinite gain, it becometh us to be also ready.

"My joy everlastingly flows—
My God, my Redeemer is mine."

L. S.

Died in Buxton, Nov. 14, HENRY F. EATON, son of Mr. Abel Eaton, aged 21 years. He was a worthy member of the 1st F. W. Baptist church in Buxton. Through a long sickness his trust was in the blessed Savior, whose presence was his firm support in death. "Blessed are the dead, who die in the Lord." L. S.

Sister LAVINA COBB, wife of Br. Thomas Cobb of Portland, died of a consumption, on the 27th of Oct. after a lingering illness, aged 38 years. Sister Cobb was a native of Gilford, N. H., where her father, Mr. Benj. Leavitt now resides. She had thought herself a subject of regenerating grace while young, but during a residence here of 20 years she had for the most part lived in a backslidden state. She however renewed her covenant with God something more than a year ago, but did not receive the ordinance of baptism, which she deeply lamented on her death bed. She fell asleep without a struggle, without a groan, a gasp, or even a sigh. A. K. M.

Died in Hammond, St. Lawrence Co. N. Y. Nov. 12th, 1844, CLARISSA M. only daughter of Br. Reuben and sister Betsey Reynolds, aged 14 years, 9 months and 3 days. Her funeral was attended on the 14th by a large circle of mourning friends; when a solemn and impressive sermon was delivered by Eld. S. B. Padden, to a large, attentive, and weeping congregation, founded on Hebrews 9: 27. COM.

Died in Reading, Vt. Oct. 18, of typhus fever, Bro. RUFUS EMERSON, aged 45 years. His sickness was short and distressing, which he bore with Christian fortitude, and when asked if he was willing to die and leave his wife and little daughter, he answered, Yes, in the hands of the Lord. Our brother lived a Christian life, having faith and works. He was highly respected as a neighbor and townsman. Such men are a loss to the church and world. His loss is deeply felt by all.—May the widow's God sustain our beloved sister in her bereavement. Remarks at the funeral by the writer.

J. PETTENGILL.

THE BOSTON ALMANAC, FOR 1845.

THE Proprietor of this Almanac respectfully informs the Public that it will be ready for sale early in December. The forthcoming number will be the richest and the most tastily got up volume of any yet published. A splendid new Map of the City of Boston, nearly a foot square, has been engraved expressly for the work. The Almanac will contain a Business Directory of all the Business People in Boston, classed as usual under their appropriate business heads. All useful information respecting public conveyances to and from the city, and all local matters of interest to the Public, in or out of Boston, will be found in this Almanac. Orders may be sent to Messrs. THOMAS GROOM and Co. 82 State Street, Boston, or to the office of the Proprietor, S. N. DICKINSON,

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ON and after MONDAY, Oct. 21st, 1844, Passenger Trains will run daily (Sundays excepted,) as follows, viz:

Leave Boston for Portland, at 7¼ A. M

THE MORNING STAR.

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MORNING STAR.

For the Morning Star.

Christian Baptism. No. 2.

BY H. WHITCHER.

SUBJECTS OF BAPTISM.

Having in a preceding number shown that water baptism is a Christian duty, we propose in this number to show that believers only are the proper subjects of this ordinance.

1st. On this subject, we will answer the arguments usually adduced in favor of infant baptism.

1. It is argued that the Abrahamic covenant and the covenant of grace are one and the same; and that as infants were circumcised under the law, they therefore ought to be baptized under the gospel.

This whole argument is based upon three false assumptions. 1st. That the Jewish and the Christian church is the same. 2d. That the Abrahamic covenant and the covenant of grace are the same. 3d. That baptism takes the place of circumcision.

Assumption 1st. The covenant made with Abraham was a badge of a national distinction.

All the males among the Jews, and all that joined them from other nations were required to receive this badge. This was a national covenant; it had no reference to a new heart or a holy life. But God promised to make a "new covenant with the house of Israel, not according to the covenant he had made with them." Jeremiah 31:31. This new covenant is the covenant of grace, on which the Christian church is established. Paul calls this a "better covenant, established upon better promises." Hebrews 8:6, 7. The apostle here speaks of the first and second covenants. Of course, then, there are two covenants; one, the Abrahamic covenant, and the other the covenant of grace.

Assumption 2d. That the Christian church is not the same as the Jewish, will be seen from the following considerations. 1st. The Jewish church was national, embracing all the Jews, good and bad. But the Christian church is spiritual, embracing true believers only. 2d. The Jewish kingdom was a worldly one; but Christ says, "My kingdom is not of this world." 3d. The Jewish kingdom was established in the days of Abraham; but the kingdom of Christ was to be set up in the last days, in the days of the Cæsars, which took place at the commencement of the Christian dispensation. Christ said in his day, "The kingdom of heaven is at hand." This kingdom was fully established on the day of Pentecost. This kingdom was to be set up at this time, i. e. a new kingdom was to be established.

Assumption 3d. How our opponents know that baptism is designed to take the place of circumcision, we cannot tell; for they find no such information in the Bible. Where is it said that infants should be baptized, because they were formerly circumcised? No where! Neither does Christ or the apostles give any such intimation.

Paul assures us that "a new creature" takes the place of circumcision. "For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature." If we were left to infer that infants should be baptized because they used to be circumcised, we would naturally suppose that male children only should be baptized, as they only were circumcised. There is no more reason to suppose that infants should be baptized because they formerly were circumcised, than that they should receive the Lord's supper, because they formerly partook of the passover.

2d. It is supposed that the household baptisms, mentioned in the Acts of the apostles, afford proof of infant baptism; but by a careful examination of the accounts given of the household baptisms, it will be clearly seen they give no such intimation.

The first family baptism mentioned is Acts 16:15, Lydia and her household. In examining this case, our first inquiry is, who constituted Lydia's household? It is assumed by Pedo-baptists that they were her children.—This we deny. 1st. There is no evidence that Lydia was a married lady. 2d. If she had a husband, she might not have had any children. 3d. Had she children, they might not have been with her, as she was some way from home on business. 4th. If she had children with her, they might have been grown up to manhood. All these probabilities are against the idea of infant baptism. But we are not left to probabilities in this case. We have proof as to her family. 1st. Paul and Silas spake the word by the river side, "to the *women* that resorted thither." 13th verse. These women composed Lydia's household. 2d. In verse 40th, we are informed that they (the apostles) "entered into the house of Lydia, and saw the *brethren*, and *comforted them*." The household of Lydia here are called brethren, and were capable of being comforted; they therefore could not have been infants, but adults. They probably were ladies in her employ, who becoming believers with her, were baptized.

The second household baptism is the jailer's, in verse 33, of this same chapter. That the jailer's house were all adults will appear evident from the fact that they all became believers with him. In verse 34, we are informed that the jailer "rejoiced, believing in God with all his house." All his house, then, were believers in Christ and therefore fit subjects for baptism.

The third household we find mentioned, is in 1 Cor. 1:16, the household of Stephanas. Now by turning to the 16th chapter of this epistle, and 15th verse, it will be seen who the household of Stephanas were. "Ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints."—First fruits mean, the first converted to Christ in a given place; Stephanas, then, and his family were the first converted in Achaia; his family, then, must have been adults, and not infants. And then again, they (the household of Stephanas) addicted themselves to the ministry of the saints. They could not, therefore, have been infants. From the above it will be seen that the household baptisms mentioned in the New Testament give no intimation of infant baptism. We often baptize whole households,—parents and all their children—but we baptize no infants.

3d. Pedo-baptists argue the right of infant baptism from various passages in the N. Testament. 1st. Christ taking little children in his arms and blessing them. Now, did it say that he took little children in his arms and baptized them, then this passage would be proof of infant baptism; but, as it is, it affords not the shadow of evidence of this doctrine.

2d. The promise of the spirit "to you and your children," (Acts 2:30,) is sometimes adduced in favor of infant baptism. But it will be seen at once that it does not, in the least, favor this sentiment. Most of commentators agree that the promise here given, was of the Spirit, and not of baptism; and that "your children" means their posterity.

3d. Reference is sometimes made to Paul's expression, "Else were your children unclean, but now they are holy." But it will appear evident that this passage furnishes no proof of this doctrine; for the words unclean and holy, are to be understood in a legal sense; i. e. were it not right for the believer and unbeliever to live together, their children would be illegitimate, but now are they holy, i. e. legal.

Unadilla Forks, Nov. 27.

For the Morning Star.

"The Poor have the Gospel preached to them."

The peculiar characteristic of the religion of the gospel is this:—It looks upon man irrespective of his external circumstances; regarding neither his station among his fellowmen, his mental acquisitions, nor his intellectual power. It views him simply in the light of his moral character, and his capacity for happiness. It asks not—Is he rich?—Is he learned?—Is he honored?—but—Is he a man?—has he a soul—wears he the image of his Maker, and finds he his bliss in communion with God? To every such one, high or low, honored or disesteemed, rich or poor, learned or ignorant, of mighty or feeble mind, is the arm of God, in the gospel of his Son, extended to raise him to the loftiest heights of glory and eternal blessedness.

This I call a *peculiar* feature of the gospel. Surely it is not found in the religion of the world, or of Mahommedanism; of Romanism or of Paganism. All these religions invariably regard wealth, and honor, and power, as considerations of paramount interest.

So marked a characteristic was this of the Savior's mission, that the prophet in vision had long before declared—"He hath anointed me to preach the gospel to the poor;" and to the messengers sent to inquire of Christ:—"Art thou he that should come, or do we look for another?"—the reply was—"Tell John what ye hear and see: the blind receive their sight, the dead are raised, and *the poor have the gospel preached to them*."

It was with this class that all the circumstances of the Savior fitted him to sympathize. From among those who were comparatively poor, were chosen nearly all the apostles.—What are we to learn from this? Nothing less than this—that the Savior saw that there was a correlation between the circumstances of the poor and the character of his gospel, which was not found in the case of the rich, and which laid the foundation for more sanguine hopes of success in laboring for them than for others. This is illustrated again and again in the short account which is given us of his ministry. Now and then one in high station came to the despised Nazarene (though "by night") to learn of him the way of salvation. But the objection—"Have any of the scribes or Pharisees believed on him?"—indicates clearly enough the extreme rareness of such an occurrence. Multitudes at times thronged about him to hear and to do him homage; but they were not the rich. While the haughty Pharisee and the self-conceited scribe contemned and sneered, the "common people heard him gladly." Nor is this to be attributed to circumstances merely accidental, or peculiar to *them*. With the doctrines of Jesus Christ before us, we might have concluded *a priori* that thus it would be with the rich generally. "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in perdition." Possessed of wealth and worldly influence, they are held to a course of sin and selfishness, and honor-seeking, and sensual gratification, by cords of the strength of which the poor know but little. Absorbed in worldly-care, snared by the love of money, intoxicated by worldly pleasures, flattered by obsequious courtiers, how strong the probability that they will forget God, cease to feel their dependence upon him, and act as though this were their abiding place. Or should they by some afflicting providence or otherwise be brought to reflection, how likely that they will turn away from the self-denying conditions of discipleship, like the young man in the gospel, and sink to hell. "How hardly shall they that have riches enter into the kingdom of heaven!" "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

The field, then, in which the Christian may hope to labor with the greatest success is, in promoting the conversion of those who are comparatively poor, and despised and afflicted, who are under far less temptation than the rich and the honored, and the prosperous, to forget that they have here no abiding place. And this view is strengthened by observing the perpetual degeneracy of the church and the diminishing frequency and power of revivals, as she has sought to wed herself to worldly influence, and to court the friendship of the worldly great. The rich we should seek to bring to Christ only with the full understanding, that to become a Christian is to be an imitator of him "who for our sakes became poor, that we through his poverty might be made rich." The church at large is already crushed in her attempts to bear to heaven the rich, and the honored, and the great of this world. E. B. F.

For the Morning Star.

THE SCOFFERS OF RELIGION. Let those who talk against religion, produce something that is better. If they cannot do this, they have no occasion to try to bring the religion of Christ into contempt. S. H. B.

For the Morning Star.

The Balm of Gilead.

Mr. Editor:—An Universalist paper of the above title, published in Concord, N. H., was recently put into my hands. The paper was dated Nov. 16, 1844, and the leading editorial article, headed, A Bundle of Absurdities, related to one on the 'Future Punishment of the Wicked,' which you published from one of your correspondents, in the Star of the 30th of last October. As your correspondent may not have seen the remarks of the editor of the Balm, by your permission I will briefly notice them.

1. If the remarks in question are a fair specimen of the spirit of the sheet containing them, "The Poison of Asps" would be a much more appropriate title for it than "The Balm of Gilead."

2. The editor of the Balm states that the writer in the Star shows 'most conclusively' that 'neither of the original words rendered hell signifies a place of punishment in the future world!" True, the writer of the article in the Star does admit, with all other intelligent Christians, that the words rendered hell in the Bible did not originally signify the punishment of the wicked after death. But he shows also, 'most conclusively,' that, in a secondary sense, they are used for that purpose in the Bible, as the words Heaven and Life are used in a secondary sense, to denote the happiness of the righteous after death.—Why did the editor of the Balm neglect to meet this weighty argument?

3. The editor, just named, admits that all language is constantly changing, but states that these changes do not affect the original meaning of words and phrases. Now let him admit, as he must do, that the words Life, Heaven, Paradise, and Resurrection, are used to signify the happiness of the righteous "in the future world," and I can then prove by his own reasoning, that there is no happiness in that world, just as conclusively as he has proved that there is no punishment there.—Here follows the proof of this assertion, in the language of the editor of the Balm, almost verbatim. "True, he says it is not incredible that these words should come to be used in a secondary sense. This we readily admit, of course, because they *have* come to be thus used by" believers in a happy existence beyond the grave. "But this does nothing towards proving endless" happiness. All language is, we know, constantly changing; but these changes do not, and of course cannot affect the sense in which terms and phrases were originally used. It is only the present and the future that can be affected—the past must remain unchanged. * * * * However great may be the change in the application and meaning of language, such changes cannot alter the sense in which terms and phrases were originally used." Thus it is seen that the reasoning of the editor of the Balm when carried out, proves as conclusively that there is no future happiness, as it does that there is no future punishment!!! This matter demands his candid and solemn consideration. PETER.

Dec. 2, 1844.

For the Morning Star.

Itineracy.

I lately saw a communication in the Star on Itineracy, which was written by Elder E. Hutchins, and published in said paper a number of years ago. Brother Hutchins in that communication hoped that some regular system of Itineracy would be carried into operation among our brethren; and by my little acquaintance with our connection, I learn that in many places a system similar to that is kept up, while in other places where it was for a time established, it has been dropped.—In many places among our brethren it is much talked of, and therefore I concluded to make a few remarks for publication; hoping that where a wrong idea is advanced, I shall be corrected by some of our writers. I am sorry to see some of our brethren opposed to a plan, because something similar is carried on by another denomination. The time was when Temperance and Missions were spoken of as Orthodox or Congregational plans. But now I do not find many Freewill Baptists who are alarmed when these enterprises are mentioned. Our brethren, who are not ruined by the spirit of disorganization, believe in some system to support the ministry.

1. In order to show the blessings that have resulted from Itinerancy, I will examine and make some remarks on the Methodist Episcopal plan; not that I would say that is the best plan; but it is better than none at all. I will mention the case of some of our Methodist Episcopal brethren who have lately entered the ministry. Not long after commencing to preach, they joined the Conference, and were considered nothing more than common preachers by the best of judges. But at the end of the first year after they joined the Conference, it was surprising to see what improvement they had made. These are cases that came under my own observation. When these Methodist preachers were first placed on their circuits, they had nothing of importance to attend to but to study and preach;—and if they had occasionally a poor time in preaching, their appointments were so arranged that they must prepare for another engagement, and therefore had no time to despond or reflect on a failure in their late attempt. But many of our F. W. B. preachers preaching only occasionally when they first commence, do not keep up a spirit of preaching, and appear in a year's time to make no advancement. If they spend much of their time, they receive little or nothing to supply their temporal wants, (at their first commencing to preach,) therefore they are filled with much anxiety about their temporal affairs, especially if they have families, whereas the Methodist Itinerant plan removes many of these perplexities.

2. We will mention the evils among churches that the Itinerancy among the Methodists does away. As all are not alike in hearing, I believe a change of ministers is beneficial, and I often find throughout the land difficulties among churches in selecting ministers.—One half or one third wish for such a man. Another part for such an one, and some say if such a man is selected, I will not pay anything, and thus for a length of time they have no minister at all. In other cases there is great difficulty in the church about the time their minister's engagement is out, & when it is prudent to get another; but the division is so great that they cannot agree to get a minister at that time.

3. Older ministers among us labor under a disadvantage like this After they have fulfilled their engagements, they endeavor to seek another place to preach, and often spend weeks and sometimes months in finding a place, it being perhaps a dull time, and but little or no energy in the churches. At the same time, their families may be depending on them for support. The most they get in their travels is barely sufficient for themselves and their horses to eat. Again, many churches which are well able to support a minister neglect engaging one, saying there may be some traveling ministers along, who will preach for us a Sabbath or two apiece; therefore we will not be in a hurry about engaging one.

The object I have in this communication is, not to show that the plan which I have favored is superior to all others, but to show what has resulted from the churches giving their preachers a living, and letting them have a chance to spend their whole time in winning souls to Christ. I find that throughout the land there are many who think God has called them to the work of the ministry, and whom the church regard as being called to this great work; but fearing their families may suffer if they obey the call, they remain in disobedience. I hope to see some of our ablest writers using their pens in behalf of what may be considered the best plan to support evangelizing preachers.

WM. B. HAMBLEN.

HISTORICAL.

For the Morning Star.

Historical Sketch of Churches. No. 9.

CHURCH AT (GREAT FALLS) SOMERSWORTH, N. H.

"The Lord's portion is his people." Deut. 32: 9.

Somersworth is the next town north, or rather northeasterly of Dover, and was originally a part of it. Settlements were first commenced soon after 1650 by Wm. Wentworth, John Hall and Wm. Stiles. The names of Starpole, Tebbetts, Ricker, Hobbs, Rollins, Roberts, Hussey, Varney, Twombly, Downs, and Randall, were found here previous to the year 1700, and most of them are found here still. The town was incorporated in 1754. For several years the inhabitants were much exposed to the ravages of the Indians. In 1675, George Ricker and Meturin Ricker were killed by them near Varney's hill. In 1710, Jabez Garland was killed by them while returning from public worship.—In 1711, Gersbom Downs was killed in a marsh between Varney's hill and Otis' hill. In 1724, Ebenezer Downs, a member of the Society of Friends, was taken prisoner and carried to Canada. He was redeemed the following year.

In 1729, the first meeting house was erected, and in 1730, Mr. James Pike was ordained. He died in 1792, aged 35. In 1772, a new meeting house was built, which was consumed by lightning in 1779. The next year another house was erected, which is yet standing. After the death of Mr. Pike, Mr. Pearson Thurston was settled in the ministry, who remained until 1812. Nicholas Pike, son of the first minister, was a native of this town, and was the author of a well known and popular system of Arithmetic.

Previous to 1820, the population never came up to 1000. In 1822, a Manufacturing Company which had been formed commenced operations at a place on the Salmon Fall river, called Great Falls. Before that the only buildings on the ground now occupied by the village were two or three dwelling houses, a grist mill, and one or two saw-mills. At first the Company went extensively into the manufacture of broadcloth and carpeting; but this was discontinued about 10 years since. Cotton cloth is now the principal article manufactured. There are 4 mills of brick, containing about 40,000 spindles.—Three million pounds of cotton are used annually, and 11,000,000 yards of cloth produced. About 1300 persons are usually employed, and the amount of money disbursed monthly, exclusive of what is paid for cotton, is about 22,000 dollars. Another mill has been erected, which is soon to go into operation. There is still water power for nearly as much more machinery as is now in operation, which may in some future time be improved. The population of the town in 1820, was but 841. In 1840, it was 3283. Probably more than 2300 reside in the village.

After the Manufacturing Company commenced their operations, and a flourishing village was found to be springing up, it became manifest that this would be the centre of business, and the place for meeting houses and religious meetings. The Congregationalists, Baptists and Methodists in process of time had their churches formed, and their houses of worship erected. Some members of F. W. B. churches were from time to time taking up their residence in the village; but it was not until 1828, that any thing was done for the permanent establishment of a meeting for their benefit. At this period Eld. Andrew T. Foss, who afterwards became connected with the Baptist denomination, was preaching in Dover, and learning the situation of the brethren here, visited them. On the 19th of Aug. 1828, a meeting was held for the purpose of organizing a church. Elds. Place and Foss were present, and embodied a church, consisting of 19 members. But 4 of these were males. The season was interesting, as Heaven seemed to approve what was done. In Sept. following, Eld. Foss baptized three. The church at first united with the New Durham Q. M. But in Jan. 1831, it requested a dismission and in May following, at a session of the Parsonsfield Q. M. held at Acton, it was received agreeably to request into that body. This connection continued until 1834, when the Rockingham Q. M. was formed. It then became connected with that.

For the first three years of the existence of the church, there was no stated supply of preaching. Elds. N. Thurston, C. Small, and others preached some, and often seasons of refreshing from the presence of the Lord were enjoyed. In the summer of 1831, Eld. S. Robbins took the pastoral charge, and he continued some more than a year. Previous to the time that he commenced his labors in the place, the Society had engaged in erecting a house of worship. It was dedicated Sept. 25, 1831, the sermon being preached by Eld. Jonathan Woodman. The house was very plain, neat and convenient, but its location was not the best, it being in the low part of the village, and near one extreme part of it. Most of the other evangelical churches when they build meeting houses in cities or villages place them in the centre, as if they expected to do something. The F. W. B. will profit by such examples in time to come. "These things are not done in a corner." But the church flourished. While Eld. Robbins was pastor, he baptized quite a number. Eld. Thurston also baptized several.

The next spring after Eld. R. left, that is, in 1833, Eld. Arthur Caverno settled as pastor of the church. In May following, a protracted meeting was held. Elds. Manson, Thurston, Small and J. Stevens, were present. The meeting was attended with much of the divine presence, and a good revival followed. The church now numbered 150 members. Several were baptized this season. The early part of the next year, 1834, opened gloriously. Prayer went up to heaven in faith, and the Most High revealed his power. In May, Eld. C. baptized 20 at one time.—Eld. C. continued with the church three years, and left in the spring of 1836.

The next minister was Eld. J. Woodman, who was pastor about two years, ending in the spring of 1838. Several revival seasons were enjoyed during these two years. When Eld. W. took charge the number of members was 211, and about the time he left 321.—Several of those that united were added by letter, but the more part by baptism. The vine flourished, and God was glorified. After Eld. W. left, Eld. Theodore Stevens took charge, commencing in April 1838. He continued one year. Several were converted that year, and he baptized about 20.

The next preacher was Eld. S. Curtis, who commenced his labors with the church in Aug. 1839. In Oct. following, a covenant was adopted by the church. In the early part of 1840, a marvelous out-pouring of the spirit was realized. It was judged that not far from 200 in the congregation were converted. The work was quite general in the village. The Savior of lost men seemed to be traveling in the greatness of his strength, mighty to save.

In Jan. 1841, it was ascertained that 977 females were engaged in the factories. The following facts also appeared. Thirty five of them were in regular standing in the Congregational church, 82 members of the Baptist, 123 members of the Methodist, and 216 members of the F. W. Baptist.

In the fore part of 1841, there was a reformation, and some 15 or more were baptized and added to the church. In the winter of 1842, the Savior revealed his power again, and about 90 professed to experience his pardoning love. During the year ending May 1842, 46 were added to the church by baptism. On one Sabbath, Eld. Curtis baptized 15, and in two weeks after 24. When Philip preached Christ at Samaria, and many believed, it is said, "There was great joy in that city." And at this time, there was great joy in this place, while the victories of the streaming cross were apparently being carried forward to a complete triumph.

The meeting house in which the church worshipped had been once enlarged, but the congregation was so large that many could not be well accommodated. After much consultation, it was concluded to erect a new house. A good spot was obtained, and in Nov. 1842, the house was completed. It is built of brick, the cost being a little more than $6,000. There are about 130 pews, and 7 or 800 people can be easily seated. Probably this is the most valuable house in the connection with the exception of the one at Lowell, Ms. At the dedication, prayer was offered before the discourse by Eld. A. K. Moulton. The sermon was preached by Eld. J. Woodman. Dedicatory prayer by Eld. Theodore Stevens. The spirit of revival was in the church at this time; and in the course of about two months, between 20 and 30 experienced, as was trusted, emancipating grace. The meetings were good, and it appeared that "The glory of this latter house would exceed that of the former." But 5 however were baptized, and as the spring opened the religious aspect of things was somewhat gloomy. The financial affairs of the church were a little embarrassing in consequence of the expense of the new house, and this had a dampening influence on the minds of some. In the summer, Eld. Curtis left. He had been pastor of the church about 4 years, and during that time he baptized about 190.

After this Eld. Horace Webber was engaged as their preacher. He took charge in the latter part of 1843, and still continues with the church. The financial affairs of the Society are now easy, the meeting house debt having been paid. The prospect is now good. The various benevolent enterprises receive attention. All of the pastors for several years have borne a decided testimony against the awful sin of slavery, and other crying sins of the age. The oppressed have many friends here, and no slaveholder, nor any one who justifies or defends the system, is allowed to enter the pulpit, or become a member of the church, or come to the communion table.

In the midst of all the prosperity that this branch of the Zion of God has been favored with, it has had a great share of labor, and many severe trials with offending members. But the church has endeavored to maintain scriptural discipline, and by rejecting such as could not be reclaimed, or were dead in trespasses, the health of the body has been preserved, and the cause of truth saved from much reproach.

Those who have been called into the ministry in this church are the following, John J. Butler, now Teacher in the Biblical School at Whitestown, N. Y. was licensed in 1837, Oliver Butler, now of Effingham, was ordained perhaps in 1842. D. B. Cowell was for some time connected with this church, and commenced preaching about the time he left the place, perhaps some 4 or 5 years ago.—He now resides in Lebanon, Me.

The number of members in this church as reported last May, is 371.

JOSEPH FULLONTON.

For the Morning Star.

"SEARCH THE SCRIPTURES."—The world is full of books. But the Bible is the best and most important of all. It comprehends our duty—both to God and ourselves. Then "search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. "Let the word of Christ dwell in you richly, in all wisdom," &c. Col. 3:16. "The holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." 2 Timothy 3:15. "Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word." Ps. 119:6.—The Scriptures are of infinite importance to the human race. Therefore peruse them with diligence. None too much time can be spent in reading God's holy word. By some the Bible is too much neglected. Books of a different nature are perused in preference to it. They take no delight in reading the inspired word of the Lord. This is a sure evidence that their hearts are not right. They have no relish for holy things, and shall not see God in peace. S. H. BARRETT.

Twelfth General Conference OF THE F. BAPTIST CONNECTION.

Brief Reports of Speeches, &c.

BY D. MARKS.

Continued.

MONDAY, A. M. Oct. 7, 1844.

The resolutions reported by the committee on peace being called up,

Elder Chaney said, I am opposed to any present action on this question, first, because some of the principal advocates, among whom is General Quinby, are not yet in, and secondly because I am not in favor of the resolutions. They were laid on the table.

Wine at Communion.

On the fourth resolution reported by the committee on temperance, which proposed to advise the churches to discontinue the use of fermented wines at the Lord's supper, and use nothing but the pure juice of the grape as far as possible:

Eld. Place, said, This is a point on which some seem to have considerable sensitiveness, and it is difficult to suit all. Some abstain from communion because the preparations are not such as to suit their consciences.—Sometimes we send to Boston and get a bottle of syrup, the pure unfermented juice of the grape, which has been so concentrated that it will not ferment. This being reduced will last a year. Of one thing I am satisfied, the nature and design of the Institution requires that it should be wine to represent the shed blood of our Redeemer. It will not do to use sweetened water, it must be *bread* and *wine*—we might as well substitute *potatoe* instead of bread, as water instead of wine.—And who would think of doing the former? Yet that would be no more inconsistent and profane than the latter. We are commanded to see that we make all things according to the pattern shown in the holy mount: and to take raisins and water dont come up to the pattern.

Elder Steere. My brother Place objects to the uniting of raisins and water as not coming up to the pattern. I would like to know what is the difference between the juice of *the grape, before the water is dried out*, and *the juice of the grape after* the water, having dried out, has been again united with it?—The uniting of raisins and water is simply a return of the water that dried out. How then does it fail to come up to the pattern?

Elder Chaney. I agree with Elder Place, that it is by no means a matter of indifference, what we use to represent the shed blood of our Savior. But it is certain that the use of common wine at communion is worse, far worse, than the use of the juice of raisins.—Mr. B.——, of Boston, imports the best syrup. I agree with Elder Place that this is the article that should be used in those countries where the fresh unfermented juice of the grape cannot be had.

Elder Wire. I agree with brethren Place and Chaney that the pure juice of the grape, the unfermented syrup of which they have spoken, is the article that ought to be used.—And for the information of our brethren west I would say that brother Jenkins, one of our brethren who is a merchant at Attica, always keeps a supply of it on hand for the accommodation of those churches that will not use fermented wines. The pale, colorless water in which raisins have been soaked is no communion for me. I like to see the fruit of the vine representing blood, and fulfilling the declaration of Isaiah "Who is this that cometh from Edom, with died garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? I have trodden the wine press alone; and of the people there was none with me."

Elder Whittemore. If the church did but know it, it is *not wine* that we want at the Lord's supper; but the "*fruit of the vine.*" The scriptures say nothing about *wine* at the communion, and I care not whether it be called wine or not, if we imitate the original institution in drinking "*of the fruit of the vine.*" Raisins are "*the fruit of the vine,*" with the water dried out; and soaked in water they furnish a drink which is as genuinely the fruit of the vine as the syrup that has been made by boiling the fresh juice of the grape.

Elder Rollin. At the last General Conference, the same resolution in substance was passed, and sent to all the churches, with a recipe for making a drink from raisins supposed to be suited to this institution; so that the churches have once had the subject before them. And now what is the use of repeating the advice? The churches can and will do as they think they should without the advice of Conference. I therefore move that this resolution be laid on the table. Seconded.

Elder Coltrin, from Ohio. I hope the resolution will not be laid on the table. There are many among us that are in a query as to what is duty; and needful advice ought to be given.

Elder Marks. I hope the resolution will not be laid on the table but passed and sent to our churches. True, there was a similar resolution passed, and sent to the churches from the last General Conference. But that Conference and this are composed of different members in general. Again, many, yes, very many of our churches and ministers never received the minutes which were sent for them—they were somehow lost by the

way. Other churches received them, but have never found it convenient to act upon this question in a church capacity. They need line upon line to stir them up. The question is one of vital importance, for it may settle or unsettle the great temperance question whether alcohol can be taken into the stomach without injury to the system. It will be hard to make the most of common minds believe that small quantities of alcohol are injurious, while they believe that the Savior of the world used an alcoholic drink to celebrate the most solemn and important event that ever transpired. Instances have not been few where the reformed drunkard stuck to his temperance pledge, till the taste of alcoholic wine at the communion table, unmanned him, furnishing him with a ruinous temptation to return to his cups. It is an important question if Christians and ministers believe that the Son of God took *alcohol*, —(which Dr. Rush declares to be "*a diffusible poison, incapable of digestion or of giving nourishment,*") to represent his blood. The Bible says "*wine is a mocker.*" In this case I suppose fermented wine is intended. And did Jesus Christ take a "*mocker,*" a *deceiver*, to represent his blood. Nor am I satisfied that *redness* in the wine in order to make it represent blood was designed by our Lord. I think I once read in "*Bachus,*" or *Anti-Bachus*, the great English works on temperance, that but one kind of a multitude of ancient wines was *red* in its pure state, that is while unfermented. The Bible says "*Look not on the wine when it is red;*" as though at that point, it had become alcoholic, & must not therefore even be looked on, lest temptation should follow. However this may be, one thing is certain, that not a *thousandth part of* the poisonous liquors sold at the stores throughout our whole country ever have one drop of the fruit of the vine in them. They are, as I could show, had I time, but the mixtures of cider, and beer, with whiskey, or other liquors and certain drugs. To make the red color, so essential with some, they put in *cochineal*, which you know is a kind of *bug*. Let those who feel a spleen against the juice of raisins, the fruit of the vine, enquire seriously how they make the matter better by using what the President of the Albany temperance society called "*The essence of bugs,*" to represent the blood of our Lord. In my view it is *absolutely profane* to use these filthy drinks called wines, under the name of the "*Lord's cup.*" More appropriately they should be called "*the cup of poisons*"—"*The cup of devils.*" I cannot in good conscience either pour or drink such a cup and call it the *Lord's supper*. I do not believe Jesus Christ has any thing to do with it. And I am sorry to say, that several times when with my brethren I have been called upon to unite in pouring this poisonous cup as the blood of my Lord, I have been compelled, in order to retain a good conscience, to refuse, and also to refuse to taste thereof.—There are others in the same condition. And now I ask this conference, in the name of common sense and in the name of God, whether they ought to remain silent, while some of the churches, through mere carelessness or inattention, instead of using the fruit of the vine, as commanded by our Lord, bring these horrible poisons, and thus profane the ordinance and keep away some of their own members from the blessed privileges of the institution? To the use of the syrup named by brethren Place and Rollin, there is of course no objection. But there are many of our churches that cannot get this; and to the use of the juice of raisins, (which is but the supply of the water that has dried out,) there can be no valid objection. The Jews have used this at their passover throughout the world ever since the days of Moses, and have always considered that the use of fermented wine would be an insult to their Maker. And if any feel tenacious that the cup should be red, to color it with cherry or raspberry juice, would be infinitely less objectionable, than the usual coloring of the poisons called wines. I hope the motion to lay on the table will not prevail.

Elder Rollin withdrew his motion to lay on the table, and the original question prevailed unanimously.

Resolution fifth, presented by the Committee on Temperance, expressed the sentiment that it would be more consistent, more in accordance with temperance principles, and more for the glory of God, for the sixty thousand Freewill Baptists in North America to abstain from the use of tea, coffee, and tobacco, and appropriate the proceeds to the Foreign Mission cause.

A motion was made to lay it on the table.

Elder Coltrin. I hope this resolution will not be laid on the table. There is a great and crying evil among Christians as to the use of the articles named in the resolution, and we ought not slightly to pass over it. Not only is our Lord's money wasted for things that cannot profit, but the health of many is injured, and that of others entirely ruined. From the age of nine years I was allowed to indulge in these unnecessary habits; and at length, while yet a young man, my nervous system became much affected, and some times trembling would seize me. But by discontinuing the use of tea and tobacco, I have been greatly benefited, health improved, nerves strengthened, and the mind made more clear. I have since then increased twenty three pounds in weight, and am able to preach much more than I could before. Now I can preach four sermons of an hour and a half each on the Sabbath, and one on each week day, and hold out. In short, I am a new man; and for the change I am indebted to the discontinuance of these worse than useless stimulants. I feel thankful to God for the blessed effects of self-denial; for now I can save money to buy books with, and for other good purposes, which before was worse than thrown away.

Elder Wire. Time will not permit me to relate my whole experience as to leaving off the use of tobacco; but I must be allowed to enter my protest against that resolution's going on to the table, at least, so far as tobacco is concerned. My feelings have been often wounded by lightness on this subject. Some have no other reply to the weighty arguments brought against the use of this filthy weed, than a laugh. O how my heart has been pained in the house of God, and even in the sacred desk, to see brethren while speaking for God, *evidently* troubled to keep their tobacco *in their mouth.* * * * * * * Oft the floor of the house of God is covered with filth, so that a brother, a sister, or even an anxious sinner, can scarcely find a place to kneel before God. It is a dirty practice to use tobacco, and no Christian should indulge in it. I commenced its use under the direction of a physician, for what is called the water brash, but there are other and better remedies for diseases than this filthy practice. Not long since I happened in at an Elder's house; he was a young man, and was in the habit of using this poison. Said I, do you not sometimes feel a trembling in your nerves? Yes, was the reply; still he tried to turn it off with a laugh. It is time for the church to raise her voice against this injurious and foolish expense. I should be happy to travel and lecture on it for six months.

Elder Caverno, from Bangor, Maine. I wish to say a few words on this interesting subject. I am not sorry that it has been introduced; and I hope all will be seriously affected by the subject. I object to the use of these articles because they are *unnatural*—none come into the world with an appetite for these articles. That the smoking of tobacco, for example, is unnatural may be seen by the anecdote which some of you may of heard of Sir Walter Raleigh, who first introduced the habit into England. Seated in his summer parlor, he directed a servant to bring him a pitcher of water. As the servant entered, seeing the smoke roll out of his mouth, he was alarmed, and supposing the call for water had been to extinguish the beginning fire within, he ran and threw the pitcher of water into his face, and hasted for help, exclaiming, Fire! fire! my master is on fire!!! This gives a just version of the impression which smoking would give to nature's sons before they were perverted by custom. The other uses of these articles are equally unnatural. D. M.

(To be continued.)

MORNING STAR.

WEDNESDAY, DECEMBER 18, 1844.

Study of the Bible.

A thorough knowledge of the Bible is an essential qualification of the preacher. Few deny this but Roman Catholics, and those who deny also the divine authority of the Christian ministry. "The Bible," says Chillingworth, "is the religion of Protestants." How then can any one be a minister of this religion without a competent acquaintance with its contents? We require the teachers of science to be qualified to instruct children—that our physicians, lawyers, and statesmen should be well read in their respective professions: and is it of little moment whether or not, those set to feed the people with knowledge relating to their spiritual and immortal interests are thoroughly furnished for their responsible work? We indeed require our mechanics, manufacturers, and farmers, to be familiar with both the theory and practice of their business; and, to succeed at the present day, they have to be intelligent, active men, keep pace with the progress of improvement, and approve themselves as skillful workmen.—Who then can question the utility and necessity of a knowledge of the Bible to him who in this age and in this land is to instruct multitudes of all ages and conditions in the way of life and salvation? Pleas for ignorance, and opposition to improvement, do not appear so strange in monks of the 9th century; but they do not comport with disinterested piety and benevolence now.

But a knowledge of the Scriptures comes to no one by intuition or inspiration, without the use of means. In the use of the appropriate means the enlightening and sanctifying Spirit is afforded; and it will not be denied that special assistance has been given where the ordinary helps were not accessible; but for any to expect such aid while voluntarily neglecting God's appointed instrumentality, is presumption, much greater than for a farmer to expect a crop without preparing his ground or putting in the seed.

A sufficient acquaintance with the Scriptures can be obtained in no other way than by diligent study with the requisite helps. We may obtain some knowledge of them by their daily perusal in private and in our families, also by hearing them expounded from the pulpit; but all this is inadequate to qualify us to unfold their treasures as preachers of the word. The Bible needs to be *studied*, attentively, critically, perseveringly, in all its parts, connections, and applications. The preacher must be prepared to defend it against the assaults of infidels, sceptics, and rationalists; to solve difficulties, reconcile apparent contradictions, explain the force of its numberless allusions and illustrations, faithfully expound its doctrines, and apply them to the heart and conscience. To do all this is no light thing. It requires skill, clearness of perception, extensive research, careful discrimination, power of thought and expression. The Bible is a store-house, full of the most precious jewels; but it will yield them to no idle, speculating, self-conceited aspirant. He who would possess them, must search for them as for hid treasures, with patience and ardor. How is the precious volume of revealed truth neglected and abused, even by most professed Christians and ministers! A great reason why one preacher is so much more successful than another is, that he is so much more interested in the Scriptures. He knows their truth, it is precious to him above rubies—he *delights* in the law of God, it is his meditation day and night; while thus *imbued and glowing* with reality, there is power in his communications; he instructs, he edifies, he moves; he is clad in divine armor, and so no enemy can withstand him. Give the preacher a thorough, practical, vivid knowledge of the Scriptures, and it matters comparatively little about his other attainments—in fact, such knowledge implies the possession of almost all really valuable knowledge in other departments. It is surprising what limited ideas many have of the Bible—what injustice their indolence and ignorance do it. The Bible is the great repository of truth. Its teachings form the basis of all truth in natural science, metaphysics, poetry, biography, history, politics and jurisprudence. This point is susceptible of abundant demonstration. We repeat, the Bible lies at the foundation of truth—it comprehends all truth—it is the central focus from which all truth radiates. And especially respecting the truths pertaining to our eternal welfare, it is all. In matters of faith, it is our only guide. It is, then, a practical acquaintance with the Bible, that imparts efficiency to preaching. This was what so distinguished Luther and Whitefield, Wesley and Edwards, and our own Randall and Colby.

In the light of this subject, we see the importance of our Biblical School. Its object is to promote the faithful study of the Bible; to aid our preachers in becoming efficient workmen in the gospel field. It enables them to study under very favorable circumstances—retired measurably from other exciting scenes, though not secluded from the world; furnished with the best books, having the stimulus of associates, and instruction adapted to their needs. How many advantages for improvement are thus combined! Here it may be reasonably expected, that those who study with a view to the highest usefulness, will form habits of vigorous thought and persevering application, which will be of great value to them through life—that their errors and improprieties in matter and manner will be in a good measure corrected; and that they will go forth prepared to labor successfully in any station to which God may call them—to supply the destitutions in our own land, extend the truth, and build up Zion at home and abroad. J. J. B.

Who prays for the Jews?

Ministers and church members used to pray for them before the recent 2nd advent excitement; but now should you pray for the Jews in some congregations, they would consider you almost a lunatic. It seems to be taken for granted, that the doctrine of the conversion of the Jews has long since been exploded and given up by the church. But, tho' father Miller and his more shrewd coadjutors, did indeed put the gag upon the mass of the clergy, there were a few who stood firm to their principles, and if any men deserve the confidence of the church and of the world, *they are the ones. The Jew*, the poor "*carnal*" Jew! O how few care for his soul in this evil and *adulterous* generation! How *ancient* the doctrine of his conversion sounds! It would almost seem that the *fates* themselves were against that ancient and venerable people who stand as a living miracle of Divine power and wisdom. How those plain scriptures, that evidently prove the conversion of the poor, neglected Jews, have been perverted, and what scoffing and ridicule have been poured upon the doctrine!

Let any one carefully examine the following texts, with their connection, and if he does not see in them the conversion of the Jewish people, then I am mistaken.

1. Simeon's prophecy, Luke 2: 34, "Behold this child is set for the *fall* and *rising* again of many in Israel." They have fallen since that day, but it cannot be said they have risen again.

2. Amos 9: 14, and 15, God says, "I will plant them upon their own land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God." Thus far they have been pulled up; so this prophesy must be still in the future.

3. Hosea 3: 4, "For the children of Israel shall abide many days, without a king and without a prince and without a sacrifice, and without an image and without an ephod and without a teraphim." This part of the prophecy could not have been fulfilled before Christ, for Jacob says, "The sceptre shall not depart from Judah nor a lawgiver from between his feet until Shiloh come." There was no time during the Babylonish captivity when it could be said that the children of Israel were without a king or a prince, but since they were cast off in the time of Paul, they have been abiding without a king, &c. Now, Hosea goes on to say, in the 5th verse, "Afterward (after they have been abiding many days as described above) shall the children of Israel return and seek the Lord their God and David their king, and shall fear the Lord and his goodness in the latter days."

But it will be urged that the prophet is here speaking of the spiritual and not of the literal Israel. We reply, the first verse of the chapter precludes such an idea; "Go, yet love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other gods and love flagons of wine." Now if the prophet speaks in this chapter of the spiritual Israel, then the spiritual Israel is an adulteress, looking to other gods and loving flaggons of wine! Thus this chapter *welds* up the argument on every hand, and shows most conclusively that we are to look for a return of the literal Israel.

4. Another passage you will find in Zech. 8: 23, "In those days, it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you." The Jews are scattered amongst all nations, understanding their respective languages, and having their peculiar habits, and when they become converted, they will be able to preach the gospel to all people, tongues and languages. I am aware this idea has been scoffed and sneared at; but God's word cannot fall to the ground. It is objected, that no Gentiles can be converted after the Jews are called in, because Paul says, "Blindness in part is happened unto Israel until the *fullness* of the Gentiles be come in." The objection is founded upon the idea that the *fullness* of the Gentiles means *all* the Gentiles, which is an assumption without proof. The fullness of times is not all time, but the appointed times; so the fullness of the Gentiles may be an *appointed* number of Gentiles. Paul speaks of his brethren being "filled with all the fullness of God." He cannot mean with all the *perfections*, &c. that are in God; but an appointed degree, or as much as is consistent with the Divine will. Again, he speaks of coming to the stature of the fullness of Christ. This cannot mean that one can ever become *all* that Christ is; but that we may, as far as is possible for finite mortals; and so by the fullness of the Gentiles, we are not to understand *all* the Gentiles; but that number which Infinite wisdom *designed* to call before the blindness should be taken away from the Jews.

E. N.

Should the Missionaries render any alleviation to the wretchedeness of the worshipers of Juggernath, who are left in sickness by their friends to die alone by the wayside?

This is the substance of a question proposed by Br. Phillips in No. 29 of the Star. Were the inquiry made relative to one who might be found here in our beloved America, sick and dying alone by the side of the highway, none would hesitate to answer with an emphatic YES. Human nature would recoil at a contrary answer. But the interrogation comes in respect to such scenes in another country, where customs are different, where humanity is almost completely dethroned, and the heart is rendered callous to the better feelings of our nature. What should be done here, where is found the common practice of friends deserting friends in the very time when they most need help? This is the question. And to answer it properly, it would seem requisite to look upon both sides. Should the Missionaries help the destitute, it would encourage those in distress to call on them. Others perhaps would send such to them, so that this class being very numerous, they would be overrun with such applicants for charity. Hence the Missionary would have to turn off his attention from his other duties, those for which he was more particularly sent out, to attend upon the sick and dying. The necessary expense too would be considerable of an item. These are the prominent points on this side of the question. We will now just glance at the other. Rendering help under such circumstances would be in accordance with the very genius of Christianity in heathen countries as well as in Christendom. It would be following the example of the good Samaritan, and show in the clearest light to the heathen, the difference on one important point, between the spirit inculcated by the gospel and that of paganism. It would be a living testimony which they could not gainsay, and which must tend to awaken within their bosoms emotions of brotherly affection, and thus lead them from their inhuman practices. Converting the heathen from that which is wrong in morals, as well as in sentiments of religion, is not the work of a day, a month, or a year. It will require a long time, especially in case of those who possess much permanency of character. Correct example in the various departments of life, must be set before them, and they will be gradually induced to adopt that which is right, and become a consistent people. Should the missionary however point out to the heathen their appalling custom of deserting the helpless victim of disease and death, and preach up the excellency of the contrary course, and still pass those who are thus sick and dying near their door, without making any effort to afford them relief, what would be the result? Would not the heathen see the inconsistency and say, "You reprove us and do the same things?" Looking at the subject in this light, it is clear that our brethren among the Hindoos have taken a correct course, that is, to alleviate the sufferings of the sick and dying, when they can. They need have no hesitancy at pursuing this course. When they can thus help a fellow man, let them do it, and at the same time let them preach Jesus and the excellency of his religion to the poor degraded, forsaken worshiper of idols, and it will tend to the glory of God and the good of man. It has been a great delight to me, and I judge it has to others who have contributed yearly to sustain our Missionaries, to read of the example they have set those to whom they are preaching, on the point contained in this question, as well as on other points. We would unitedly say, go on, brethren, as you have begun. Preach by precept and example both. It may be that some of the heathen may often strive to turn your good deeds to your own disadvantage, yet you need not fear the result. God will take care of that. H. Q.

Vitality of Religion.—Nothing is more needed by the church in this day. It is indeed painful to see a large congregation of respectable people, and in many respects a well-disciplined church, and at the same time but little of that religion that softens the heart and communes with Heaven. Oh for more pantings after God and holiness of heart in our churches! E. N.

"Alas! now I am come to the knowledge of Myself."

So said Araspes to Cyrus, after having fallen a prey to a temptation which he had thought himself well able to endure. He had said, "*a man may always be master of himself;*" but now, passion has mastered him. He has insulted the beautiful Panthea, whom Cyrus had committed to his custody as a prisoner of war. And when brought before Cyrus, he exclaims in anguish, "Alas, I am now come to the knowledge of myself." I now know my weakness and irresolution.

How many Christians, presuming, Araspes-like, upon their invincibility to temptation, have rushed on in paths of danger till ensnared, and taken. At length, coming to themselves, they exclaim, "Alas, now I am come to the knowledge of myself." A good lesson to be sure. But this way of education is not

——"a hill side——
So smooth, so green, so full of goodly prospect
That the harps of Orpheus were scarce more charming."

How much better would it be, if Christians would believe what God says about their liabilities, and weaknesses; and while they pray, lead us not into temptation, be careful not to run heedlessly and unnecessarily into it. Fewer falls would there be, if he that standeth would take due heed *lest* he fall. Many a person, who, has one day said, my mountain stands strong, and I shall never be moved, has the next day been seen tossed to and fro in a "sea of trouble," crying out in anguish, "Wo is me, I am undone. Alas, now I am come to the knowledge of myself."

He who lies upon the very verge of his Christian liberty, is almost certain to get on forbidden ground. Safety lies in keeping as far off from danger as our duties will admit.

M. J. S.

Notes from General Conference on Courtship.

The remarks reported in the fifth column of Star of Dec. 4, on the subject of nocturnal courtships, guessed to have been made by me, are not mine. Would that I were worthy of them! They were made by bro. Ransom Dunn, now in Ohio.

"He that walketh in the dark stumbleth." And if the preliminaries to matrimony were more generally settled by day light, fewer would in after life grieve most of all that they had ever been settled at all, or that they had not been settled on a different basis. Marriage is honorable in all. But it by no means follows, that every way of entering wedlock is honorable. Those Christians, who, in the face of the light now shining, will persist in nightly courtship, or in encouraging it in others, or even in not discouraging it, let the Lord rebuke them. M. J. S.

The Methodist Church and Slavery.

The controversy in the Methodist Episcopal Church, on the subject of slavery, which originated in the doings of their last General Conference, waxes warmer and warmer; and will yet, we trust, accomplish much good.—Bishop Andrew has recently resumed his labors as one of the Bishops, by invitation of Bishop Soule, notwithstanding the General Conference requested him to suspend the exercise of his episcopal functions until he had freed himself from his slaveholding relations. At the Virginia Conference, held a short time since, the following action took place:

"Bro. Lee introduced a resolution inviting Bishop Andrew to preside in the Conference in conjunction with Bishop Soule, which was passed unanimously. Bishop S. stated to the Conference, that he had invited Bishop A. to meet him here to assist him in the discharge of his duties, and that he had invited him, not as a friend, but *as a colleague, clothed with the full power and authority of the Episcopal office*, and that he had done so in full view of his own personal responsibility, which he was fully prepared to meet."

The editor of Zion's Herald says:—"This intolerable conduct of Bishop Soule is exciting a sensation. It puts an end to all hope of adjustment with the South." The editor of the Western Christian Advocate speaks thus of Bishop Soule's conduct:—"Bishop Soule has seen fit to do singly what the General Conference and College of Bishops decided should not be done. The acts of the General Conference are treated by Bishop Soule in a manner of which we have no example in any former period of our history. We must say, taking all together, the course and manner of doing it, are altogether extraordinary; and we cannot, with our present light, view it in any other aspect, than as at issue with the proper and legitimate exercise of Methodist superintendency, and most certainly calculated to undermine our excellent and useful episcopacy, in the true and legitimate exercise of its functions."

We believe all the Annual Conferences in the Free States and some of the Conferences in the Slave States have rejected the plan for an amicable division between the northern and southern portions of the church, devised by the General Conference. Some of the southern churches say, that if a division takes place, they wish to remain in the northern part. We hope this agitation will not cease until slavery receives its death-blow in the M. E. church.

Peevishness.—A peevish person is always a source of misery to himself and to all who have any dealings with him. Something is constantly taking place to injure his feelings, and it is almost impossible to convince him that he was not the only one alluded to in a reproof. You may apologize, confess, or stand to your position, he cannot overlook;—but is like the old sister we have heard of, who became vexed with her minister, and as an offset for the injury she fancied she had received from him, declared to his face, that she would neither go to hear him preach nor read her Bible at home. E. N.

Slavery—Heresy.

Rev. Mr. Graham, of the Cincinnati Presbytery published a pamphlet the past summer, in which he maintained that the slaveholding relation, as such, is innocent. For this he was charged with heresy by some of his brother ministers; and his trial took place at the meeting of the Presbytery in Sept. We copy the following brief account of this trial from the Anti-Slavery Reporter.

The Rev. Mr. Gilmer, the prosecutor, opened the case in a speech of considerable length—characterized, says the Watchman of the Valley, to which we are indebted for our account of the case, "by a kind and Christian spirit, and great force of natural, home-bred sense." Mr. Graham occupied about a day and a half in his defence, "characterized by respectable ability, and entire frankness." He admitted the truth of the charges, maintaining anew the doctrine of the pamphlet, that the relation of master and slave is "a part of the laws of Jehovah." Mr. Gilmer replied in a masterly manner. The pleadings being closed, the members of the Presbytery were called, individually, to give their judicial opinions. All but one, both ministers and elders, decided that the accused taught manifest and hurtful errors. The elder who gave a contrary opinion, admitted that he had never read the pamphlet on which the accused was tried. Some doubted also whether the errors taught were properly and technically "heresy." A majority thought it was, and some who did not give it *that* designation, yet stated that an error might infer the like judicial treatment with a "heresy," where the case was aggravated. The following sketch of some of the individual opinions given in will be read with interest. We quote from the Watchman:

Dr. Beecher, the first on the roll, in giving his judgment, made a speech which may be best judged by the description given of it by a plain, uneducated man, who stood talking near the meeting house after its delivery. Said he, "The Doctor took up the world—held it up before him, and philosophized upon it. At length, he saw a dark black speck of slavery coming into it, and demolished it out of the earth with a single blow."

The Doctor said, "God never made a slave *in* or *from* the womb." "No man, therefore, is born a slave." "Slavery is not, therefore, a part of God's universal scheme established for the government of mankind." "It is not from God, but is the fruit of human wickedness and usurpation." "The truth is, slavery never did exist a moment without sin, and never will." "God has not set up government among men, and then established another force (slavery) adequate to knock it down."

"Do you suppose the Abrahamic bond-service was compulsory, involuntary slavery? Do you suppose Abraham had to get cords upon the slaves of the surrounding heathen, and drag them over the line, poor creatures! to circumcise them, and environ them with God's mercies under the law of love! No, no. It was not slavery. It is a mockery to call it so."

The Rev. *Mr. Blanchard* defined heresy, from Schleusner, Poole, and Bloomingfield, to be "*Any doctrine opposed to, or inconsistent with, the fundamental truths of the gospel.*"

He then showed, that the law authorizing the property relation between two men, is simple abrogation and repeal of the last six commandments in the Decalogue, as between the holder and the held; and that which thus destroys all the fundamental gospel relation of life is, if any thing can be, a fundamental error, or "heresy" in religion.

Mr. White showed clearly, from the Discipline, chap. 5, sec. 13, that the errors which all had admitted to be taught in Mr. Graham's pamphlet, could be nothing less than, and nothing other than "heresy:" since it cannot be pretended that they do not "*strike* at the vitals of religion;" or that they arise "from the weakness of the human understanding;" or that they "are not likely to do much injury."

The judgment of the elders was equally decisive.

We wish Mr. Graham's were the only pamphlet and he the only pamphleteer the legitimate effect and practical illustration of whose doctrines would be to tie liberty and all its symbols to a whipping-post!

THE GRAHAM HERESY CONDEMNED.

The final judgment of the Presbytery, in the case, was as follows:—

Whereas this Presbytery find that the pamphlet of William Graham does contain sundry great and dangerous errors, demanding their deliberate attention, therefore—

Resolved, That this whole case be referred to Synod, for their final adjudication; and—

Whereas we are required to use all proper efforts to reclaim an erring brother, therefore—

Resolved, That a Committee of Conference be now appointed to labor with the accused.

Messrs. Beecher, Cleaveland, Mills, and Bushnell, were appointed said committee.

We shall look with much interest for the result of the case before Synod. The questions at issue are vital. We take the ground unhesitatingly that the slave-relation had no allowed, much less any authorised existence, either among the Jews, or in the primitive churches. We ask the attention of our Western friends to this point anew—particularly to the idea that there were no slaveholders in the primitive churches. Let them suppose the fact for a moment, and then see if every text addressed to masters and servants in the New Testament is not capable of a more pertinent meaning, and appropriate application, than on the opposite supposition. Then let them fall back upon the general principles and precepts which show that slaveholding could not have been welcomed to the Church, except by their violation, and we believe they will have an argument absolutely unanswerable; and the injunction about withdrawing from certain teachers will have a new, and, we believe, its true application.

Elder James Emery, of Tamworth, has closed his earthly pilgrimage. He died a happy death. Particulars will be given soon.

Eld. S. W. Perkins has taken charge of the First Freewill Baptist church in Dover, N. H. His correspondents will please direct accordingly.

Popish Persecution in Madeira.

By a letter from Dr. Robert R. Kalley, dated Madeira, Sept. 27, which we find in the London Times, it appears that the work of persecution is still going on there. During the summer many readers of the Bible had been beaten, some by day on the public roads, and others by night after their houses had been broken open. On the 24th of September, an officer with fifty soldiers surrounded several houses, stripped them of whatever was valuable, and took twenty-seven prisoners. These are confined at Funchal, denied all communication with their friends, and not allowed to have even food given them. Besides those in prison, there is a large number in hidings, in caves and dens of the earth. The letter says, "All this is perpetrated without a cause, without a shadow of excuse. The only reason why they are maltreated, in point of fact, is because they read God's word, and seek to follow its dictates, notwithstanding the opposition of men."

THE BIBLE THE ONLY RULE.—Men are safe so long as they keep fast by the Bible; the moment they go beyond that, there is danger. When the Pharisees made the word of God of none effect through their traditions, they erred from the truth, pierced themselves through with many sorrows, and shut up the kingdom of God to men. As then, so always. The farther any denomination goes from making the Scriptures the only rule of faith and practice, the more will it become involved in the false doctrines of fallible men. The moment religious teachers go beyond the Bible to say less or more on the great points of revelation, to turn to the right hand or the left, they become blind guides whom it is unsafe to follow. The Bible is the perfect rule; the inspired guide for the church. You may illustrate its great truths, enforce its divine precepts, but you have no right to add to it, or subtract from it. How many delusions and hurtful errors have almost rended the church and ruined souls, by going beyond the written word to say more! Let us keep fast by the Bible;—and as many as walk according to this rule peace be on them and on the Israel of God. P. S. B.

Concern for Sinners.

Should a man tell us that he believed his son was asleep in a boat that was gliding down the current of the Niagara, and that with the utmost speed he should have but just time to get to where he might awake him and prevent his going over the falls, and still should he loiter around, complaining of a sad want of feeling upon the subject, could we believe that he was really sincere in supposing his son in such danger? No. Then what are we to think of church members who profess to believe that sinners are in danger every moment of falling into an eternal hell, and still are indifferent, or complain that they have no feeling? The most reasonable and charitable conclusion is, that they believe no such thing. If they are sincere in their professions, what a fiendish disposition they must have! E. N.

A writer in the Boston Olive Branch thinks the Freewill Baptists at their last General Conference, were legislating on rather small business when they passed the following clause of a resolution:—"And furthermore, that no enlightened Christian can innocently carry on a courtship by late night sittings."—He then goes on to relate an anecdote of a F. W. Baptist minister, who failed to carry such a rule into execution in his own church. It seems, therefore, that the evil is not so easily overcome, if the legislating upon it *is* small. But we sincerely hope, that after a few more editors and ministers of high standing fall by lasciviousness, no Christian will be found who can cast a sneer upon such a sentiment as the one contained in the above clause. E. N.

UNIVERSITIES IN GERMANY.—There are no less than twenty Universities in Germany alone, which rank, according to Brooks, as high as the highest of our colleges. The German Universities excel in all kinds of Learning. The smallest of them have not less than 20 professors, and the largest of them as many as 84, with all the intervening numbers. The number of students at each, varies from 200 to 2000. The requisitions for entering these, are higher than for entering our colleges; and their system of education is more extensive than ours. P. S. B.

"Heaven from all creatures hides the book of fate,
All but the page prescribed, their present state."
POPE.

Napoleon Buonaparte ascended the throne of France amid the great rejoicings of the people, and the most pompous displays of Imperial magnificence and splendor. The pope officiated in person on the august occasion. On ascending the throne and placing the imperial crown upon his own head, Napoleon exclaimed, among other things—"My descendants will long sit upon this throne." Poor blind mortal! so far from it, he closed up his earthly career on the desolate Island of St. Helena, bereft of all his glory!" P. S. B.

DO YOU INTEND TO SIN?—Can we say we intend to live free from sin, or do we calculate upon sinning? If we expect to sin daily, there is no doubt but our expectations will be realized. If we consider ourselves debtors to the flesh, we shall of course be called upon to pay the debt, and the flesh is a creditor that does not like to be put off. The only hope of living a life of holiness is, to adopt and continually act upon the principle of making no provision for the flesh, to fulfill the lusts thereof. E. N.

THAT'S JUST RIGHT.—"That's just right!" say all the members of the church, when the minister preaches plain doctrine; but how many of them will reform? E. N.

For the Morning Star.

New Year's Presents.

Brother Burr:—It is about time that our friends should begin to thing about making their New Year's presents to our Printing Establishment. I have concluded that my present shall be TWENTY new, PAYING subscribers for the Star, with the money in advance, or to be paid without fail within three months. And in order to convince you that I mean to do as I say, I send you in advance the names of fifteen subscribers, and $11,25; and you may expect the other five, if I live, about New Year's day. If any one thinks that this number is not my proportion of the three thousand subscribers, which we hope to obtain before the commencement of the next volume, I will try to increase it to twenty-five, or perhaps more. Come, brethren, send in your presents, and let us commence the campaign of 1845, with an increase of 1000 subscribers. Life and health permitting, I will do my part of raising our subscription list to 10,000 good paying subscribers before the commencement of the next volume, which will be about the middle of next April. Let us hear from you, brethren, in the Star on this subject, as soon as possible. Yours, SILAS CURTIS.

Lowell, Dec. 6, 1844.

THE CASE OF REV. C. C. TORREY.—Mr. Reverdy Johnson, Torry's counsel, worked hard for his client, without fee or reward. He appealed to the sensibilities of the jury, inviting their attention to the suffering wife of Torrey, who stood by him with the faithful constancy of woman, in the hour of his extremity; and he alluded to his distinguished eminence as a preacher, in the noble, patriotic, slavery-hating State of Massachusetts. He squinted awfully at slavery; discriminated between its legal and moral existence: hinted that he felt more on the subject than it would be proper for him, as a citizen of Maryland, to express; that it has in itself the fearful elements of civil strife, and always had a tendency to involve us in difficulties. "As a mere subject of political economy," said Mr. J. "as a matter of dollars and cents, Maryland would be infinitely richer, if the *whole system of Slavery could be brought rightfully to an end.*" He warned the jurors to keep their minds clear from personal prejudice, of which they were in particular danger, on account of the agitation of the subject of slavery at the North, and our sensitive feelings in connection therewith. "You are not to be blind," said he to the jury, "to the condition of the country; you are not to be deaf to the dangers by which we are surrounded: and I am sure that upon this question of domestic slavery, sooner or later, is to be fought that battle *which is to determine whether this Union is to exist or not.* * * * It is our duty, then, in this state at least, that we may act our part as conservators of the peace of the Union, to let no abolitionist be punished, except upon such evidence as will leave no room for doubt. Once have it understood among our northern brethren that to be accused in a slave state is to be convicted—to excite prejudices, an invariable result of accusation—and the death warrant of the Union is from that day signed. For notwithstanding all we may say of it, from the time of our first union, the principle had been universally admitted, that property in man had no existence, except in the laws of man; and while they are acting out this principle, the only moral persuasion which can address itself to our northern brethren is, to show that we so far respect their views and sentiments with regard to us, as to assure them that they are in no danger of punishment, except on such evidence as can leave no rational doubt in the minds of a jury."

Bro. Burr:—I wish to say through the Star, that the reporter for General Conference labors under a mistake in understanding me to have taken any part in the discussion relative to the location of the Biblical School. I was wholly silent on that subject.—I notice this more particularly, because I am made to speak in behalf of brethren in R. I., whose opinions I know nothing about. *I voted against* its location at Whitestown.

JOSEPH WHITTEMORE.

FOREIGN MISSION REPORT.—We send a copy of this Report this week to those ministers who take the Star.

Quarterly Meetings.

Bowdoin Quarterly Meeting

—Held its October term with the church in Phipsburg, on the 1st, 2d, and 3d of Oct. The meeting was organized after singing and prayer by choosing Eld. E. G. Eaton Moderator, and John Raymond, Clerk *pro tem.*

Union and harmony characterized the meeting, and a deep interest for a revival of the work of God was felt throughout its continuance.

During the business of the meeting, the following resolves were passed, and ordered to be published in the Star.

1st. Whereas, it has become common for ministers and delegates attending Quarterly Meetings, to leave and return home before the session of the Q. M. closes—Therefore,

Resolved, That it is their duty, unless circumstances should imperiously demand their absence, to remain until the usual time of the Q. M. shall expire; and they are earnestly requested to do so.

2d. *Resolved*, That we recommend to the churches composing this Q. M. that they discipline, in a scriptural manner, those members who declaim against churches and church organization, by using opprobrious and censorious epithets concerning them.

Voted, that the next session of the Q. M. be held with the church in Topsham.

JOHN RAYMOND, *Clerk pro tem.*

Bowdoinham, Dec. 4, 1844.

Weare Quarterly Meeting.

The last session of this Q. M. was held with the church in Sutton, Nov. 26th, 27th, and 28th. Elder Isaac Peaslee, Moderator. The amount of business transacted was unusually large. Union and harmony characterized the proceedings of the conference. The reports from the several churches show that union and steadfastness, as a general thing, prevail. Although there is not that degree of interest existing in many places which it is desirable to see; yet there are those who are manfully battling the powers of darkness, and who evince a determination not to give over until the goodly land is possessed. The meetings of worship were peculiarly solemn and interesting, rendered so, measurably, by the fact that Eld. David Harriman, who attended the Q. M. in delicate health, was lying at the point of death.

The next term of this Q. M. will be held with the Canaan and Orange church, at Orange, Wednesday and Thursday, Feb. 26th and 27th—Conference Tuesday at 1 o'clock, preceding.

LORENZO MERRILL, *Clerk pro tem.*

Enosburgh Quarterly Meeting.

The last term of Enosburgh Q. M. was held with the church in St. Albans. A good season was enjoyed. We were favored with the labors of Brethren R. Dunn and I. Grey, which greatly added to the interest of the meeting. The church in Franklin reported some revival. Brethren James Collins and Coffrin have labored there successfully. Backsliders have been reclaimed and souls converted. Six have been baptized.

The next term of Enosburgh Q. M. will be held with the church at Enosburgh Falls, the 1st and 2d days of next Feb.—Conference Friday preceding at one o'clock, P. M. We hope brethren in the ministry and others will come over and help us. D. M. LADD.

Walton Quarterly Meeting

—Held its last term with the church in Walton, Nov. 8th, 9th, and 10th. Most of the churches were heard from, and are in good union. The church in Guilford has had a refreshing from the presence of the Lord. The meetings of worship were spiritual and a number fell under the power of God.

The report of the committee on brother Philemore's case was received. Said committee reports that brother Philemore stands charged with heresy, in stating that the scriptures were not given by inspiration, or at least a part of them; for preaching the doctrine of universal salvation within the limits of Sandford church; and for disbanding or disorganizing said church.

After mature consideration,

Resolved, That we no longer consider John Philemore a minister of the gospel amongst us. Also, that the Clerk be required to send said John Philemore a copy of the proceedings of the trial.

The committee on the state and standing of Sandford church, reported that there is no church at Sandford, which was accepted. A request of Eld. B. A. Russell to unite with this Q. M. was granted.

Question before the Council by Eld. H. H. Gardner. Is it right, under any circumstances, to deviate our order of Communion from the Scriptures? After some debate with regard to localities,

Resolved, That is not right to deviate from the Scriptures.

Voted, that we raise a fund in the Q. M. to defray the expenses of the Q. M.

Voted to hold the next session of the conference with the church in Guilford, Chenango county and S. N. Y.—Ministers' Conference to set on Friday preceding, Feb. 7, at 2 o'clock, P. M.

Voted, that Eld. N. D. Wilkins be appointed cor. mess. to Otsego Q. M.

SAM'L. MULLIKIN, *Clerk.*

Guilford, Nov. 17, 1844.

Religious Notices.

Bowdoin Quarterly Meeting.

The next session of Bowdoin Quarterly Meeting will be held with the church in Topsham, commencing Wednesday, the first day of January next—Conference Tuesday preceding, at one o'clock, P. M.

JOHN WHITTEMORE, *Clerk.*

Lisbon, Me. Dec. 6.

Dedication.

The new meeting house, built by the F. B. ch. in West Bethel, Me. will be dedicated to the service of God on the first day of January next. Ministering brethren are invited to attend, especially of the Otisfield Q. M. We wish the brethren to come prepared to stay a few days, as we think of protracting the meeting.

G. W. W.

We have a payment to make soon on Whitestown Seminary, I shall call on the brethren, if the Lord will, in Lewis, Jefferson, and St. Lawrence counties in the months of Dec. and Jan. Will br'n Moulton and Hurd in Canada, forward what is due there, and other brethren on whom it is not convenient for us to call, will please do the same—without delay.

VOLNEY ELLIOT, *Agent.*

Eld. BENIAH PRATT, of Swanville, Me., has been very sick for two or three months past; and as his family are dependent on his practice as a physician for their daily support, this affliction has rendered him and his family proper subjects of the sympathies and prayers of the brethren. They are affectionate disciples, who have peculiar claims on all our brethren in this region that possess the good things of this life. Arrangements have been made to have a donation visit at his house for his benefit, and the brethren of the Prospect Q. M. are hereby invited to attend on the 18th day of the present month. A few may attend, and bring their own bounty, and the bounty of those around them who are disposed to give; and it is hoped that those in various places where brother Pratt has labored, who cannot attend on that occasion, will not only remember him in their prayers, but send in their charity by mail or otherwise. See Matthew 25:35—40.

EBENEZER ALLEN, Jr.

Dixmont, Me. Dec. 6, 1844.

General Intelligence.

MASSACHUSETTS AND SOUTH CAROLINA. There is a prospect of trouble between these two states. In 1835, South Carolina passed a law forbidding free persons of color to enter that State under penalty of imprisonment. Under this law, free colored citizens of Mass. and other northern States, who have visited South Carolina as sailors and in the prosecution of other lawful business, have been frequently imprisoned, to the great detriment of themselves and their employers. Massachusetts considered this an infringement of the rights of her citizens, as guaranteed by the Constitution of the U. S., and most oppressive and tyrannical; and her Legislature, at its last session, directed the Gov. to appoint an agent, to reside at Charleston, S. C., and in behalf of any free person of color, a citizen of Mass. who may be imprisoned under that law, to bring a suit in the Supreme Court, to test its constitutionality. Hon. Samuel Hoar, a venerable and distinguished lawyer, has been appointed said agent, and recently arrived in Charleston, to perform the duties for which he was appointed. He informed the Gov. of his arrival and business. The Gov. informed the Legislature, and that body

Resolved, That the right to exclude from their territories seditious persons or others, whose presence may be dangerous to their peace, is essential to every independent State.

Resolved, That free Negroes and persons of color are not citizens of the United States within the meaning of the constitution, which confers upon the citizens of one State the privileges and immunities of citizens in the several States.

Resolved, That the emissary sent by the State of Massachusetts to the State of South Carolina, with the avowed purpose of interfering with her institutions and disturbing her peace, is to be regarded in the character he has assumed and to be treated accordingly.

Resolved, That his Excellency the Governor, be requested to expel from our Territory the said agent after due notice to depart, and that the Legislature will sustain the Executive Authority in any measures it may adopt for the purpose aforesaid.

Thus was the venerable representative of Mass. with contumely and scorn, expelled from the State of South Carolina. He left Charleston, according to the papers of that city, on the 6th. It is said that he narrowly escaped being lynched.

Mr. Cushing, the United States Minister to China, has concluded a favorable treaty with that nation.

The expensive rail-road bridge over the Susquehanna, at Harrisburgh, was recently destroyed by fire. It cost about $150,000. The fire is supposed to have taken from a spark from a locomotive. The bridge fell in during the fire, carrying with it some 40 or 50 persons, several of whom were killed, and others more or less injured.

FROM EUROPE. The Steamer Caledonia arrived at Boston on the 17th, in 17½ days from Liverpool, but brought no news of much consequence. The fact of a treaty having been made between the U. S. and the Celestial Empire is placed beyond all doubt by this arrival.

ANNEXATION OF TEXAS. It appears from documents which have been laid before Congress, that John Tyler, the President, Mr. Calhoun, Secretary of State, Mr. Shannon, minister to Mexico, and Mr. King, minister to France, have been doing what they could since the adjournment of Congress in June last, by correspondence with Mexico and other nations, to bring about the annexation of Texas, for the avowed purpose of strengthening and perpetuating slavery! Great Britian has determined to exercise her power, so far as she can without infringing upon the rights of nations, for the overthrow of slavery throughout the world. Our slaveholding rulers have arrayed themselves against her on this account; and have been endeavoring to persuade France, and, for aught we know, other nations, to join them in this unholy contest. How is our nation disgraced by this nefarious business!

N. H. LEGISLATURE. Dec. 11, the House refused to receive the portion of the proceeds of the sales of the public lands falling to this State, by a vote of 137 to 93. On the 12th, Mr. Goodale, from the committee on Incorporations, made a report asking to be discharged from the further consideration of the subject of the incorporation of the Freewill Baptist Book Concern and Printing Establishment at Dover.

On motion of Mr. Nesmith, the report was laid on the table.

Mr. Morrison, from the Judiciary committee, made a report upon the bill securing to married women their rights in property. The committee recommended that the bill be indefinitely postponed, which was decided in the negative, 114 to 97, and the bill was referred to the committee on bills on their second reading.

The bill incorporating Manchester Bank was read a second time and ordered to a third reading.

PHONOGRAPHY. S. P. ANDREWS, Esq. is now teaching this system in this city, (Boston.) We have looked over the introductory lessons somewhat, and its principle advantages appear to be a very great shortening of our language, as by this method a discourse may be written in one fourth part of the time that is ordinarily required, and the difficulty arising from the sound of the letters and spelling is entirely avoided. It is indeed strange that our language, which is spoken in all parts of the globe, & which is probably destined to be the language of the whole world, a language in which is deposited the richest gems of literature and science, should, on account of its most unnatural and arbitrary Alphabet, be quite as difficult of acquisition as that of the Chinese. The system of Phonography, which was invented by Isaac Pitman, Esq. of Bath, England, reduces the Alphabet to a number of characters, the most easily formed possible, representing every elementary sound, and hence it is adapted to all other languages as well as to the English. But a few weeks is required to get a knowledge of the system. E. N.

The Gag. The only members of Congress from New England who voted to retain the gag were Messrs. *Norris, Reding and Burke* of New Hampshire!! Mr. Simons of Conn. was absent at the time. With these exceptions, the whole delegations from Maine, Massachusetts, Vermont, Connecticut, Rhode Island, with Mr. HALE of New Hampshire, voted against the rule. Of those who voted for the repeal, 55 were Democrats, and 53 Whigs. Of those who voted against it, 64 were Democrats and 16 Whigs.

More Northerners Imprisoned. Miss Delia A. Webster and Rev. Calvin Fairbanks have been arrested and imprisoned in Louisville, Ky. on a charge of slave stealing. For particulars, see last page.

A correspondent of the Boston Courier says he understands, from authority which is deemed unquestionable, that the "Right Reverend Benedick," Roman Catholic "Bishop of Boston," is the *legal* owner of a number of *native Americans* of African descent, who reside not many miles from the city of Alexandria, D. C.!

IMPORTANT CORRESPONDENCE. The correspondence of the State Department, accompanying the President's Message, is published in the New York papers. Among the most important letters is one from Mr. Calhoun to Mr. Shannon, dated June 20, in which he gives the new Minister to Mexico, instructions relative to his proceedings at the court of Santa Anna. He here enumerates the causes of complaint against Mexico, and urges in strong language, the unjustifiable delay in the payments of the installments due on the claims of our government—the decree directing the expulsion of citizens of the United States from the Western territories of Mexico—and also a decree forbidding foreigners resident in Mexico, to enter into the retail trade, &c. &c. These instructions also refer to the subject of annexation, and Mr. Calhoun declares that he holds Texas to be independent, *de jure* as well as *de facto*—and as competent in every respect to enter into a treaty of cession, as any other power. He considers that Mexico has no rightful claim to sovereignty over Texas, and his communication to the Governor of Mexico, communicating the treaty, was merely an act of courtesy proceeding from a desire to procure the most friendly relations with that power!

Another letter to Mr. Shannon, dated September 10, 1844, from Mr. Calhoun, embraces a long and indignant tirade against Mexico and Santa Anna, for projecting a formidable enterprise against Texas, with a view to overrun and re-conquer that country. He attributes this bold measure on the part of Santa Anna, to a determination to prevent the annexation of Texas to the United States! He says—"shall we stand by and permit it (the re-conquest) to be consummated, and thereby defeat a measure, long cherished and indispensable alike to the safety and welfare of the United States and Texas?" He intimates that Annexation is demanded by both the great political parties of this country, and alludes to the various attempts which have been made, from time to time, to annex Texas to the United States.—He thinks that the policy and design of Mexico in renewing the war were not to re-conquer Texas, but to drive her into "some foreign and unnatural alliance;" and therefore instructs Mr. Shannon to protest in the strongest manner against the renewal of hostilities, as a measure highly offensive to the United States.

It will be seen by the latest intelligence from Mexico, in another part of this paper, that Mr. Shannon has lost no time in carrying into effect the measures recommended by the State Department.

But the longest despatch is one from Mr. Calhoun to Mr. King, U. S. Minister at Paris. This despatch is of a character to excite surprise and indignation on the part of every American citizen, who has any regard for our national honor. Here Mr. Calhoun takes up the subject of slavery—and points *out the injurious effects of emancipation upon the colonies of Great Britian, and aims to show the importance to other powers of sustaining slave institutions—and that this will be effected by annexing Texas to the United States. Great Britian will abolish slavery in Texas, if that country remains independent—and thus a death-blow will be given to slavery.*

Mr. Calhoun evidently is trying to induce France to array herself on the side of the United States, against Great Britian and Mexico.

THE UNITED STATES AND MEXICO.—The tone of the correspondence between Mr. Shannon, our Minister to Mexico, and Senor Rejon, the Mexican minister, has given just grounds to apprehend unpleasant results. Gov. Shannon protested against the invasion of Texas by Mexico. Senor Rejou replied in a tone which Mr. Shannon regarded as so offensive that he demanded the recall of the note. The minister refused, and Mr. Shannon has suspended intercourse with the Mexican Government.

The Washington Correspondent of the Journal of Commerce says,—It seems, from the late advices, that there is to be much trouble with Mexico yet. There is scarcely a doubt that our diplomatic relations with Mexico are suspended. It is probable that Mr. Shannon has assumed the same ground in regard to Mexico, that Mr. Almonte has occupied in relation to this Government since the Annexation Treaty was submitted to the Senate.

At all events, we shall soon have further advices of an official character. Gen. Green, who left Vera Cruz, in the cutter Woodbury, for Pensacola, on the 17th ult., has not arrived here. On his arrival, which will be in a day or two, we may expect a special message to Congress on the subject of Mexican affairs.

Twenty-eighth Congress.

SECOND SESSION.

MONDAY, Dec. 9.—In the Senate, communications were received from State and War Departments.

Mr. Merrick gave notice of his intention to introduce a bill to reduce the rates of postage, and to abolish the franking privilege.

Mr. McDuffie gave notice that to-morrow he should ask leave to bring in a joint resolution for the annexation of Texas.

Mr. Archer submitted a resolution calling on the President to furnish any information of late date which he may have concerning Mexico and Texas.

Mr. Tappan presented the new constitution of Iowa, which was referred to the Committee on the Judiciary.

Mr. Woodbury submitted a resolution which was at once considered, and referred to the Committee on Commerce, inquiring into the expediency of establishing a more extensive system of warehousing.

Mr. Bayard, by leave, introduced a bill for the relief of the heirs of Robert Fulton.

The standing Committees were announced, both in the Senate and House.

In the House, the President's Message was taken up and referred, by parts, to the appropriate standing Committees.

We extract the following account of the proceedings on the 10th, from a letter of Mr. Leavitt, editor of the Boston Chronicle.

In the Senate, to-day, Mr. McDuffie introduced his promised joint resolution for the annexation of Texas to the Union, according to the terms of Tyler's treaty. He was met at once by Mr. Benton, who again brought forward his bill for the re-annexation of the ancient province of Texas, according to its original boundaries, with a provision for dividing it into four States, in two of which slavery should be forever and irrecoverably prohibited. The debate begins to-morrow, and will be highly interesting. If a proper demonstration is made by petitions and legislative resolutions, the annexation cannot take place this year, and the Richmond Enquirer admits that if not gained this year, it is probably lost forever!

In the House, to-day, petitions occupied the time. One presented by Mr. Adams, on national peace, was referred to the committee on foreign relations. Another, from the American Statistical Association, pointing out the extreme inaccuracy of the returns of the late census, was appropriately referred. Mr. A. moved that it be printed; whereupon the sagacious Mr. E. J. Black, of Georgia, at once smelt abolition, and for the purpose of detecting the plot, called for the reading of the memorial, which was done. The paper is exceedingly elaborate, and showed some monstrous blunders in the returns with regard to the employments of the people, and in those concerning schools, colleges, and education—enough surely, to destroy the credibility of the census, as the basis of any sound conclusions whatever. The bearing of this upon Mr. Calhoun's diplomacy, or some other concealed suspicion, produced a motion to lay the question of printing on the table, and it was carried, 101 to 79. So much for the instincts of darkness.

Mr. A. then presented a petition—the only one on the subject he has yet received, of five persons in the city of New York, praying for the abolition of slavery in the District of Columbia. On this, there was a pitched battle, every inch of ground being contested. Mr. Black, of Georgia, raised the question of reception, and Mr. Robert Dale Owen, of Indiana, moved to lay that question on the table. Yeas and nays called. Motion lost—yeas 90, nays 99! Then the question recurred—shall the petition be received? Yeas and nays called, carried; yeas 107, nays 81! Mr. Adams then moved that the petition be referred to the committee on the District of Columbia, and a motion was instantly made that this motion lie on the table. Yeas and nays called. Motion lost—yeas 88, nays 99! Then a motion was made to adjourn, but this was voted down; and after being thus defeated at every point, the slave party allowed the petition to be referred, without further resistance.

* * * Some of the southern democratic members feel very bad—they say they are betrayed by their northern friends. There is a caucus among them this evening, but there will be nothing very terrible. They are cowed amazingly. The retaliatory step will probably be an attempt to cede back the District of Columbia to Maryland and Virginia. But it will fail. J. L.

Weekly List of Letters Received.

S. B. Padden, O. Hills, D. R. Bartlett, J. W. Colwell, E. Hutchins, W. Badger, S. Curtis, E. Allen, Jr., J. Atwood, P. Ford, A. R. Bradbury, E. Noyes, J. A. Stetson. E. Robbins, E. Harding, J. Whittemore, M. Bonney, S. Curtis, P. S. Burbank, V. Elliot, C. Latham, D. M. Ladd, A. Ayer, E. Fisk.

From Post Masters.

W. Van Duzer, W. Cousens, J. Shaw, D. Page, G. March, J. Williams, W. E. Van Riper, L. Farnham, W. E. Paddock, A. J. Nash, O. Reynolds, E. G. Johnson, W. H. Sanborn.

New Agents.

Eld. Thomas Parker, Penfield, N. Y. Eld. Rufus L. Harvey, North Danville, Vt.

Receipts For Books.

S. B. Padden, 2,00. E. Allen, Jr., 2,25. P. Ford, 5,30, E. Noyes, 50. E. Harding, 5,00. S. Curtis, 15.

Subscribers for the Star.

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Books Forwarded.

One package, to Ephraim Harding, Norridgewock, Me. care of Post Master, by Stage.

One package to Abel Stedman, Athens, Athens Co. Ohio, by mail.

MARRIED

In New Sharon, Me. Dec. 5, by Eld. Hiram S. Sleeper, Eld. BARLOW DYER and Miss ROSALINE A. PAGE, both of N. S.

Oct. 30th, by Elder John C. Holmes, of Brookfield, Mr. DANIEL McDUFFIE and Miss LYDIA C. YORK, both of Rochester.

Nov. 24, by Elder E. Allen, Jr. Mr. David Porter, of Dixmont, and Miss Phebe Ann Stiles, of Jackson.

Nov. 28, by the same, Mr. Joseph T. Nealley and Miss Lucy Coullard, both of Monroe.

In Anson, Me. by Eld. E. Harding, Mr. Henry F. Campbell, of Strong, and Miss Sarah M. Hilton of A.

In Waterborough, Me. Nov. 9th, by Elder Richard Emery, Mr. Nathan G. Durrell, of Biddeford, and Miss Susan J. Warren, of W. Nov. 12th, Mr. Asa Smith and Miss Deborah Bean, both of W. Also, by the same, Dec. 5th, Thanksgiving day, Mr. Samuel Deshon and Miss Amy Chase, both of W.

In North Scituate, R I. Sept. 22, by Elder A. R. Bradbury, Mr. Eben Smith Angell and Miss Abby F. Thompson, both of Smithfield. Also, by the same, Nov. 14th, Mr. Henry D. Boss, of Scituate, and Miss Julia Smith, of Gloucester.

Oct. 27, by Elder B. H. McMurphy, Mr. James H. Durgin, of Parsonsfield, Me. and Miss Jane H. Varney of Sandwich. Nov. 14th, Mr. Ephraim M. Garland, of Moultonborough, and Miss Sarah H. Mudgett, of S. Nov. 24, Mr. John M. Prescott and Miss Mary Ann Webster, both of S.

In Alton, Nov. 12, by Eld. J. Pinkham, Mr. Wm. S. Barber, of A. and Miss Lydia S. Leavitt, of Guilford. Nov. 14, Mr. Eliab G. Hatch, and Miss Jane Leavitt, both of G. Dec. 2, Mr. Joshua Ellis, of A. and Miss Mariah J. Foss, of Rochester.

In Hammond, St. Lawrence Co. N. Y. Sept. 15, by Elder S. B. Padden, Mr. Joseph Picket and Miss Samantha Franklin, of H.

In Alexandria, Sept. 19, by the same, Mr. John H. Roberts, and Miss Clarinda Springer, of A.

In Cooperstown, Oct. 11, by the same, Mr. Matthew L. Barnes and Miss Angeline Beadle, of C.

In Bowdoinham, Me. June 30th, by Elder J. Raymond, Thomas B. Read, Esq. and Miss Margaret G. Jellerson, both of B.

In Bowdoin, Nov. 23d, by the same, Mr. Thomas King, of Bowdoinham, and Miss Mary Jane Kelley, of Hallowell.

In Dracut, Oct. 23d, by Eld. S. Curtis, Mr. Thomas Lee and Miss Julia W. Lyford. Nov. 26, Mr. George S. Stone and Miss Mary M. Wilson, all of L.

In Lowell, Nov. 24th, by the same, Mr. Meshech Twombly and Mrs. Abigail Goodwin. Dec. 5th, Mr. Amos A. Gould and Miss Fylinda M. Ranney, all of L. Dec. 5, Mr. Moses L. Hunkins, of Manchester, and Miss Almira James, of L.

In Somersworth, Great Falls, April, 15, by Elder H. Webber, Mr. John B. Sias and Miss Mary E. Pinkham, both of Rochester. June 23, Mr. W. B. Poor and Miss Charlotte Robinson. June 29, Mr. C. S. Blaisdell and Miss Hannah J. Hanson. June 30, Mr. Elihu Mills and Miss Hannah B. Davis. Sept. 22, Mr. Dudley Stanton and Miss Betsey Pray. Oct. 1st, Mr. Lucius Drake and Miss Caroline C. Gilman. Nov. 14, Mr. Wm. Lovejoy and Miss Lydia Hamilton. Dec. 4, Mr. Charles A. Haines and Miss Martha J. Weymouth—all of S. Dec. 7th, Mr. John Parsons, Jr., of Shapleigh, Me. and Miss Emeline Annis, of Somersworth.

Boston Wholesale Prices Current.

Corrected with great care weekly.

SEEDS. Herds Grass, $1,37 a 1,50 per bushel. Red Top 50 to 60 cents. Clover—Northern, 9 to 11c.—Southern, 7 to 9c. Flax Seed, $1,50 per bushel. Lucerne, 33c. per lb. Canary Seed, $1,37 a 1,75 per bushel.

GRAIN. The market for Grain has been fairly supplied the past week, and large sales have been made at our quotations. Good old mealing Corn is yet scarce, and would command our highest rate.

Corn—Northern, new, bushel 00 a 00—Southern, round yellow, 58 a 59—Southern flat yellow, 56 a 58—do. do. white 52 a 53—do New Orleans, 00 a 00—Barley 00 a 00—Rye, Northern, 75 a 77—do. Southern, 70 a 75—Oats, Southern, 00 a 35—Northern do. 35 a 36—Beans, per bushel 1,50 a 2,00.—Shorts, per double bush. 25 a 30—Bran, 21 a 24.

FLOUR. The market is exceedingly heavy. Transansactions of the week are altogether confined to the wants of dealers for the supply of the retail trade, except a few parcels Southern, taken for foreign shipment.

Baltimore, Howard St, 4 mos. cr. new $4 75 a 4,81—do. wharf, $0,00 a 0,00—do. free of garlic, $0 00 a 0,00—Philadelphia do. 4 mos. $4,62 a 4 75—Fredericksburg, low l'd new $4,75 a 4,87—Alexandria, wharf do. 4 67 a 4 75,—Georgetown, $4 75 a 4 87. Ex. do. 0,00 a 5 00.—Richmond Canal, $4 67 a 4 75—do. City, 5 50 a 0 00—Petersburgh, city, $5 00 a 5 50—do. Country $4,62 a 4 75—Gen. common, cash, $4 87 a 5 00—do fancy brands $5 00 a 5 37—Ohio via Canal, $0 00 a 0 00—do New Orleans, cash $4,87 a 5,00. Rye, 0,00 a 3,25—Indian Meal in bbls. $2,62 a 2,75.

PROVISIONS. The transactions in Mess Beef have been at $8 for new packed, at which 400 brls were taken, 4 mos. and some parcels $7 75 do. cash. Sales Pork moderate; Prime is nearly all out of market, and the stock of Mess is materially reduced.

Beef—Mess 4 mo. new bbl. $0,00 a 8 00—Navy—$6 75 a 7,00.—No. 1, 0 00 a 6,00—do Prime $0,00 a 0,00—Pork—Extra clear 4 mo. bbl $00,00 a 00 00—do. Clear $10 00 a 10,50 do. Mess, 9 00 a 9 50—do Prime $7,00 a 7,50—do Mess from other States,— a — —do Prime do do $0 00 a 0 00 do. Cargo do. 0 a 0 00— —Clear do do $00 00 a 00 00—Butter, shipping, 00 a 00—do store, uninspected, 10 a 13—do dairy, 20 cts. a 22—Lard, No. 1, Boston ins. 00 a 00—do South & Western, 5 3-4 a 6 1-4—Hams, Boston, 7 a 00—Southern and Western, 5 a 6—Cheese, Ship'g and 4 meal, 3 a 4—do new milk, 4 a 5¼.

WOOL. Duty. The value whereof at the place of exportation shall not exceed 7 c. per pound, 5 per cent. ad val. All whereof the value exceeds 7 cts. per pound, 40 per ct. ad. val. and 3 cts. per pound.

The sales of the week have been limited. Prices are nominally lower than they were at shearing time, but as yet the market is unsettled. The stock of coarse foreign has been increased by several late arrivals.

Prime or Saxony Fleeces, washed, lb. 45 a 50c.—American full blood do 40 a 42—Do. 3-4 do 37 a 38—Do. 1-2 do 35 a 36—1-4 and common do 30 a 32—Smyrna Sheep, washed, 20 a 22—Do. unwashed, 10 a 15—Bengasi do 6 a 12—Saxony, clean, 00—Buenos Ayres unpicked, 7 a 10—do. do. picked, 10 a 14—Superfine Northern pulled lamb 40 a 41—No. 1 do. do. do, 35 a 37—No. 2 do do do 23 a 30—No. 3 do do do 14 a 18.

HOPS. Duty 20 per cent.

But few remain in the growers' hands, and holders of large parcels are asking an advance on our last quotations. The accounts of the English market, per Caledonia, though

POETRY.

For the Morning Star.

"For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests." Rev. v. 9, 10.

Redemption! let the theme
Be oft on every tongue;
And let the angels learn
The notes by mortals sung;
And through the heavens, the earth, the sea,
Proclaim the glorious victory.

Redeemed from sin and wo,
By Jesus' precious blood;
He makes us heirs of heaven,
And kings and priests to God.
Oh sing aloud the wondrous song!
Bear it ye winds and waves along!

He left his Father's throne,
From death to set us free,
And gives the glorious boon
Of immortality—
Of life, where all is joy and love,
In the celestial world above.

Gathered from every land,
His ransomed people come,
And radiant angels wait
To hail them welcome home.
With spirits free they sweep the strings,
And loud the rapturous anthem rings.

And was the ransom paid
For me? Oh grace divine!
Which shows the glorious crown,
And makes the treasure mine—
Which opens wide the gates of heaven,
And says my sins are all forgiven!

V. G. R.

From the N. Y. Tribune.

THE LOVELY BAND.

They grew together a lovely band
Of brothers and sisters dear,
And they gaily played on the sea-girt strand,
And they knew not a single care.
Merrily over the high blue hills,
Merrily over the lea—
Over the crags where the eagle dwells,
They strayed in their careless glee.

The butterfly sailed with a trembling wing,
As the laughing group drew nigh,
For they said—"He's a bright and a beautiful thing"—
And our prisoner he must be:
The silvery trout in the babbling brook,
That wound thro' meadow green,
Scarce ventured out from his shady nook,
For he knew it was death I ween.

The bobolink paused in his love-sick song,
And hied to the old elm tree,
As the chattering truants hurried along,
In chase of the tireless bee;
And then he warbled a lively song,
For a lively bird is he,
And he hopp'd about the branches among,
As if proud of his minstrelsy.

When winter came on with his blustering storms,
And covered the hills with snow,
Congealing the streams in his icy arms,
And peeping the lattice through—
With his merry freight the fairy sled
Glides swiftly over the stream,
Which rumbles along in its narro w bed,
Away to the sea unseen.

Over the mountains of cold white snow,
Over the meadows of ice,
Through the valleys away they go,
In the glee of their sportive chase.
The happy hearts and the sparkling eye,
That gather at eventide
Around the hearth—while the cold wind sighs—
Might pardon a parent's pride.

For the budding flower hath a holy charm,
And it twineth round the heart
To be shielded there—lest a breath of harm
Should a taint to its truth impart.
Shall I go on with the lovely band—
And tell of their future years?
No! I'll leave them there on the sea-girt strand,
Away from life's withering cares.

POCAHONTAS.

THE PLANTATION SONG.

The following song is said to be sung by the slaves as they are chained in gangs, when about to start to the far off South—children taken from parents, husbands from wives and brothers from sisters.

See these poor souls from Africa,
Transported to America;
We are stolen and sold to Georgia—will you go along with me?
We are stolen and sold to Georgia—go sound the jubilee.

See wives and husbands sold apart,
The children's screams!—it breaks my heart!
There is a better day a coming—will you go along with me?
There is a better day a coming—go sound the jubilee.

Gracious Lord! when shall it be,
That we poor souls shall all be free?
Lord, break them slavery powers—will you go along with me?
Lord, break them slavery powers—go sound the jubilee.

Dear Lord! dear Lord! when slavery 'll cease,
Then we poor souls can have our peace:
There is a better day a coming—will you go along with me?
There is a better day a coming—go sound the jubilee.

MISCELLANY.

For the Morning Star.

A Tale of Truth.

J——— was a youth of more than ordinary native talents; and having been brought up in intelligent society, had made considerable improvement; so that he was capable of acting his part in any community. Having the watch-care of pious parents, and the influence of religious friends, to guard his unwary steps, and lead him to the right, he was often 'almost persuaded to become a christian,' yet he said to the heavenly messenger, thus moving his heart, 'go thy way for this time, when I have a more convenient season I will call for thee.' Being comely in person and inviting in manner, he not only could go into such society as he chose, but could exert as great a share of influence as any other. Added to this, he had a peculiar faculty of winning female affection. He was therefore furnished with ample means for doing good or evil. Ere long the overpowering influence of evil prevailed, and he was induced to trifle with the falsely won affections of an unsuspecting victim, and ruin her character for time; and perhaps for eternity. To avoid the law, he now flees to the Canadas. After spending a time there (the history of which I cannot give,) he returned to the States, where, under the promise of marriage, he succeeds in the wreck of another victim. Leaving her to become the abandoned mother of an unprotected infant, he hastens to an adjoining State. There he blasts the hopes of a third; and then, on board a steamer, moves down the Ohio (with such rapidity as to defy the power of law, or the vengeance of the ruined,) to the land of desperadoes.

It was on the banks of the Mississippi, where the writer became acquainted with the subject of this narrative. There was nothing in his appearance to indicate the measure of his guilt, and the blackness of his character. Indeed, his deportment was quite becoming in that land of wickedness. Though man knew him not, there is one that knew all his guilt, from whom he could not flee.

It was on a beautiful Sabbath, when the wise were sitting under the droppings of the sanctuary, that he with several others, wandered away in quest of fruit. Having obtained their object, they returned to their cabin in the forest; but not as they went; for J——— was seized with a violent head-ache, which terminated in a settled fever. He had not the sweet comforts of a New England cottage, neither the tender care of female attendants. His couch was of straw, and his food such as a mate prepared from corn meal and pork, without a physician or nurse. In this state, a friend of humanity found him, (who was also a stranger in a strange land,) and took him to his own boarding place, and took care of him. A physician was called, and every means made use of that could be under the circumstances, to check the raging plague, but all to no purpose; death was intent upon his prey.

When he became conscious that his end was near, he began to think of his desperate condition. He wept, he confessed, he offered up some confused petitions for pardon. In the bitterness of his soul, he lamented that he had despised the instructions of his parents, whom he should no more see till he should meet them in the judgment. Now he must repent or be forever lost! But how could he, when his body was tortured with pain, and his mind in the most intense agony? O the horrors of death-bed repentance. An aged christian conversed and prayed with him; but he could do but little for one in such a state. A little before his spirit took its flight, he cried out in agony, O I must die! I must die! A few moments, and in a paroxysm of pain, his spirit departed to the eternal world. His body was conveyed to a lonely place in the wilderness, by a few fellow laborers, and, without form or ceremony, consigned to the dust, there to slumber till the resurrection morn.

Thus ends the earthly career of a sinner that one week before could look forward with as fair prospects as can multitudes who are now pursuing the same road to ruin. Think of this, ye that trifle with virtue. Your way is the way to hell, leading down to the chambers of death.

Sinners will not awake to a sense of their awful sins, till christians first become alarmed for them. In view of this, it is time for the church to begin to tremble for the thousands that are annually swept into the vortex of licentiousness.

So long as civil law (to an alarming extent) is made and executed by seducers, we need not expect any help from that. Therefore Christianity must do the work. It must snatch the seducer and the seduced, as brands from the eternal burning, or they are without hope, and virtue is unprotected. O for a heart to melt at human wo and weep over the slain of my people. T. C. P.

Mormon Disclosures.

It is an old proverb, that "when rogues quarrel honest men get the truth." This saying is being verified at the present time in relation to the Mormon delusion. There is now a widespread, a tremendous quarrel going forward among "The Latter Day Saints." This contest among themselves commenced upon the death of their prophet. The all absorbing question then came up—*upon whom among the faithful must the Seer's mantle fall?* Sidney Rigdon, the most learned, the most eloquent, the most subtile of all the sacerdotal fraternity, claimed by divine right the prophetic presidency of the Mormon church. The twelve apostles of Smith were not willing that Rigdon should be the greatest, and in solemn conclave decided that the presidency rightfully belonged to them and their successors. Here the wedge of division entered, and the work of exposure and disclosure goes bravely on. Hearing that one of Mr. Rigdon's preachers had arrived in the city [Boston] and would expose the corruptions of the Mormons, I made it convenient to be at the meeting.

The preacher was Elder Benj. Winchester. He has for many years been an Elder in the Mormon fraternity, has been much at Nauvoo and has been acquainted with Joseph Smith and his fanatical functionaries for twelve years. He appeared very candid and rather intelligent. He is still a Mormon, believes in the "golden plates," "book of Covenants," etc. but teaches, as do all the seceders, that in the fulfillment of ancient prophecy the main body of the church with the prophet and apostles have apostatized from the faith, giving heed to "seducing spirits and doctrines of devils."

Mr. Winchester said Smith had been a true prophet of God, but in 1841 he fell agreeably to provisions made in the "Book of Covenants"—(an inspired work, as they believe,) and the prediction of Christ in the 24th of Matthew, and God cut him off,—he was the very "faithful and wise servant" whom God raised up in the last days, to give his people meat in due season, and if he had continued faithful, was to have held the "keys of the kingdom in both worlds" and been made ruler over all God's house, but he, according to the prediction of our God, became "an evil servant, said in his heart, the Lord delayeth his coming—began to smite his fellow servants, to eat and drink with the drunken, and his Lord came upon him in a way and hour he was not aware of, and cut him asunder and appointed him his portion with hypocrites and unbelievers, and gave his bishopric to another, even to Sidney Rigdon."

He made some very curious and instructive disclosures in relation to "the spiritual wife system" as he called it,—said it was introduced by Smith in 1841, that it was practiced extensively among the Elders and the Apostles, and it was folly to deny it; every Elder who had been to Nauvoo knew it; the doctrine as taught and believed is, that marraige is an ordinance of the church to be practiced as much as baptism, and that it will be difficult for male or female to enter heaven without marraige in some form—that it is the privilege of the Holy Priesthood to have more wives than one—that an individual in the priesthood, is to have dominion in heaven over his fellows, and the more wives and children he has here, the more extensive will be his dominion there, that it is the duty of the priesthood to take the widows of their deceased brethren and raise up children by proxy, for their departed brother, according to the law of Moses; that after the example of David and Soloman, they may take the young sisters of the church as their spiritual wives, put them under a vow, by which they become, as they express it, "*sealed up*" to them, to be their spiritual wives, to never disclose their names, and cleave to them and to no other for life. Another doctrine which obtains with this adulterous priesthood, by which they lead captive silly women, is, that there are noble spirits in the spiritual world that would gladly make an excursion on earth in human form, if they could put on flesh through the lineage of the holy priesthood, and be honored with a sacerdotal birth. This last notion was not referred to by Mr. Winchester, but was communicated to me by another of the Rigdon party.

The speaker said he was fully equipped with documents and witnesses to prove all he had said; G. J. Adams, (the Mormon Lion and pugilist) had commenced a suit against him for defamation, for publishing his iniquities in this business; he hoped he would let the case come to trial; he was fully prepared to meet him and prove to any court of justice that Adams had not less than three spiritual wives and two or three illegitimate children—he had made his boast of his success in this business,—that a man by the name of German lived in Adams' house; Adams got him an appointment to go abroad as a missionary, that he then seduced his wife and administered to her the "sealing up vow"—that he (Winchester) had a copy of a letter in his possession of the most obscene character, recently written from Boston by Adams to an Elder in New York, in which he boasts that a young lady from New Bedford, whom he called "Susan," had become "*sealed up*" to him, that she was soon to have a thousand dollars and then he should have money enough.

Mr. Winchester said there were many females in the Philadelphia church who will testify that they have been insulted by Adams and William Smith in their attempts to make them spiritual wives. Among other cases as examples, he related the case of a respectable family, in Lynn, (John Alley) who became Mormons, and with an amiable daughter, removed to Nauvoo; while the parents were absent from the city, visiting their friends in Lynn, one of the priesthood administered to this daughter the vow of constancy and secrecy, made her his spiritual wife,—she has since become a mother, could not be prevailed upon to break her vow and disclose the name of her seducer—her parents, grieved and broken hearted, had returned to Lynn and left their daughter at Nauvoo, etc.

Elder Winchester said that Smith was a fallen prophet—he had been cut off without finishing his work—he had frequently heard him predict that he should live till his head was as white as wool—that he should translate the remiander of the Book of Mormon (for we have not got it all yet) but he has been cut off, and these and similar predictions of his, had become falsified—he further said he had a letter in his possession written by Smith, to a young sister in Philadelphia, about to be married, forbidding her to marry—he wrote her a second letter, requesting her to come to Nauvoo and be one of his spiritual wives—that the city was a great brothel—that respectable families were constantly leaving—that six times as many had left the church the last year as had been received—that all the branches of the body in this country were now divided, and that the wise and pure were separating themselves from the apostate body as fast as possible.

After Elder Winchester closed his lecture, Elder Nickerson, the preacher under the twelve, stationed in Boston, got up to reply—he was much agitated—did not make any allusion to the spiritual wife affair, but simply accused the Lecturer of "skipping over some parts of the Book of Covenants," read some extracts from the Book, to prove that Smith held the keys of the kingdom for both worlds and that they could not be transferred to any other, affirmed that "Smith was *a god* over his people, and that he would yet lead them dry shod over the river to the promised land, that he himself was empowered with the Holy Ghost, and was as pure as the angels.

I then rose when the following dialogue took place.

"I have heard your remarks Mr. W. with interest and I now wish to inquire if you are personally acquainted at Nauvoo, with Smith, the apostles there, and know these things from personal observation."

"Yes sir, I have been much at Nauvoo, have been personally acquainted with Smith and his priesthood for more than twelve years, and assert what I know and what I am prepared to prove at any time or place."

"From your intimacy with Smith, did you ever see occasion to doubt his piety and honesty?"

"Yes—for three years I have known from my intimacy with him that he was a fallen man."

"I have heard that Smith was intemperate. Is this true? Did you ever know him to drink?"

"Yes—he did drink spirits for the last few years."

"I have heard that he attempted to seduce Sidney Rigdon's daughter. Do you know whether this is a fact or not?"

"Yes—he did—I was knowing to the circumstance at the time."

"You have alluded to a case in Lynn, illustrating the operations of the "spiritual wife" system at Nauvoo, I should like to ask Eld. Nickerson if such a case has taken place in a family from Lynn?"

Elder N.—"*I know nothing about it.*"

"He does know," cried two or three voices from the seceders, "for he has conversed with us about it—he knows it to be true!!"

I then informed the audience that I knew the family in Lynn—was acquainted with their daughter—that she had been highly esteemed as a virtuous, intelligent and pious young lady, that with her parents, she became a Mormon and about three years ago removed with them to Nauvoo, that she had been dishonored and ruined by some of the Mormon priesthood there, as described in the lecture and as the speaker had related this case correctly, it was to be presumed that the other cases were equally true.

Thus much for the present phase of Mormonism. Mr. Rigdon has since arrived in Boston, and is following up Mr. Winchester's efforts.—I have heard him one evening, and may take occasion to speak of his efforts hereafter. R.

Chr. Herald.

Catholicism—"The End justifies the Means."

In a lengthy review of D'Aubigne's history of the Great Reformation, written by M. J. Spaulding, D. D., among many strange and glaring absurdities, we find, on page 79, the following:

"About the beginning of the sixteenth century Leo X. conceived the purpose of erecting in Rome a temple, which should far surpass, in dimensions and magnificence, any thing that the world has ever yet seen. The origination of the plan of St. Peter's church was an idea worthy the mind of that magnificent pontiff, and its erection, which he commenced, is the noblest monument to his fame. To promote an object so splendid, he promulgated a bull, in which he promised ample indulgences to all who would contribute to so laudable an undertaking. *And if there were no other proof of the utility of indulgences, the erection of that splendid temple, mainly due to them, is a monument which would alone suffice to remove every cavil on the subject.*

I have italicised the last sentence because it contains the *argument!*

These indulgences were efficacious, not only in the case of the living but also in that of the dead. The doctrine taught by Tetzel, the legally authorized vender of them, was—"the very moment that the money clinks against the bottom of the chest, (in which it was received,) the soul escapes from purgatory and flies to Heaven." By this system a man could count up, in dollars and cents, what it would cost to have sins of the most flagrant character remitted—even those of adultery and murder not excepted! And yet a D. D. of the nineteenth century, in this land of light and christian principle, vindicates this system! not, it is true, by presenting sacred Scripture to establish it, or prove its utility or harmlessness, but by pointing to "that splendid temple," which if a man enter "his soul becomes as colossal as the building itself!!!"

Is this papal logic? Then verily the decapitation of a few thousands of protestants ought not to raise a "cavil" if by that means the interests of the "Holy Mother" could be subserved! Their property might erect *another* temple as "colossal" as that of St. Peter's, in Rome! *That building doubtless is the price of souls. And that doctrine of indulgences, is doubtless one of the vilest heresies the world ever knew.* Who then are heretics? Protestants or Papists? Who?

Baptist Record. J. V. A.

For the Morning Star.

Dr. Bailey, editor of the Cincinnati Philanthropist, in his paper of the 13th inst. has some interesting items in his letters from Virginia, as the following extracts will show. He says, "We are not aware that Virginia originally had a complete code of "Blue Laws," but the old settlers must have had *some* queer notions about legislation. For example, the diviliger of false news was subject to a fine of two thousands pounds of tobacco. An act was passed in 1662 for the spiritual profit of *schismatic persons*, who "either out of averseness to the orthodox established religion, or out of the new fangled conceits of their own heretical inventions, refused to have their children baptized—every person when it was in his power who refused to carry his child to a lawful minister to have it baptized, should be assessed two thousand pounds of tobacco, half to the parish, half to the informer." The Dr. remarks, Tobacco has been applied to many uses, but to none more remarkable than the enforcing of orthodoxy and Pedo-baptism. There are other curious items, but I have not room for more at present. SETH C. PARKER.

Peru, Huron Co. O. }
Nov. 27th, 1844. }

The Lexington Prisoners.

Miss Delia A. Webster, who has been arrested and is now confined in jail at Lexington, Ky., charged with breaking the slave laws of that State, is a daughter of Mr. Benajah Webster, of Ferrisburg, Vt. She was engaged as a teacher in a seminary. The Rev. Calvin Fairbanks, who is now in prison, and in *irons*, in the same jail with Miss W., and upon the same charges, is a Methodist minister, who, while visiting Lexington, boarded in the same house with her. Mr. Fairbanks preached once in the Congregational church in Lexington, while there, to the acceptance of his audience; and soon after three slaves were missing. A reward was offered, and every effort made to find them, without success; and upon this failure, suspicion rested upon Mr. F., who was followed into an adjoining county, arrested, brought back and imprisoned.—Shortly after, Miss Webster was waited upon by the authorities at one o'clock at night, and the inspection of her trunk demanded, which she acceded to without objection; and on the following day, the 27th Sept., she was arrested and imprisoned, and has since had three indictments found against her, has been held to bail in the sum of $5000, and now awaits her trial, which takes place in March.

We understand the main cause of suspicion against her, consists of a letter, alledged to have been found among her papers, speaking of her acquaintance with Mr. F., while boarding at the same house with her, and of general remarks about slavery; and last, though perhaps not least, that she happens to be a northern lady.

Miss Webster is a respectable young lady, of a worthy family, well educated, and of fair talents, and denies ever having uttered an abolition sentiment in Kentucky, excepting one time, when impertinently being questioned on that subject, she said she wished the slaves were all back in Africa, and she would be willing to spend her days in teaching them, for they *had souls*. Her father is well known by the citizens of Vergennes and Ferrisburgh, to have been always hostile to abolition in any form; indeed, has been noted for his ultra opinions on that subject. The following certificate, connected with the subject, appeared in a late Ohio Statesman, and undoubtedly is correct:

"STATE OF KENTUCKY, Fayette Co. }
"Jailer's Office, Lexington, Ky. }

"I, Thomas B. Megowan, jailer for the county aforesaid, do certify, that a man, calling himself Rev. Calvin Fairbanks, and a woman who calls herself Delia A. Webster, are confined in this jail, awaiting trial on indictment found by the grand jury for the Fayette Circuit Court, for *negro stealing*, and conveying the same to Ohio, and further, I certify, that for good cause, I have had the said Fairbanks *ironed*.

"Given under my hand, this, the 9th day of October, in the year of our Lord one thousand eight hundred and forty-four, and of the Commonwealth the 52d. THOMAS MEGOWAN,
"Jailer of Fayette County, State of Kentucky."

Miss Webster was poor, dependent wholly on her own exertions for support. Should she be found innocent, as we doubt not she will be upon trial, she is wholly ruined in her circumstances, by the heavy expense which her defence will entail upon her, as we understand the attorney's fees of her lawyers amount to between seven hundred and a thousand dollars! Surely this is southern chivalry, with a vengeance.

The charge of "negro-stealing, as it is termed by the Kentucky jailer, amounts to nothing more than a supposition of being an abolitionist. A young lady, poor, and teaching a seminary for a living, could have no money to spare, to buy negroes or to hire others to steal; and as she had never left her employment before her arrest, she could not, of course, have been personally concerned in enticing or helping away slaves—*Bos. Chron.*

Daring to be Singular.

We copied from a Book we were reading and started on the rounds of the press the following thought.

"Let us dare to be guilty of the great singularity of doing well, and of acting like men and Christians, and then if we can have the liking and approbation of the world, well; if not, the comfort is, we shall not much want it."

On which the Religious Herald thus discourses.

The man who dares to think for himself upon any question of general interest, and to act in accordance with his convictions of right; if, as must sometimes happen, he finds himself separated from his friends and associates, and even placed in diametric opposition to them; such a man, we say, must be allowed to occupy a position which is far enough from being a *pleasant* one. It *is* difficult to set oneself in the strong current of public opinion and breast its force. He who does this, must consent to endure the persecution of his enemies, and the impatience often of his best friends; he must consent to have his motives misjudged; to be charged with obstinacy and self-will, and to suffer all those nameless petty persecutions which in this country supply the absence of the Inquisition and the Star Chamber. Every one, therefore, who purposes to "be guilty of the great singularity" of thinking his own thoughts, and doing his own acts, should count the cost before he ventures to indulge in any such luxury. If he fears that he has not nerve enough to bear the consequences we have named, let him renounce his independence, and give himself up, body and soul, to the dictation of his Party, in Church or State. It will be altogether easier and pleasanter, to take this course than to strive after the naked RIGHT, with his own thoughts to aid him, and nothing else.

But on the other hand, the man who sets himself earnestly, yet modestly, to ascertain truth and duty; who seeks to discover, in the light of God's Word, the right principles of action, and adheres to these principles through good and evil report; holding to them with equal firmness, whether they carry him along with the multitude, or compel him to stand alone; such a man occupies a position no less noble than difficult. With him, principle is inexorable; every thing else must yield to it. Although he may be often obliged to live without "the liking and approbation of the world," having something substantial to rest upon within his own bosom, he can endure patiently, and wait for time to manifest the truth to which he holds.

The Unfortunate.

It is unfair as well as unphilosophical to stigmatise every one who bows to the pressure of pecuniary embarrassment as the architect of his own misery. In the language of the world's poet

There's a tide in the affairs of men
Which taken at the flood, leads on to fortune:

and there is also a tide whose current is downwards—rolling, forever, its irresistible waves in opposition to every well planned enterprise, and filled with shoals and quicksands which the utmost exertions of human prudence and forecast are incompetent to avoid.

"The smiling current oft conceals
The fatal sands or dreadful rock;
No index paints the hidden curse
Until we feel the rending shock.
DESPAIR, encircling, shrouds the wreck,
And HOPE, despairing, flees the deck."

When we review our own lives, and perceive how frequently the best laid schemes have proved abortive, how often HOPE has been shipwrecked, and ANTICIPATION falsified, we shall learn a lesson of humility that will doubtless be of service, for it will teach us that what at first sight may often seem the result of imprudence, is, in reality, but the effect of hidden causes, whose operations mock all the efforts of wisdom, and which it is impossible for it either to foresee or avoid.—*Maine Cultivator.*

Hold fast thy Crown.

There is a crown of glory in heaven awaiting every faithful Christian. This crown is to be lost or won during this life's brief sojourn. All that is valuable in existence depends on obtaining it.—The most glittering crowns of earth are mere baubles and worthless compared with that imperishable and unfading crown in heaven. What folly not to strive for its attainment, and yet what multitudes are utterly indifferent to its inconceivable value! The Syracuse Freeman thus speaks of a sermon, recently delivered by Rev. Mr. Lee, pastor of the Congregational church in that village, from the text, "Let no man take thy crown." It was made plain to the understanding of all present. He said:

"Let no man prevent your discharging all your duty. The crown is simple FIDELITY. No ostentatious show—no personal distinction of talent, honor, riches, or birth, can win it. The beggar like the king shall wear it as the priest of *steadfast well doing*. It is the crown of righteousness—the only true glory. We never before more deeply felt the dignity and mighty power of that noiseless act of giving a penny to the poor in Christ, or a drop of water to cool the tongue of suffering thirst, than while listening to this discourse. The answer 'no,' involuntarily rushed across our lips as the speaker asked with touching eloquence 'shall any take thy crown?' Let the ministers of our day imitate the example of this sermon, and a love of righteousness would soon be created in the hearts of the people whose depth would go down deeper into the soul than all the party, sectarian zeal of those false pretenders who know no good beyond the pale of their organizations."—*N. Y. Evan.*

POPISH HANKERINGS.—Several of the Episcopal papers complain of the fondness exhibited by the Churchman for the titles and trappings of Popery. It seems covetous not only of possessing, but showing, upon its forehead and hands, the indubitable signs of the Beast, (Rev. 13:16) In its account of the consecration of Bishops without churches, the terms and descriptions were Popish altogether; and hardly the name of an office, officer and place which an American would recognize. "The presiding Bishop was dubbed with the title 'Ven.' as well as Rt. Rev.; and subsequently called our 'Primate;' the scarfs of the Presbyters were called 'stoles;' the chancel, 'the sacrarium,' the Morning Prayer, 'Matin Service;' the altar, 'the holy table;' the persons consecrated, 'apostles;' kneeling, 'prostration;' the officiating ministers, 'celebrants;' the conducting of the service, 'enunciation.'" These are not merely the trifling conceits of a Romanized editor—they indicate a fermentation going on in at least the Puseyite portion of the Episcopal church, which will ultimately reduce the mass to the condition and consistency of the Romish church itself.—*Ibid.*

WORTH IMITATING.—Mr. Shunk, the Governor elect of Pennsylvania, has lately given a proof both of his Temperance principles and his moral courage, which we record to his honor, and to the reproof of other high characters who are not so careful of their high example.

"After a dinner which had been given him, the cloth being removed, one of the guests, formerly a Sheriff, called for a bottle of wine, and toasted the Governor, who sat next to Judge Bell. But Judge Bell and the Governor, instead of filling their glasses with wine, filled them with water, and there was but one small glass of wine drank, and that was by the Sheriff, who is reputed a sober man. And yet there were one hundred men present, in a rumselling tavern."—Would that all men of influence, whose judgments and consciences approve of the temperance cause, had the courage and moral principle to act with equal decision! With the power of the example of the men of influence, the scourge could be speedily driven from our borders. But it is hard working against Presidents, Governors, Legislators, Bishops, and Doctors in Divinity.—*Ibid.*

DEFENCE OF REFORMERS.—"Who does not know that we can seldom advance a new idea without being accused of seeking quarrels! If Humanity herself, attempted any thing new, those of a different opinion would exclaim, that she was proud. Why were Christ and all his apostles put to death? Because they appeared proud, and despisers of the wisdom of the times in which they lived, and because they brought forward new truths without having first humbly consulted the oracles of the old opinions."—*Martin Luther.*

San Marino, a small Republic in Italy, between the Appenines, the Po, and the Adriatic, is the oldest republic on earth. From a letter from G. W. Irving, Esq., to the American Quarterly Review, we learn that San Marino is only forty miles in circumference, and its population 7000. The republic was founded more than 1400 years ago, on moral principles, industry, and equality, and has preserved its liberty and independence amidst all the wars and discords which have raged around it. Bonaparte respected it, and sent an embassy to express his sentiments of friendship and fraternity. It is governed by a Captain Regent, chosen every six months by the representatives of the people, (sixty-six in number,) who are chosen every six months by the people. The taxes are light, the farm houses are neat, the fields well cultivated, and on all sides are seen comfort and peace, the happy effects of morality, simplicity, liberty, and justice.

ANECDOTE.—A brother of our acquaintance, in passing to one of his stated appointments, stopped and preached for a church on the way. In his discourse, he animadverted with some severity on the disgraceful practice of intemperance, especially among the professors of religion. Upon visiting that neighborhood again, he was told that he had hurt some of the brethren's feelings, and in a second discourse he apologized to this effect; I understand, my brethren, that when I was last here, I was so unfortunate as to hurt some of your feelings by my remarks upon drunkenness. Since nothing was further from my intention, I feel that it is my duty to make an apology, which is this:—'Being a stranger here I most solemnly declare that I did not know that there was a drunkard belonging to the church.' The hint had its effect. The grumblers were drunkards, and at the next church meeting were excluded. Fact.

OBITUARIES.

Died in Newmarket, 7th inst. Mrs. SARAH, relict of Mr. Matthias Marston, of Greenland. She had been afflicted with the dropsy, some 15 or 20 years, but took her dinner as usual the 5th inst. shortly after which she suddenly became speechless and apparently insensible, in which state she remained till she died.—She indulged a hope in Christ; and it is believed that her death, which is a loss to her friends, is gain to her. COM.

Dec. 9, 1844.

Died in Newmarket, 23rd ult. widow LYDIA LUCY, after a severe illness of eight weeks, in the 66th year of her age. She obtained a hope and was baptized by Eld. Daniel Elkins, and united with the people of God in Jackson in this state, some 21 years ago. Although her life had been exemplary, she was quite dark and tried in her mind for some time after her sickness commenced; but this state of feeling was succeeded by calmness and submission to the divine will, and she died composedly, trusting in the Lord. Her children and other friends sustain a great loss in her death, which no doubt is her gain. COM.

Died in Andover, Mass. at the residence of her brother, Nov. 24, of consumption, after an illness of 4 months, Miss SARAH M. DOLLOFF, aged 25 years. She had been for several years a member of the Freewill Baptist church, and died in the full hope of a happy immortality beyond the grave. COM.

Died at his residence in Sand Lake, N. Y. Oct. 27th, 1844, WARREN COLEMAN, aged 44. He had been in a feeble state of health some three or four years; but his final dissolution was not looked for so soon. He was able to walk out and was about the house the day he died. He was sitting in his chair, when a blood vessel of the lungs burst, from which he died within two minutes. He left an only son, aged 15, having buried his wife and four children. Now the father, mother, and four children sleep quietly in the tomb side by side. He possessed wealth, but remarked to me a few days before he died, "I look upon these things as not mine." He also said, "often when I lie down to sleep, it would be a relief to me, if I could know that I should never wake, but pass into the spirit world." Talked about dying with that composure that is characteristic of the true child of God. He was a member of the Presbyterian church—devoted and faithful in the cause of Christ. It was often remarked of him, that his life was even spun, that he could cull sweets from every variety of nature, and to him there was a charm even in the storm. I believe he has again joined his family in the realms of bliss.

I. B. COLEMAN.

Died in New Lebanon, N. Y. Nov. 9th, 1844, NANCY V. wife of Isaac Dunham, aged 54. For a number of months she was deranged. But it is a consolation to the surviving friends that she had a hope, that was as an anchor to the soul. It might be with propriety said of her, "She hath done what she could." Her companion and children feel that they have met with an irreparable loss. She was endeared to & beloved by all who knew her, but we mourn not as those who have no hope. May the affliction be sanctified to the good of us all. I. B. COLEMAN.

Died in West Roxbury, Vt. of quick consumption, and scarlet fever, SARAH M. wife of Samuel R. Batchellor and daughter of Jedediah Clark, aged 19 years, 4 months and 20 days. Sarah was sick only about three weeks. She suffered much during her sickness. She was confident ever after she was taken sick, that she should not live. She at first expressed some unwillingness to die; but afterward became reconciled and willing to go. Her last words were; "O Jesus, Jesus, I'm going," and in a moment she was no more. The bereaved husband feels most deeply the severity of his affliction. He had only enjoyed her society for about a year and a half. He is thus, in early life, bereft of the society of her who was dearer to him than his own life—the companion of his choice, and in whose society he had hoped to enjoy many days and years of pleasure, while they were to divide each other's sorrows and share each other's joys. But in a moment his hopes are disappointed. A discourse was delivered by the writer on the occasion from Luke 10: 42, "But one thing is needful," &c. The following lines, composed for the occasion by a man living with Mr. Batchellor, from these words, "Be still and know that I am God," are requested to be published in connection with this notice. J. CLAFLIN.

"BE STILL AND KNOW THAT I AM GOD."

ORIGINAL.

1 There is a voice in every leaf,
A warning voice in every tree;
That tells us that our span is brief,
And speaks, eternal God, of Thee.

2 In every blessing I enjoy,
I mark thine over-ruling power!
And when thy frown my hopes destroy,
'Mid cank'ring woes in sorrow's hour;

3 When the destroying angel's sword,
Spreads desolation far and wide;
Let comforts from thy heavenly word,
Flow sweetly with life's rolling tide.

4 O! may I own thy justice Lord,
When all my earthly hopes are riven,
And on my bleeding heart record,
Submission to the will of heaven.

5 Then hush, my heart, breathe not a sigh,
But kiss affliction's chast'ning rod;
Revere the mandate from on high.
"Be still, and know that I am God."

D. SOMERBY.

West Roxbury, Vt. No. 30, 1844.

Died in West Brookfield, Vt. of typhus fever, Susan R. Mores of Warren, in the 24th year of her age.

J. CLAFLIN.

Died in Somersworth, Great Falls, N. H. Oct. 19, of consumption, sister JERUSHA, daughter of sister Joan Hamilton, aged 33 yrs. & 5 months. Our departed sister was an active and esteemed member of the F. W. Baptist church at Great Falls. She professed religion in early life, and ever adorned her profession by a life of deep and ardent piety. During her sickness she gave evidence that the religion of Christ was her support. A few hours before her exit, she asked her friends if it was not probable that she should get through before morning; and soon after quietly fell asleep in the arms of her Savior. Her funeral was attended on Sabbath, Oct. 21, at the F. W. Baptist meeting house, and a discourse was delivered by the writer, founded on Rev. 14: 13, to a large and interested audience. Our respected sister has left a broken-hearted mother, two sisters and four brothers, together with many other relatives, to mourn their loss.

H. WEBBER.

Died in Somersworth, N. H. Nov. 2, of typhoid fever, Br. JOHN GILMAN, aged sixty one years and four months. Br. Gilman was a firm, active and respected member of the F. W. Baptist church at Great Falls. He professed religion at the age of 12 years, and ever adorned his profession by a well ordered life and holy conversation. Being convinced that he was soon to die he settled his worldly business, after which he was laid upon the couch of death. And after a short and distressing sickness, which he endured with Christian resignation, he took his exit from this world of moral dearth, to mingle with the saints in light. He has left an aged and sickly companion, an affectionate family of children and many other relatives to mourn their loss. His funeral was attended at his dwelling house, and a discourse was delivered by the writer, founded on 2 Timothy 4: 7,8. H. WEBBER.

Departed this life, Nov. 20th, 1844, JOHN M. only son of Dea. John Pease of Parsonsfield, in the 22nd year of his age. His health was poor for four and a half years, and he was confined about eight months, during which time he endured much suffering of the physical system. He obtained hope in the mercy of God last winter, during the revival of religion in this place. Although his evidence was not so clear as he desired, yet he retained a comfortable hope through all his sickness, (which was the kidney disease,) and before his death his hope became strong, his evidence clear, and he was willing to depart, believing it to be his eternal gain. He has left father and mother, sisters and their husbands, and other relatives, to mourn; and altho' they believe he is better off than to be with his friends on earth, yet they feel deeply afflicted. The funeral was attended on the 22nd, and a discourse given by the writer from Ps. 49: 15.

ZACHARIAH JORDAN.

In Waterboro' Nov. 20, a child of Mr. Jacob Smith, aged 3 months, funeral on the 22nd. Some remarks were made by the writer.

In Shapleigh, Nov. 22nd, Mr. NATHANIEL THING, aged 71 years. His funeral was attended by the writer on the 24th, and a discourse delivered from Eccl. 12: 5, "Because man goeth to his long home, and the mourners go about the streets."

Killed in Kennebunk, Nov. 12th, by the cars, Mr. SAMPSON TREFETHREN, formerly of Lyman. He was a native of Portsmouth, and a very aged man. It was a very dark night. He got lost, and could not find his way home, as it appeared from the circumstances.

RICHARD EMERY.

Died in Windham, Me. Nov. 9th, ELIAS HAWKS, aged 24, a respectable and worthy young man. L.

Boston & Maine Rail Road.

UPPER ROUTE—BOSTON TO PORTLAND

WINTER ARRANGEMENT, 1844.

ON and after MONDAY, Oct. 21st, 1844, Passenger Trains will run daily (Sundays excepted, as follows, viz:

Leave Boston for Portland, at 7½ A. M. and 1½ P. M.
Leave Boston for Somersworth at 7½ and 4½ P. M. and 3¾ P. M.
Leave Portland for Boston at 7½ A. M. and 3 P. M.
Leave Somersworth for Boston at 4¾ A. M. 9¼ and 4¼ P. M.

The Depot in Boston is at the foot of Lowell st.

☞ Passengers are not allowed to carry baggage beyond $50 in value, unless notice is given, and an extra amount paid, at the rate of the price of a ticket, for every $500 additional value.

CHARLES MINOT, *Sup't.*

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THE MORNING STAR.

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☞ All communications and business letters sent by mail and in all other cases, except when they can be forwarded to our agents in Portland or Boston *free of expense*,) should be directed to **WILLIAM BURR, DOVER, N. H.**

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MORNING STAR.

For the Morning Star.

Restorationism.

If this doctrine, which teaches the final restoration of all to the favor of God, be true, then it follows that heaven ultimately will be made up in part of those whose sins have never been pardoned; for he who spake not as man speaks, tells us that whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. That speaking against the Holy Ghost is sin, and of darkest dye, none will deny. Now it is admitted on all hands, that those guilty of this sin will never be pardoned; yet, say some, they will finally be raised to eternal glory and felicity. Against this doctrine we have insuperable objections.

1. It unavoidably leads to the rejection of the divinity of Christ. The restoration doctrine, or the supposition that eternal punishment is inconsistent with Divine justice, must result from a disbelief of the infinite evil of sin.—To admit that Christ is an infinite being, and consequently capable of making an infinite atonement for sin, is equivalent to admitting that sin is an infinite evil—infinite in its consequences upon the creature man—that the wages of sin is eternal death. If sin is an infinite evil, Christ an infinite being, then has he made infinite atonement for sin. If, on the other hand, sin is only a finite evil, Christ only a finite being, then has he made only a finite atonement; and intelligences can have no more confidence in Christ, as a Savior, than in any other finite being. One finite being can make a finite atonement as well as another; and what is the difference? The blood that watered the garden and stained the uplifted cross, is of no more value than the blood that streamed and blazed on Jewish altars. Ballou says, that "Christ is a created and dependent being, incapable of making an atonement of infinite value." This is the direct tendency of the doctrine. This any one, capable of discerning system and connection, can see. Restorationism and Unitarianism must stand or fall together.

2. It not only unavoidably leads to the rejection of the deity of Christ, but to the rejection of Christ as the *only* Savior of lost men; and to the rejection of him as a Savior in toto, or to the equally absurd idea of a plurality of Saviors. Thus making void the word of God, which declares, "There is no other name under heaven given among men, whereby we must be saved: neither is there salvation in any other." If punishment can so act upon the soul as to purify it, and fit it up for the paradise of God, then Christ is not the only Savior of men. If the tortures of perdition can purify those who have committed the unpardonable sin, "who are sinners above all other sinners," certainly it can purify sinners of a lower grade; so Calvary's bleeding sacrifice was not requisite to man's salvation. Men will do well to avoid the prison of hell; for its doors once shut upon them will never open—the furnace of hell, though hot beyond description, will never be heated hot enough to melt off those manacles thrown around by sin, and riveted by the eternal justice of an eternal God.

3. It unavoidably leads to the rejection of the Bible-taught doctrine of forgiveness of sins. If divine justice requires the restoration of all to an unsinning state, then the idea of pardon is lost; for pardon most evidently implies that those under the curse of God's broken law, may remain there any conceivable length of time in perfect consistency with Divine justice. The Bible is pregnant with the doctrine of forgiveness of sins. It is the pedestal on which rests the mighty column of redemption—knock it out and down falls the whole system; and while the only hope of salvation is buried beneath its massy ruins, the devil chants its dirge, and "music makes of melancholy sort."

4. It introduces a rival object of worship in heaven, or, which is eqivalent, annihilates heaven. The redeemed in glory are invariably represented as singing, "Worthy is the Lamb: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests." Now, suppose a sinner to have suffered in hell till all the claims of stern justice are satisfied—he comes up from the dreary regions of death, drenched with liquid fire, arrives at heaven's pearly gate, and authoritatively demands admittance—open flies the portal gate—enters now the "new arrived," and thus he sings:—

> "Hail! thou hated Lamb of God;
> Long through death's regions I have trod;
> For my release to thee no praise,
> But to hell-fire a song I'll raise."

There is introduced a rival object of praise—there is discord—order, the soul of heaven is broken up. Heaven's primary law destroyed, and heaven is *not*.

5. It teaches that the damned in hell, the devil himself not excepted, are under the influence of hope. Despair is unknown throughout all the regions of perdition—hope brightens with every revolving moment, and sheds her cheering rays on every brow—every moment brings them nearer the Paradise of God—God's angry lightnings, blazing along those dismal shores, are only portentious of heaven-lighted glory. But God declares, "The hypocrite's hope shall perish."

Closing thought. Restorationism bears an absurdity upon the very face of it. Suppose a sinner to have lived in this world say fifty years; he has committed crimes that "turned the cheek of darkness pale"—he has a black heart—a will hostile to God—thus he goes into the eternal world. Now how long must he dwell with "devouring fire" to satisfy the holy justice of a holy God for all the sins of these fifty years? At least 6,000 yrs.; for at the general judgment, of which we have a detailed account in the Apocalypse, and other portions of Scripture, we have no account of the restoration from hell of any; which account, if this were the case, certainly would not have been omitted We will suppose that in 6,000 years his sufferings amount to an equivalent for all the sins of fifty years, the term of his natural life. But during these six thousand years loud blasphemies have rolled from his impious tongue; he has

> "————Curs'd
> Almighty God, and curs'd the Lamb, and curs'd
> The earth, and curs'd the resurrection morn."

Now for all these curses he has made no atonement—how are they to be disposed of? Laden with them can he go up to the Elysian fields of glory? Certainly not: he evidently must submit to another term of torture. How long? If in the same proportion that he suffered for the fifty years of sin—and certainly his sins could not be less aggravating in hell than on earth—he must suffer 720,000 years! Oh horror of despair! What now! Why, after he has suffered 720,000 years for the sins of the 6,000 years, the sins of the 720,000 years are all uncancelled. Well, there is no other alternative but to submit to another term of torment, and so on ad infinitum. Hope thou art dead! This system only adds eternity to eternity, and infinite duration to infinite duration. I should much rather venture my soul for cleansing in

> "That fountain filled with blood,
> Drawn from Immanuel's veins,"

than in that lake filled with fire and sulphuric fumes. M. H. ABBEY.

For the Morning Star.

Prayer for our Seminaries.

The value of prayer is incalculable. Power to prevail with God is replete with interests as important as we can conceive. It moves the Being who governs the universe, and who holds the destiny of all men at his disposal. So thought Jacob when he wrestled all night in prayer with the angel of the covenant, and prevailed. So thought Elijah when he prayed and the heavens withheld rain.

That God will bless the efforts of his people, accompanied with believing prayer, for the prosperity of his beloved Zion, we need not here stop to prove. And what can be of greater moment, than to have him take under his supervision and protection our Seminaries—watching over their dearest interests—warding off diseases and death—and by His presence imparting wisdom sufficient for every emergency? In the estimation of the good, nothing can equal it. Destined as they are to exert a powerful influence, which is liable to be perverted to the worst purposes, filled with the youth, on whom are placed the fondest hopes, how hallowed must such spots be, if the Holy One of Israel make them his residence! They would be like the oasis of the desert, filling the weary traveler with delight. Should the churches awake to this duty—should they pray—should they agonize in prayer, and prevail with God, the advantages accruing to them, language would fail to express.

In view of the importance of this subject, we feel impelled to take the pen, to arouse, if possible, the friends of God to special prayer for these cherished Institutions. And we are urged to it by the almost universal apathy, which is manifested in regard to it. Let us, therefore, dear brethren, invite your attention to this interesting work; and entreat you to make supplications in their behalf, that they may be the places of frequent, if not constant revivals of religion. We do not ask you to pray to see whether God will set his seal of approbation to them; for this he has done again and again in every one of our classical Seminaries. There is not one of them which has not enjoyed one revival or more.—No, my brethren, we do not ask you to make any experiment, but we entreat you to intercede for them, that these gracious out-pourings of the Spirit may be repeated. Fraught as they are with the happiest results, we ardently desire that these heavenly visitations, like the perennial fountain, may be constant. Upon these circles of youth we long for the copious effusions of the Holy Spirit, that they may be converted to God.

In answer to your fervent petitions, moved by your warm appeals, seeing the full and overflowing emotions of your hearts, God would appropriate to his own service the talent connected with these institutions. Long, too long, has the prince of darkness held the predominant sway; and too many, who have enjoyed advantages for intellectual and moral improvement, have used them to promote error. But the time will come—and why may not the blessed era commence now?—when the influence here combined will be exerted on the side of truth. The amount of good that will then be gained, would baffle the strongest and most illimitable conceptions of a lively imagination.

Besides, if the churches felt for this object as they ought, if they remembered it in the closet, around the family altar, in the social praying circle, and in the more public exercises of the sanctuary, alive to the deepest interests of that subject which they so often bear to the mercy seat, would they not confidently expect the blessing of God upon them? What though many of you, who should thus devoutly pray, live at a distance, and have not been initiated into all that takes place in them, would you not cast a wishful eye towards them, firmly believing that he would own and bless them? Tell us, brethren, you whose hearts yearn over these young, but growing Institutions, do you not read with peculiar delight, the accounts of the visitations of Divine grace upon them? And then does not devotion burn upon the altar of your hearts with a purer flame?

Prayer for our Seminaries would throw around them such an interest, that parents would desire to connect their children with them. Awake to the importance of religion, dreading nothing so much as to have them grow up impenitent, how willingly would they place them where the heart would be cultivated, as well as the intellectual powers! Let there be more or less conversions every term, and our buildings would be filled with students. Under such circumstances, might not parents hope that with the blessing of God their prayers would prove the salvation of their own children?

Again, prayer, accompanied with corresponding effort, would soon relieve them of their pecuniary embarrassments. How desirable that they should be freed from incumbrances which are curtailing their usefulness! Should you unitedly pray that from these fountains may issue healthful streams, fertilizing the gardens of our God, would you not most cheerfully contribute of that which he has committed to your care? Would you not feel that you are bought with a price, even the precious blood of the Lamb; and that you and all which appertains to you should be consecrated to his service? It is to be deeply regretted, that all our institutions of learning are more or less involved in debt, not excepting the oldest one. Come, then, ye friends of Zion, we beseech you to lend them assistance by your prayers, your alms, and your influence. As stewards of God, as guardians of the youth, and as you value the interests of immortal souls, we entreat you to guard and protect them by your fostering care. In view of your accountability to God, in view of the judgment, and of the retributions of eternity, we urge you to plead with importunity, that the Most High would visit them with showers of Divine grace. A. R. B.

For the Morning Star.

To Parents.

Good advice of parents is often of great use, and always necessary to children. A young man spoke in prayer meeting not long since, who illustrated this point. Said he:—"I am glad I commenced in religion. When I came from home to Boston to get my trade, I had a great many temptations. The young men used to come to me and urge me to go and gamble with them, and to go with them on their rides, to drink and dance with them. And sometimes I have gone and sat down to the table with them, and when the cards were passed round, I never could touch them; for the *solemn charge and admonition of my parents* would come across my mind, and altho' I was laughed and sneered at, yet the good advice of my parents was almost always stronger than the tauntings of the wicked. I never broke it but once, and I never shall forget the time. The cards went round, I would not play. The deadly drink came round, I was strongly solicited and taunted, until I took it and drank. But what feelings followed! The counsel and advice of my parents flashed across my mind. I thought I had taken the first fatal step. But I resolved not to take another towards hell. I rose abruptly and left the room, hastened to my boarding place, to my chamber, and there I fell down upon my knees, and, for the first time in my life, called on God to have mercy on me, and forgive *my sins. He heard and answered me, and since that time, I have kept my parents' advice, have tried to shun bad company, and live a Christian life. What awful consequences this good advice of my dear parents has saved me from!*"

Parents, will you remember this young man's experience? And will you counsel and advise your children when about to leave you to go into the large cities and towns? Tell them of the dangers of bad company, the grog-shop, the gambling table, and houses of ill-fame. Do! parents, deal plainly and faithfully with your sons and daughters that are leaving you for the cities. You should remember that the first city was built by a murderer; and from that time to the present, great crimes have been most prominent in large cities. I write this, because most of my congregation are young people. From three to five hundred young people attend my meeting, and most of them have come here to get business from the country. Some from Me., New-Hampshire, Vermont, and other States. I am moved to tears from Sabbath to Sabbath, as I go into my house of worship and see the vast number of young people before me.—Parents, dear parents! I never saw many if any of you. But do pray for your children and their poor minister, that we may do good in this wicked place. I say, do pray for us!

J. B. DAVIS.

Roxbury, Mass. Nov. 23, 1844.

For the Morning Star.

Scripture Exposition. No. 137.

"And departed without being desired." 2 Chron. 21: 20.

This is a part of the account of the death of Jehoram, one of the most wicked kings that was ever permitted to sit on the throne of Judah. During his reign of but eight years, his acts were so oppressive, and he led his subjects into such abominable pollutions, that he came well nigh ruining the kingdom. The inhabitants of Edom & Libnah, seeing the wretched posture of affairs, revolted from his government. In the midst of his vicious career, the prophet Elijah sent unto him a writing, setting forth his iniquity, and informing him that the Lord would cut him off, with his family and connections, with a great plague. All this came to pass. The king, of whom special mention is made, was smitten with an incurable disease in his bowels. At the end of two years, his bowels fell out, and he died an awful monument of God's displeasure.

But it appears he was not only cursed of the Lord, but at the time of his death he was abhorred and execrated by the people. He departed without being desired, and his body was not allowed a place in the sepulchre of the kings. The really good may wish when about to depart that their friends may cease to weep for them. But to depart without friends to smooth the pillow of death, to leave the world when others appear to feel that we are not fit to live, and who are desirous that the world should be rid of us, must be gloomy indeed. Let transgressors reflect. Especially let wicked rulers beware. They may see, by the account of this king, the rock on which they may split. They will depart too without being desired and their names consigned to disgrace and infamy. J. F.

When a man says he received a blessing under a sermon, I begin to inquire the character of the man who speaks of the help he has received. The Roman people proved the effect they received under a sermon of Antony, when they flew to avenge the death of Cæsar.

Do not tell me of your feelings. A traveler would be glad of fine weather, but if he be a man of business, he will go on. Bunyan says, You must not judge of a man's haste by his horse, for when the horse can hardly move you may see, by the rider's urging him, what a hurry he is in.

Twelfth General Conference

OF THE F. BAPTIST CONNECTION.

Brief Reports of Speeches, &c.

BY D. MARKS.

Continued.

Elder Caverno proceeded—Brother Marks and myself took our last pinch of snuff together at Portsmouth, and vowed allegiance to temperance principles before the Lord. This was ten years ago, and I have never been sorry, and I presume he has not. We meet, still firm to our principles. But to say nothing of the injurious effects of these intemperate habits, there is another and important view of the subject, that should not be overlooked:—it is the *expense*. The most favorable construction that can be put on the use of these articles is, that they are a luxury, an innocent comfort, which might be dispensed with without serious injury. The power of habit may be easily broken by perseverance. Let the Christian pause and seriously ask:—How shall I account to my Judge for this waste of my Lord's money? When the needs of the perishing heathen for the word of life are presented at that awful tribunal, how will the Christian stand there and vindicate his plea that his Lord's money was better applied for his tea, coffee, and tobacco, than it would have been to give the gospel to the heathen! And what would be the result, should all our brethren receive and carry out the principle of the resolution! What vast funds would pour into the mission treasury, and how would the blesesed cause of missions go forward! What an impetus would it give to truth and the holy war on the foul system of idolatry! And can any Christian contemplate these glorious results seriously, and not feel some misgivings of soul, if hitherto in the habit of using these articles? But there is yet another light in which we are morally bound as Christians to consider the use of one of the articles alluded to in the resolution. It is the practice of smoking in company, and in people's houses. I do not wish to be severe, but I must ask what right a Christian has to introduce such a filthy practice into the company or houses of others? It is well known to all, that there are many persons that cannot possibly endure *the smoke of tobacco; why they would rather one would bring* a polecat into their houses.

Elder Blackmarr. For fifteen years I used tobacco, and in that time paid twenty-five dollars for it. Now I am ashamed of it.—The money was worse than wasted. The subject of the appropriation of my Lord's money in this way used to trouble me. Every time I bought any tobacco, for the latter part of the period of my using it, I would get but from one to three cents' worth at a time, thinking that would be the last. And when I would hand the one, two, or three cents over, this thought would rush upon me, "The heathen need this money!" Oft I felt very guilty, and thought I would use no more; but the power of habit and the example of good men kept me along in this way three years, and then the power of the habit was stronger than ever. At length, after I had given a temperance lecture, said one, accustomed to the use of strong drink: "Blackmarr better discontinue the use of tobacco, before he lectures us on temperance." This cut. During the week, I met one who proposed to me that he would leave off drinking, if I would leave the use of tobacco. Here was a chance to reform a hard drinker. Conscience brought me to the deciding point, and the bargain was closed; and, as the sequel showed, closed successfully on each side.

Eld. S. Wire. I wish to add a word more as to the economy and profit of temperance, in respect to the use of these stimulants.—When I used tobacco, I often was so poor that I had to borrow clothes; but since I left that useless expense, I can save the money which I used to pay for tobacco to buy clothes with, and generally I am comfortable and decent.

Eld. Steere. We have heard considerable from those that are opposed to the use of these stimulants. And now, as for myself, I would rather that those brethren that use them would say something in justification of their practice. I should be glad to have them bring forth their strong reasons.

Eld. E. Noyes, late missionary to Orissa, India. I have been intolerably addicted to the use of tobacco. It was by the advice of physicians that I used it as a remedy for certain complaints. But I often found great inconveniences by the habit, and often felt that the example was injurious. At length, I determined that I would use no more in time, and being sure that I should not in eternity, I felt quite sure of everlasting victory. I have thus far succeeded in my resolution.

Elder Blackmarr. I wish to add another reason why I hope this resolution will not be laid on the table, but be passed by this Conference. There are, to my certain knowledge, several ministers in our connexion in the practice of using tobacco, who assign no other reason for it, than that they love it, that it has become a habit from which it is not convenient to break off. To such especially the truth ought to be spoken out. Ministers' examples are influential, and we ought to feel that we are responsible to God for the influence exerted by our examples.

Elder. D. Waterman, from Maine. I hope brethren, in their remarks, will not spend time unnecessarily, but remember that we are sitting here at an expense of from seventy-five to a hundred dollars a day.

Elder E. Fisk, from N. Hampshire. There is another good reason why we should abandon the use of tobacco—it is one of the products of slave-labor; and by smoking, and chewing, and snuffing, we, as it were, draw upon the very blood of the slaves. Their oppressors compel them to work without wages, to raise tobacco, and we pay the masters money for the fruits of their oppression.

General Quinby, from N. H. There is another good reason that this resolution should not be laid on the table. The use of these stimulants adds much to the labors of our sisters, especially at Quarterly and Yearly Meetings, as well as during this Conference. It is no inconsiderable tax on our sisters, to scrub and wash up tobacco stains, raise their windows to clear their rooms of tobacco smoke, and at every meal go through the whole process of labor connected with making tea and coffee. I assure you, these intemperate habits make a great tax on them for additional labor, and often wear them down with fatigue, besides robbing them of many a precious opportunity which they might otherwise enjoy in the sanctuary. The allusion of bro. Waterman to the expense of this Conference is not applicable on this question. We are now on a subject which, if carried, will reduce the expenses of every similar meeting, far beyond what many imagine.

Brother Volney Elliot, Agent of the Whitestown Seminary. I was glad when the committee presented this subject; and I must say, that I was sorry when the motion came to lay it on the table. I once remarked to an old man who was in the habit of smoking, that had he saved his pennies, which from his youth he had expended to sustain this practice, he would now from these alone be worth quite a handsome property. He was about sixty years old, and I asked him how much he supposed it would amount to by that time. He said, perhaps three hundred dollars. We sat down, and on making an estimate found that the savings of these little sums, and the simple interest on them, would have amounted to *one thousand dollars!* He seemed astonished. Now it is not a trifling thing, for a Christian to form one, two, or three habits, which at the age of sixty or seventy will have consumed as many estates sufficiently large to make a family tolerably comfortable. The subject is too serious a one to be hurried off on the table without investigation. We are stewards of God, and soon must render an account to him for these expenses which we call little; but which swell to an estate during even our short lives. The whole aim of the gospel is to make us like Christ—to bring us to be willing to make sacrifices of even real good things for the purpose of giving the word of life to the needy and perishing. And instead of being willing to make real sacrifices of the good things which might be lawfully enjoyed, shall we hold on even to injurious luxuries, and intemperate habits? I must confess I felt rather grieved at Bro. Waterman's suggestion, as though it were too expensive to discuss this great and important question. Why, the truth is, while on this subject we are making money. Let Christians be persuaded to give up tobacco, tea, and coffee, and they will do just as well without them, and save much to do good with. The time has come when we should act on principle.

Eld. J. B. Davis, from Massachusetts.—Since an allusion has been made to the expenses of the sitting of this Conference, I wish simply to invite your attention to the fact, that the use of tea and coffee by the members of this Conference will probably cost the church in Plainfield between fifty and one hundred dollars. And if this be an unnecessary expense, is it not good economy to discuss the question?

Elder J. Pettengill, from Vermont. I must confess that this discussion has been useful to me. I have been in the habit of using tobacco; and have for some time been under conviction that in this I am wrong. I have concluded to abandon the practice. [Many amens.]

Elder Steere. Brethren take too low ground, when they dwell on the *mere expenses* of these articles. This view of the subject is the least important; for the expense is scarcely any thing at all compared with the injurious effects as to the health of the body and the mind. Some have in this discussion taken higher ground than the mere financial view of the subject. Three have told us that they were injured by the use of these articles. Now, if they are contrary to the laws of our constitution and injurious to the health, there arises a higher claim on us as Christians to free ourselves from the responsibility of giving our influence to such intemperate habits, even though these articles should cost us nothing, but come to us as freely as the water of the brook. The truth is, these stimulants are not merely unnecessary. We have an amount and weight of testimony which challenges successful contradiction, settling the point that tea, coffee and tobacco cannot be used without injury. Give me the pure oxygen and hydrogen steeped as God made them for my drink. Let this drink which Heaven has prepared for man in all ages and parts of the world, and nothing else be my drink, both with my food and at all times. To alter and attempt to improve the drink which God has thus made for man is a reflection on the wisdom of God. We know, and every man and woman that has examined the subject, know, full well that tea and coffee are absolutely injurious. The trembling nerves tell the influence of the coffee pot.

Brother E. B. Fairfield, from Ohio.—Though the use of these articles is injurious to health and does great harm, yet it is not a trifling fact—nor one that ought to be overlooked, and passed over lightly, that the church in the United States alone spends more for these unnecessary articles, than all Christians do throughout the whole world in the cause of missions!!!

Elder R. Dunn, late from New Hampshire. I have been distressed by seeing many of our young ministers, so given to the use of these injurious stimulants, that they are actually breaking down their healths and constitutions in youth. Now I ask, is it not horrible that ministers who should in all things be ensamples to the flock, should ruin their health in this way and corrupt others by their intemperate habits? I hope this conference will speak out on the subject.

Elder Waterman. I dropped an expression as to the daily expense, of this conference, which I am sorry to learn has given some pain to a few of my brethren. It seems to be thought, that in consuming so much time on this question the conference is making money. Well, if this be the case, I will cheerfully say let the discussion go on, and I will join you and help in the making of money by retrenchment. I can throw some facts into the scale against the use of these stimulants. I knew a person, an accomplished lady, who was often afflicted with what is called the sick headache, and sometimes it would continue two or three weeks at a time. Her usual remedy was tea—strong tea. At length she was persuaded to try a new remedy, the entire abandonment of the use of tea, her old remedy. This was four or five years ago; and the result has been, in all this time she has never had the headache but twice;—and in both of these cases, it was immediately *after* trying a cup of tea. I relate this anecdote for the benefit of those who plead for tea as a remedy for the headache.

Elder Badger, from Maine. I move that the resolution now pass, and that a copy of it be sent to our boarding houses.

Elder Whittemore. I do love tea and coffee, but I must confess that I have been for sometime under conviction for their use. I was about coming to the conclusion of brother Elliot, that I would propose to my wife to abandon their use. But it has just occurred to me, that I need make no such proposal, since she has often proposed the same to me and urged me to consent to it. I now renounce the use of these articles.

Elder S. F. Bean, from New-Hampshire. The decision will not disturb me—though I am not yet prepared to say that *I will* abandon the use of tobacco. Still I would advise all that *can* to relinquish its use, where it is used as a luxury.

Some expressed a desire that the question should now be taken by the yeas and nays.

Elder D. M. L. Rollin, from New-York.—I hope the yeas and nays will not be called on this question.

Elder E. Place, from New Hampshire. I hope that those who vote for this resolution will carry it out in their *practice.* It is much easier for some to get together and pass resolutions, than it is to practice them afterwards, or when at home. I observe some who go against the use of tea, when they happen where others use it, and where it is urged upon them, will say; "Well, I dont care if I take a cup as a *medicine;*" and then they will take *three cups!*

Elder Marks. Brother Place has hit me, and I merely arise to plead guilty and to renounce my error. I am one of those to whom he has alluded, that go in principle against the use of tea and coffee;—but when languid I have sometimes taken one, two and sometimes three cups as a medicine. The temptation arose from a desire of the *present relief* which the stimulas would give. Yet my better judgment tells me that the relief is attended with an injury that over balances the remedy. I thank brother Place for the rebuke, and think that from this time I will no more use these occasional cups as a medicine.

Elder Rollin. I shall not express my thoughts here in the shape of a vote—not because I am in favor of the use of these articles, for almost twenty five years have passed since I polluted my lips with tobacco, tea or coffee; but here I act not as an individual, but as the *representative* of others; hence, having no instructions from them I must be excused from voting on this question.

Elder E. Fisk, from New Hampshire. It is parliamentary to call the yeas and nays; but on this question I hope brethren *will not* insist on such a call. Many brethren are thinking, and coming along in the good way, and it will not be the *best policy* to drive them to a public stand *till they* have had more opportunity to canvass the subject.

Elder J. Chaney, from New Hampshire.—I used tobacco thirty years moderately. I dont know how I first received the impression that its use is wrong; but I obtained information which convinced my conscience that it was injurious; and I am sorry to have to add here that for a time I foolishly hesitated between the power of habit and the voice of conscience. I at last got fully under conviction that God was not well pleased; and I must abandon the use of tobacco, I make no rule for others; it is but a few years since I could myself appreciate the weight of the arguments which now satisfy me that the prac-

ice is wrong; and that often it is the cause of aggravating those very complaints which it is taken to remedy. I hope brethren however will not be pressed to the yeas and nays on this question.

The question to lay on the table was lost.

A motion for adjournment was now made, called and also lost.

There was also a call for the yeas and nays on the resolution. This was also lost, only six, (not one fifth,) voting in favor.

The final question being called by a rising vote, twenty six voted for it and ten against it. D. M.

Oberlin, Dec. 6, 1844.

N. B. I have put forth all my energies to finish my reports of the speeches of conference—but the very feeble state of my health has prevented. The fatigues of my journey home from conference affected me much.—Again I have had to make some efforts to provide the necessities of life for my family, and being so exceedingly weak that it takes me from *five* to *ten* times as long as it used to, to accomplish any thing which requires manual labor, I have succeeded so slowly that I have sometimes doubted whether I should ever be able to finish these reports. At other times I have thought that if I succeeded in finishing them, it would probably be the last service I shall be able to render to my beloved connexion. I feel peace and perfect resignation. I shall write out the balance of the reports as fast as strength and domestic duties will permit.

My heart inclines me to entreat the numerous dear Christian friends, with whom I have formed an acquaintance within the twenty four years past, between the Ohio and the Penobscot rivers, to pray for me.

David Marks.

MORNING STAR.

WEDNESDAY, DECEMBER 25, 1844.

Close of the Year.—Before we shall issue another paper, 1844 will have been numbered among the years that are past. Our fair correspondent, "V. G. R." has furnished us with the following beautiful and appropriate lines for the occasion:

The Song of the Departing Year.

A song is on the midnight air,
A low and mournful song,
Like the wild notes of wind-swept strings,
Borne by the breeze along.

It cometh to my spirit's ear,
While others sleep around;
It is the dirge of the dying year—
A sad and farewell sound.

And thus, o'er shadowy fields and woods,
The mournful numbers swell:—
"Farewell, oh earth! my work is done,
A long and sad farewell!

I've been amid thy forests deep,
The birds are wild and free;
And happy mid the garden flowers,
Is the low murmuring bee.

And joyous seem thy sparkling streams,
And bright the flowers appear,
And glad, in his wild forest home,
Is the fleet bounding deer.

But I have looked on mournful scenes,
Oh earth! of sin and wo;
On human hearts by misery wrung,
And human hopes laid low.

I've seen the prisoner in his cell
Awake from joyous dreams
Of his glad home, and household band,
And bright rejoicing streams.

And when the gloomy dungeon walls
Met his awakening eye,
Oh! bitter were the tears he shed,
And wild the wish to die.

I've seen the weary wasted form
On the bed of sickness bound,
And anxious watchers growing pale
The sufferer's couch around.

I've seen the young and brave go forth
Upon the battle plain;
But anxious eyes have watched and wept—
They never came again.

The fair and brave, the wise and good,
Alike have passed away;
And hoarse winds murmur o'er their graves
A low and mournful lay.

But 'tis not for the dead I grieve,
They sleep untroubled now;
The shade of care has passed away
From every mouldering brow.

But there are living human hearts,
To whom the coming year
Will pass away in yearnings vain,
In sorrow and in tears;—

In wayward dreams of coming years,
In memories of the dead,
In shadows of the troubled past
Upon the future shed.

And death will hover o'er thee still,
And from thy fairest flowers
Will bear away the sweetest ones,
To deck heaven's blissful bowers.

I'll meet thy millions yet again,
Oh earth! when time is o'er,
When moon and stars shall pass away,
And suns shall shine no more.

When God shall call the countless dead
To stand before His throne,
I must be there with record true
How every hour has flown.

Farewell, oh earth!"—The clock strikes twelve—
That mournful song is o'er;
The year has mingled with the past,
Adieu to Forty-Four!

V. G. R.

A correspondent inquires if the committee appointed at the General Conference to recommend books for the reading of young ministers has attended to its duty? We reply, it has not. The members of it are so scattered, that they cannot meet without incurring considerable expense. As bro. Noyes is chairman, we suppose it devolves on him to call a meeting.

Our R. I. brethren are informed that their communication will be published. As it was introduced into the General Conference, we concluded that it would be best to publish it in connection with bro. Marks' reports, and thus prevent the necessity of further discussion. This is the reason why it has been delayed so long.

The Christian Church.

It is strenuously contended by such as undertake to defend infant baptism, that the Christian church is a continuation of the Jewish church. From this we beg leave to dissent for the following reasons—

1. The Jewish church was a national church; all members of the nation being members of the church, and they only; and the laws of the church and nation were one and the same; and the same may be said of the officers; whereas, in the Christian church, there is no difference between Jew and Gentile, and no two things are more distinct than civil and ecclesiastical governments are, or at least *were*, when the Christian church was first established.

2. The Jewish church and Christian church have different covenants—see Jer. 31:31; Heb. 8:8—13 and 12:24.

3. The two churches have a different priesthood. Many pedo-baptist writers, in order to evade the force of the immersion of the Savior as an example for believers, have contended that the baptism of Christ was an initiation into the Jewish priesthood. But Christ was never a Jewish priest:

(1.) He was not of the family of Aaron, nor even of the tribe of Levi, and could not therefore become a Jewish priest by the law of God.

(2.) Jewish priests were inducted into the office by being anointed at the door of the tabernacle by the priests who fed upon the sacrifices and were arrayed in their sacerdotal robes, instead of being baptized in Jordan by a Judaite, clothed in camel's hair, and girded with a leathern girdle, feeding upon locusts and wild honey. Finally, Paul states expressly that there was a change in the priesthood. (Heb. 7:12,) and that Christ was a priest after the order of Melchisedec, and not after the order of Aaron; Heb. 7:11—17.

4. *The manner of receiving members is totally different.* A pamphlet is extant in defence of infant baptism, written by Rev. Samuel Miller, D. D., Prof. of Eccl. Hist. and Church Government, in Princeton College, N. J., and published by the Presbyterian Tract Soc. in which pamphlet the learned professor undertakes to show that the Christian Church is a continuation of the Jewish. In support of this the author argues that children of believing parents are not supposed to be initiated into the church by their infant baptism, but are members by *their natural birth*, and that baptism is an ordinance *in the church* to which these infant members submit. This argument is carried still further, and it is contended that these infant members should be commended from one church to another when they remove! that at a certain age, when they are supposed to have fully arrived at the period of accountability, they should be received into the communion of the church, (as native American citizens are entitled to the privileges of citizenship when they become of age,) if they have been guilty of no immoralities; and if they have been and do not reform, but continue in wickedness, they should be formally expelled from the church. Notwithstanding the authentic source from which these absurdities originate, we think but few Presbyterians are willing to endorse them, although published by their Tract Society. Such a method would exclude vital religion from the church a little sooner than any other system, except Romanism, which it so much resembles. But after all, the Presbyterian infant would be subjected to the ordinance of *rantism*, and the Jew was circumcised; which two ceremonies are as unlike as almost any other two which can be imagined.

5. After the Jewish church had been built and flourished for many centuries, Christ Jesus declares that he *will build* his church, Matt. 16:18.

6. The members of the Jewish church were not members of the Christian church by virtue of their Jewish membership. While the Jewish church consisted of thousands upon thousands, the Christian church numbered only a hundred and twenty, Acts 1:15.

7. Members were not received into the Christian church in consequence of *having been* members of the Jewish church, but Jews and Gentiles were received on equal terms, and obliged to submit to the same preliminary steps, which were, conversion and baptism: Compare Acts, ch. 2 and 3, with Acts ch. 10, &c.

8. The members of the two churches which by this time we have seen existed both at the same time, were perfectly hostile one to another. Witness the hostilities practised by the officers of the Jewish church upon the great Head and Founder of the Christian—witness also, the persecutions of the Christian church by Saul of Tarsus, who was a Pharisee, in regular standing in the Jewish church, and living according to the straitest rules of the Jewish religion, and who, in all his persecutions against the Christian church, acted under the direction of the Jewish. And mark the terms on which he was received into the fellowship of the Christian.

9. The language of inspiration excommunicates the whole Jewish church, adults and infants, officers and members. "For it is written that Abraham had two sons; the one by a bond-maid, the other by a free-woman. But he that was of the bond-woman was born after the flesh, but he of the free-woman was by promise; which things are an allegory; for these are the two covenants, the one from the mount Sinai which gendereth to bondage, which is Agar. *For this Agar is mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children.* But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice thou barren that barest not; break forth and cry thou that travailest not; for the desolate hath more children than she which hath a husband. *Now we, brethren*, as Isaac was, *are the children of promise.* But as then he that was born after the flesh, *persecuted him that was born after the spirit, even so it is now.* Nevertheless, what saith the Scripture? Cast out *the bond*-woman and *her* son: for the son of the bond-woman shall not be heir with the son of the free-woman." Gal. 4:22—30. A. K. M.

Immortal Bodies.

Life and immortality are brought to light in the glorious gospel. What an era will be the resurrection of the just! and what a new and blessed light is thrown upon the ways of God and the destinies of men, by the sublime doctrines of immortality given to us in the religion of the Bible! The spirit, the soul of man, redeemed in the blood of atonement from all iniquity, raised from the fall to the presence of God and the Lamb, and made holy, destined to an eternity of growing and ever increasing knowledge and joy. But revelation stops not here—it teaches us that these mortal bodies are to be quickened from the dust of the grave, and made spiritual and glorious immortal bodies. There are constant and great changes in nature, all about us; transformations at once wonderful and delightful; and those who are close observers of these things, imagine that they behold in nature many renovations analagous to the changing of our vile bodies after the model of Christ's glorious body; many things in nature that teach us the probability of a resurrection of men to another and more glorious state.—Be this as it may, one thing is certain, religion teaches us unequivocally the doctrine of the resurrection. By the light of revelation we are brought to know, in the beautiful words of Paul, that "*this corruptible must put on incorruption, and this mortal must put on immortality.*"

The greatness of this change fixes the attention, while the grandeur of the whole subject awakens one to the most delightful meditations. The greatness of the change in the effects produced, are in the august circumstances attending the event. "This mortal must put on immortality." All the train of evils following in the wake of sin cease forever: pains, sicknesses, ghastly companions of mortality, and grim death; wars, famines, pestilences, oppressions, discords, and every imperfection of mortal societies; the tottering infirmities of old age, every evil that flesh is heir to; these all will be put off—exchanged—and for what? For all the perfections of immortality. Bodies frail as the flower of grass, will put on unfading vigor and strength that tires not to all eternity; parts which on earth grow to maturity in a few short years, will then expand and perfect without limit.—Man—who here groans, being burdened with ten thousand infirmities, and pains, and griefs—*will bask in the full fruition of the blessings* of immortality, and know no change but that which marks his course onward and upward forever.

Of the nature of the immortal bodies of saints, we know but little now; must as yet gaze at the subject only through the glass darkly—see in part and know in part. Tho' we may term them spiritual bodies;—yet they are *bodies*, as distinct from the *spirits* of the just; and if we say they are material, as if they are not they could not be distinct from the soul, yet the matter of them must be as unlike all earthly matter as immortality is unlike mortality; and we can in this way get no idea of 'what we shall be.' The dust on which we tread is matter, and the glorious sun throwing out from all parts of his circumference the clear light which makes the day of many worlds, is also matter; and how unlike is the sun to the dust of earth! Such is the difference between these mortal and our immortal bodies; and by this more, that the sun may finish his work and cease to be, when the dust of earth is rolled together as a scroll; but man's mortality shall put on immortality. Again, these bodies of clay are as cumbrous and as confined to earth as the unhatched bird to his shell, which shall soon burst his prison-house, and his changed body fly through and explore at will the fields of ether. So also, & more abundantly, shall glorified saints in their immortal bodies pass from place to place in all the dominions of immortality, as quick and as easy as thought itself. How true is it, that 'we know not what we shall be!'

What a sight will the morning of the resurrection disclose! Time no longer! At the sound of God's trump, all the dead start from their long—long homes of the grave, and come forth to the judgment! Many shall awake to everlasting life. The sea and earth shall yield their innumerous dead. "But some man will say, How are the dead raised up? and with what body do they come?"—And here Paul illustrates the subject by the comparison of grain which must die before it can be quickened, and that the immortal body is no more like the mortal, than the blade and full stalk is like the corn which was sown.—He continues his incomparable description of the scene—'God giveth it a body as it hath pleased him, and to every seed his own body. As with the seed, so with the Christian at the resurrection, it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.' As much as to say, we can no more comprehend the change in the plant than that in man; but, 'as we have borne the image of the earthly, we shall also bear the image of the heavenly.'—To the grandeurs of the scene in the resurrection, in which the dead are raised from the grave and their bodies changed to such an incomprehensible degree that corruption puts on incorruption, and mortality immortality—he makes this extraordinary addition, that those who are then living shall be changed in a moment, in the twinkling of an eye, and their bodies of flesh and blood be made immortal bodies—the saying be for the first time brought to pass, Death is swallowed up in victory—and all the redeemed, clothed with their house from heaven, break forth in harmonious concert, O Death! where is thy sting? O Grave! where is thy victory?

What a scene—the resurrection morn!—God gathering home his saints; Christ come to take his bride home to the mansions he has prepared for her! For whom are those glories prepared? for whom those glorious spiritual bodies? For those who shall have part in the first resurrection.—For you, reader, if you have submitted to Christ, or will now submit. But if you have not, and will not, the blackness of darkness will be your portion forever and ever. And who shall change these vile bodies, to be fashioned so gloriously? God! This is the purchase of Christ's blood! Oh my soul, be awake to thy eternal destinies!—Leave the world behind! Run the race that is set before thee, having respect to the recompense of reward! P. S. B.

Capital Punishment.

In our last, we gave the opinion of sundry persons of authority in such matters, on the precept, "Whoso sheddeth man's blood, by man shall his blood be shed." Our opinion is, that it is the annunciation of a great fact in the providence of God, that as a general rule, he that preys upon the life of his fellow beings, will himself come to some violent end. Let not the reader demur too hastily, at this opinion. It is one thing to demur, and another to have good cause for so doing. But they who demur at this, will be very likely, for the sake of consistency, to demur at a similar exposition of our Savior's saying to Peter, Matt. 26:52, "—all they that take the sword shall perish by the sword." Our opinion of the last text is well expressed by Dr. Clarke, thus: "The general meaning of this verse is, they who contend in battle, are likely on both sides to become the sacrifices of their mutual animosities." The exposition of this text will probably be satisfactory to every reader. And if so, why should a similar exposition of the text first quoted be *unsatisfactory*? Evidently, because we have been taught differently, from the nursery, up. This exposition of the Noachic precept, will appear the more evident, if we consider the fact that, in the early ages, *revenge* was the *law*, and nothing satisfied the kindred of the murdered person, short of the death of his murderer. This revenge ran in the blood of families. Unobtained by the father, the son took up the battle axe to secure it. (And here let it be said, that if the practice of those living nearest to Noah proves any thing in favor of this precept as *law*, to be enforced by man, voluntarily, it proves it to have been a law of the *most rigid revenge!*)

But it will be said that in the sayings of Jesus, "all they that take the sword shall perish by the sword," it is not said that they shall perish "*by man.*" This is evasion. For whatever the sword does, man does. The sword is not self-moving.—Unless it be the sword of the Spirit, and that kills only to make alive. Let it not, however, be forgotten, that, according to the opinion of many, the words "*by* man," would be better rendered, "*among* men." But admitting, for argument's sake, that "*by* man," is the true rendering; even then, the argument suffers nothing. For, what man in his ignorance and sinfulness, brings about under the providence of God, is as much done "by man," as that brought about by man in obedience to some positive law. Says the Psalmist, (Ps. 17:13, 14,) Deliver my soul from the wicked, which is thy sword: from men which are thy hand. Cyrus, too, was in some sense the hand of God. He was called by name two hundred years before his birth to the destruction of Babylon. Thus it is that God brings about the punishment, or at least, restraint of sin, by the hand of sinners. Thus he makes the wrath of man to praise him. We are not, however, arguing that all that the wicked do is in any sense the will of God, unless the will of God is that it should be *so*, rather than *worse*. We are only showing that the fulfillment of prophecy may be brought about by man as a guilty actor. And in this way it is, that the fulfillment of the prophetic general fact in Gen. 9:6, ever will be, as it ever has been accomplished.

In Revelation 13:10, the saints are represented as faithful and patient under persecution, because they are assured that "he that leadeth into captivity, shall go into captivity—that he that killeth with the sword, must be killed by the sword." But by whose sword must they be killed? The sword of the righteous? No; but of the wicked. And thus it is, that God often takes vengeance. "Vengance is mine, I will repay, saith the Lord." And it is by the hand of the wicked that he often repays it.

But it will be said, "the reason* assigned for requiring the life of the murderer, in Gen. 9:6, is not found in these other texts. True. But in its connection with Gen. 9:6, it is just as important and subject to the same relations, in view of God's requiring the life of man *providentially*, as in view of his requiring it at the hand of man voluntarily, and in obedience to some divine requirement. So that over that matter we see no call for controversy. Finally, if when our Savior abolished the Mosaic civil code, he had said, that in doing it, he re-instituted whatever existed before it, then if the Noachic institute ever was a penal statute, as generally understood, would it still be in force. But as our Savior said no such thing, but on abolishing the Mosaic system, instituted a gospel system without any reference to the Patriarchal or Noachic system; and as in this gospel system, we find no mention of the precept, "whoso sheddeth man's blood," &c. we therefore conclude, that He did not design that we under the gospel, should go back three or four thousand years after it. *We have the gospel!*

In our next, we shall glance at the Mosaic system, as connected with our subject. M. J. S.

* "In the image of God made he man."

Sketches by the way.

The most of the delegates to Gen. Con. from New Hampshire, Maine, and Mass. started together from Boston by the western rail road. Those from R. I. joined them at Worcester. This was truly a joyful meeting and one attended with much interest. Here were brought together brethren from an extensive portion of Zion, and who were laboring in one common cause. Here former acquaintances were renewed. Opportunity was offered for hearing from the prosperity and adversity of the way of truth in different sections, which was promptly and profitably employed. Here was found the aged veteran, the cotemporary of Randall with whitened locks and furrowed cheeks, together with the middle aged and the young, united heart and hand to promote the cause of God. But the occasion was particularly interesting to myself, meeting as I did those with whom in years past I had often met at the house of prayer, among whom were several young men who had been my students, but who were now engaged in the holy ministry. How admirably calculated is such an occasion to impress the heart seriously respecting the important responsibilities of life. How big with consequences is every step we take.—When laboring to instruct the youth we know not what will be the result. But we have this encouragement that if we cast our bread upon the waters it will not be lost.

Worcester is situated on the Blackstone river, about 40 miles from Boston. It is quite an extensive place and apparently one of considerable business. But in that part at which we had a glance, the houses are arranged with but little order or taste. On a beautiful eminence about a mile south of the village stands the Catholic Seminary. It has two principal buildings, one of brick, and the other of wood; both of which will probably accommodate between one and two hundred students. The general appearance of the buildings and things around is very neat, though they face the north, and are on the north side of the hill; and besides appear very naked for want of trees and shrubbery. The cite affords a commanding view of the village and country about to some extent, though the prospect is rather limited by surrounding hills. In this establishment we see what the poor Irish laborers can do, aided by a little foreign gold. They in their wretchedness and poverty can collect funds enough to erect so splendid an establishment as this; but how difficult it is for us Protestants, with our thousands and thousands, to sustain even institutions of ordinary appearance and opportunities. We need be admonished, and awake from our slumber, before we find ourselves bound fast in chains riveted upon us by the Man of sin. An influence is evidently being put forth among us, which though silent is yet progressive, and though apparently weak, we have great reason to fear.

On the west of the village is seen Worcester Manual Labor Seminary, situated on a small eminence, which might be rendered exceedingly pleasant. But there is manifestly a want of funds here, or interest, or both.—If any thing of the kind is wanting, it is to be hoped that the good people of the place will see to it, and put the institution in good order, that it may flourish as it deserves. It is rather natural for us to inquire, why it is that our manual labor institutions do not succeed any better. Hardly any one is found in New England that gets on very prosperously. One or two by a great outlay of expense do something. But many have been abandoned, so far as the laboring department is concerned.

In the northeasterly part of the village is found the Insane Hospital. This is a noble building, and stands forth as a glorious monument of the efforts of Christianity. Go where we will, we find no asylums for the relief of the unfortunate, except where the spirit of the gospel has shed its benign rays. Hence even so far as this life is concerned, every true philanthropist will feel that this system has claims upon him, that its promotion is the best means of arousing in man the *true principles of humanity.* H. Q.

Temperance.

God governs the world by continued Reforms. He made a great reformer of Abraham, when he called him out from his idolatrous ancestors, to be the progenitor of a more virtuous race, and the teacher of numerous proselytes, in the worship of the true God.

When, in process of time, the world needed another reformer to produce another renovation in its moral aspect, a Moses was raised up, to lead God's chosen people out of their bitter bondage into a land where they should be allowed to live under the heaven-born laws penned with God's own finger on the tables of stone. Passing over many inferior reforms, we come to what may be regarded the great *focus of reform* under Jesus Christ. A more interesting period never did and probably never will characterize the history of this world, then was that in which the God of heaven conceals his glory in the humble babe of Bethlehem! The whole world was lying in wickedness. They needed just such a reformer as was the Son of God, and they had him.

But in process of time, the man of sin arose, exalting himself above all that is called God, or is worshiped, claiming universal dominion over Christendom, and causing the church to depart from the original purity of the Gospel. The world now needed another reformer, and she found him in Martin Luther. We behold him when but a youth going into the library room of the old convent. He for the first time gazes upon a *whole* Bible, amongst other books, bound to the book-case with a chain of iron, highly emblematical of the power the Pope had assumed over it. What a sublime moment was that when Martin Luther for the first time turned over the sacred pages! Angels, methinks, looked down with intense interest upon the man, who, under God, was ere long to break that chain, and let God's *captive* word go free. But if the Reformation under Luther broke the iron chain that bound the Bible, Temperance, under its several Apostles, has broken the chain that bound the man, so that now we have a *free* Bible for a *free* man!—He who rejoices in the Reform which weakened the haughty power that withheld knowledge from the starving intellects of men, ought certainly to rejoice in the cause that renders men capable of the reception of knowledge. E. N.

We are informed by the "Hangman," a little paper just commenced in Boston to oppose Capital Punishment, that the Universalists have got out a Commentary on the New Testament. The author is Lucius R. Page. This is the first Universalist Commentary which has been published. The "Hangman" speaks well of it.

Hiram S. Jones, late of Caroline Centre, N. Y., is no longer agent for the Star. Our subscribers in that place and elsewhere will please remember this.

For the Morning Star.

Elder David Harriman

—Departed this life, Sabbath, Dec. 1st, 1844, aged 56 years and 20 days. He was born in Plaistow, N. H. Nov. 11, 1788, the youngest child of David and Sarah Harriman. He embraced religion in his native place in 1807, and was baptized in May, by Eld. Timothy Morse. He very soon began to improve his gift in exhorting and calling upon sinners to turn to the Lord. In the fall and winter of 1808, he instructed school in Bangor, Maine, where he witnessed a good reformation. In the spring of 1809, he returned to Plaistow and was married, and lived with his first wife about 21 years, when she deceased at Weare in 1830.

In September, 1809, he was in a powerful reformation at Brentwood, in which it was said about 60 persons were converted in less than 8 days. From this he continued to improve in several places, till he moved to Candia, where he was ordained to the work of the ministry, Nov. 30, 1817, and became a minister of the Freewill Baptist denomination. He lived in Candia about 7 years, and saw some of the results of his labors in the conversion of souls. From this place he went to Hopkinton, and remained two years; then moved to Boscawen, and remained about 3 years; from B. he moved to Weare, where he lived about 15 years, and at his death was pastor of the church in that place. Our beloved brother in the gospel, though residing in Weare, preached often in other places, and of late in Peterborough and Newbury. He left home for the latter place, Sat. Nov. 23d, preached with the church there on the Sabbath, finished his engagements with the brethren, and took his leave of them. On Monday visited several families, though not in his usual health. On Tuesday, he was taken more ill, and left, with a brother, in doubt whether to return home, or to go to the Q. M. at Sutton; but concluded duty called him to attend the Q. M., and went directly to the Conference, held at Elder Peaslee's house.—He assisted in organizing the Conference, reported the church at Weare, stayed about two hours, and visited the Conference no more. On Wednesday and Thursday he grew worse. Physicians were called, and his wife and friends sent for; but with all the attention of physicians and friends he grew more feeble, his disease assumed a more fearful aspect, and he lingered with great pain and suffering till Sunday, at one o'clock, P. M., when he quietly fell asleep in Christ, in hopes of a blessed and glorious immortality. The disease which terminated his life was acute inflammation of the stomach, in addition to a chronic difficulty of the digestive organs, from which he had suffered for some time previous.

During the sickness of brother Harriman, he was very patient and well resigned to his sufferings. Though his mind was somewhat affected in consequence of his disease, yet often in his rational moments, he would repeat passages of Scripture with great satisfaction and delight, such as "Now let thy servant depart in peace," &c., and "Then shall I be satisfied when I awake with thy likeness."—He referred to the promises of Christ as being sweet and precious; and in a very animated manner, with a raised tone of voice, he repeated the following verse:—

His love in times past
Forbids me to think,
He'll leave me at last,
In trouble to sink.
Each sweet Ebenezer
I have in review,
Confirms his good pleasure,
To help me quite through.

A friend near asked him if he was willing to go, and if he had a good hope. He replied, he was on his part, if it was the will of the Lord; and further said his hope was like an anchor to the soul, both sure and steadfast. This was the last he said, and in a few moments closed his eyes on all below.

Bro. Harriman has left a widow, 8 children, 9 grand children, one brother, Elder John Harriman of Canterbury, and other relatives, to mourn the loss of one much beloved and highly esteemed. He was naturally of an amiable & pleasant disposition, easy and agreeable in his manners, and was indeed a good man, a useful and acceptable minister of the gospel; his manner of preaching was plain and instructive. He did not shun to declare the whole counsel of God, and his labors were blessed to the edification of Christians and the conversion of sinners. The Q. M. of which he was a member have sustained a loss. He was often looked to for counsel and assistance in the business and duties of the Conference and Q. Meeting, for which he felt an interest, even to the last of his life.

His remains were removed from brother Peaslee's, in Sutton, to Weare, on the third inst. His funeral was attended on the 4th, and the following brethren in the ministry were present:—Elders S. B. Dyer, E. Watson, I. Peaslee, A. Emery, H. Holmes, D. S. Frost, and D. P. Cilley; and though it was very rainy, a good congregation were present, and were appropriately addressed on the occasion by Eld. S. B. Dyer from St. Matthew 25th chapter, part of the 21st verse. After taking the last look of the mortal remains of our dear bro., whose countenance was pleasant and lovely even in death, his corpse was carried away to the tomb, there to remain till the resurrection morn. May the widow's God comfort and support his be-

reaved companion, bless his numerous family, provide for the flock, and bring them all to meet him in the realms of eternal bliss and glory. D. P. Cilley.

Manchester, Dec. 13, 1844.

N. B. Sister Harriman wished me to say, for the information of his friends, though her husband was absent from his home, that Bro. Peaslee's family did every thing in their power for him—and also the friends there, and from Newbury, were very kind and attentive; and that she is satisfied the best was done by them that could be, and that she shall ever feel under great obligation to Bro. Peaslee's family and other kind friends there.

D. P. C.

Elder David Dudley is in this place [Chester, Ohio] quite unwell, and fears are entertained as to his recovery. Some time ago, he fell from his horse, which has affected his head, and it is feared that inflammation will take place, as he suffers very much from a pain in the head.

O. Branch.

Br. H. Whitcher tells us he is going to attend the Biblical School, and invites all ministers to go also. This would be very pleasing to a number. Will bro. W. inform us how we shall effect it?

H. Holmes.

Is it right for ministers to indulge brethren and their hearers in penuriousness, by attempting to support themselves by manual labor? The substance of the above question was asked at the last G. Conference; but I think not fully answered. Will some one tell us? H. Holmes.

Religious Intelligence.

Lyndon Centre, Vt.—Bro. T. P. Moulton writes:—"We have felt for a long time that it was a low time with us, but feel a little encouraged of late, as there seems to be rather a coming up among the brethren, and some backsliders are returning to their Father's house."

Chester, O. Bro. Dunn writes:—There is now some interest both in the church and school in this place. Four or five arose for prayers last Sabbath evening and some others are thoughtful and serious. O pray for us. We wish and need a revival. This school has thus far been very much favored with revivals. The Lord visit us again.

For the Morning Star.

Harpswell, Me. Dec. 14.

Brother Burr:—It is a low time with us as a church in religion, and has been for a long time, yet we are encouraged to hope for better days. We are laboring to purify the church and free her from the weights that have so crippled her energies, that we may rise and take a higher and holier stand, and that we may labor more efficiently in the cause of God. Pray for us. S. T. Catlin.

For the Morning Star.

We are happy to inform the friends of Zion, that our prospects in Nashua are more encouraging than they have been for a long time past. With the blessing of God, we have erected a small house for His worship, which will convene about three hundred.

Our dedication came off on the evening of the 20th ult. Sermon by Elder D. Swett, from Rev. 21:3, 4. We have enjoyed a few mercy-drops the past season, and we begin to feel that "it is time to seek the Lord till he come and rain righteousness upon" us. Some are saying, "O that it were with me as in months past!" and there seems to be a sighing among the brethren for a revival. Brethren, pray that we may have our little synagogue thronged with anxious souls, pressing their way to Christ. F. Reed.

Nashua, N. H. Dec. 1844.

For the Morning Star.

Charlestown, Mass. Dec. 11, 1844.

Bro. Burr:—It is with pleasure that I inform the friends of Zion that we are enjoying a good degree of religious prosperity in this church. Our worthy members who had been much excited on the second advent subject, are well engaged with us. We have witnessed the good effects of tenderness and becoming affection toward those who differ from us in such momentous matters.

Our meetings are interesting, in which Christians of different denominations in harmony unite. Some souls have recently found a good hope in the Savior. Four have been baptized in our church.

At our last communion, the church almost unanimously agreed that each member pay one cent a week for Foreign Missions. Our Sabbath School and Bible class are in a prosperous state.

The abolition of American slavery is with us a soul-stirring subject. We think the well informed professor, performing religious duties while in favor of slavery, is a hypocrite. In a similar attitude stands the boasted republican, with slaveholding principles.

We think there is a hand moving that will soon write Mene Tekel on the walls of that bloody temple, where groans suffering innocence, and the abused image of God. May Torrey and Walker, like Moses and Aaron, be preserved and prepared to invoke the divine interference, and live to hear our national Jubilee. D. Swett.

For the Morning Star.

Revival in Fairfield, Me.

Brother Burr:—I write to inform the friends of God and his cause, that He has recently revived his work in Fairfield, Me. A protracted meeting commenced a few days since, attended by several ministers. They, with the private brethren and sisters, who were engaged in religion when the meeting commenced, began to pray, O Lord, revive thy work. The Lord heard and answered prayer. The interest of the meeting increased. Those who had forsaken their God, the fountain of living waters, and hewn out broken cisterns that could hold no water, began to tremble in view of their condition and to thirst after the living God. Confessions of their wanderings seemed to flow spontaneously from honest and ingenuous hearts. They began to see *where* they were, the *cause* of their getting so great a moral distance from God, and the *guilt* of departing from *Him*.—Ten or twelve, who had laid down the cross and wandered far from God, were reclaimed, formed new purposes of obedience, and set out anew for heaven. We could all say we were revived. There were some very interesting cases. One who embraced religion nine years ago, ran well for a season, but in consequence of her associations with the ungodly, gave up her religion to please them, embraced a false and ruinous doctrine, and remained bound in satan's chains until this meeting.

There seemed to be two prominent causes of backsliding developed in the cases referred to above, viz. neglect of duty soon after conversion and receiving the ungodly for their associates.

Neglecting some known duty is the procuring cause of much of the wandering from God. No Christian intends to stray from God. He is not guilty at first of sins of commission. Backsliding comes on like intemperance, gradually and imperceptibly—by overlooking small things—neglecting what in the eyes of men might look trifling. No matter how small the duty is, if neglected, God has a controversy with the soul, and will soon leave it, unless the duty be performed. Those things from which we shrink with instinctive dread when our souls are alive to God and our consciences sensitive, we can do or neglect to do with little or no compunction of conscience, when our consciences become seared and perverted by not attending to the small matters of religion. It would be well for those who wish to grow in grace, to enjoy the life of religion in the soul, and gain heaven at last, to regard the maxim of those who amass wealth, "Save the *mills* and *cents*, and the dollars will take care of themselves."

Let us be careful to perform those little duties that God enjoins upon us, and we shall not fail to perform those duties men regard the more important. Our own well educated consciences will prompt us to the discharge of the more important (if they can be called such) duties of religion. The little foxes spoil the vines.

The other cause was, not keeping themselves unspotted from the world. Young converts should regard what David has said, and learn that no one can be blessed of God while he walks in the counsel of the ungodly, stands in the way of sinners, or sits in the seat of the scornful. There is no greater evidence that the spirit is ebbing out of one's heart and he losing his piety and usefulness, than to see him beginning to associate with the ungodly, instead of God's people. There is nothing to induce a Christian to associate with the enemies of God, except when it is necessary to do business with them, or when there is a prospect of doing them some good. We can never exert a good influence upon the world by becoming so much like it, or conforming so much to its customs, maxims, and fashions, as to exhibit no contrast between the professor and the ungodly. Professors of religion have fallen into an error. They have supposed that they could influence men to become Christians by lowering the standard of the gospel so much, and living in such a way, as to induce sinners to believe there is no sacrifice to make to become Christians, that they may live about the same as they do now. If they could influence them to embrace such a religion, it would be worth nothing to them nor any others. So long as professors live in a lax way and show little or no difference between their lives and the lives of sinners, the world will ask, "Can there be so wide a difference between our destiny and that of the church, as hell and heaven?" The only way to be the true witnesses of God and to exert a good influence on sinners, is, to *live* out the truth, raise the standard of piety where Jesus raised it, and refuse to receive any person as our intimate friend or associate who will grieve and offend our blessed Jesus, our Friend in heaven. No person will receive another as an associate who will offend his earthly friend, *and no person who loves Jesus will take His enemies for their associates, or suffer Him to be abused in their presence without rebuke.* Come out and be separate from the world.

Philip Weaver.

Quarterly Meetings.

Windsor Quarterly Meeting

—Held its last session with the 1st church in Windsor, on the 3d, 4th, and 5th of December. Elder J. Lennan presided. From the reports of the churches, we learn that it is not a time of revival, yet the churches are in union and steadfast in the apostles' doctrine. Harmony and good feeling prevailed in the business of conference. God's honor and glory appeared to be the only object sought for in all our discussions. Among other business, the following questions were acted upon:

Question 1st. Should a minister be dealt with, if he does not pay his debts when he promises to, but shuns his creditor, which causes him to speak reproachfully of the cause of Christ?

Voted, that he should be dealt with.

Question 2d. Ought a church to labor with their members, if they clandestinely transfer their property without securing their creditors, or manifesting a disposition to pay them?

Voted, that they should be labored with.

Question 3d. Ought brother to go to law with brother?

Voted, that he should not.

Appointed corresponding messengers to sister Q. M's. as follows: to Edgecomb Q. M. Elder T. S. Tyler; to Kennebeck, S. Bush; to Montville, Elder J. Leanan and A. Chadwick; to Waterville, Elder J. Stevens.

The meetings of worship were very interesting, and we trust profitable; preaching and exhortations were spiritual, edifying, and instructive. At the close, we came around the Lord's table to partake of the symbols of his body and blood, which added much to the interest.

Chose a committee to appoint the place where the next Q. M. shall be held, and give seasonable notice in the Morning Star. Brethren, pray for us. F. Reed, *Clerk.*

Windsor, Me. Dec. 9, 1844.

Exeter Quarterly Meeting.

The fall term of this Q. M. was held with the brethren in Corinna at the town house, on the 13th and 14th of Sept. Reports from the churches represent the state of religion to be low. A good union was enjoyed by those who met, and we were edified by the faithful labors of Eld. C. S. Pratt of Wellington Q. M. At this session bro. Charles Mills received license to improve his gift for one year.

Agreed to hold the next session at Garland, on the 2d Sat. and Sab. in Jan. next—Conference on Friday preceding. J. F. Weymouth, *Clerk.*

Oct. 4, 1844.

Geauga Quarterly Meeting.

The fall session of this Q. M. was held with the church in Chester, on the 22d, 23d, and 24th of November, 1844. The conference was organized by choosing Elder D. Branch, Moderator. Owing to a mistake in the notice, and also to the bad state of the roads, the meeting was thinly attended. Nevertheless it was interesting and refreshing, as the "dew of Hermon and the dew that descended upon the mountains of Zion." On the Sabbath, after listening to the preaching of the word, we surrounded the table of the Lord to commemorate his dying love, and enjoyed a heavenly season.

After some animated discussion, the following resolution was passed with great unanimity:

Resolved, That we advise the churches when receiving members, to question them relative to their views on the fundamental doctrines of the gospel, and also to learn whether they can heartily assent to their church covenants, before they are received.

Another against secret societies, consonant with that passed by the late General Conference on the same subject.

Voted to hold our next quarterly session with the Russell church, at "Chagrin Falls," commencing Friday before the second Sabbath in Feb. 1845. D. L. Herrick, *Clerk.*

Chester, O. Dec. 10, 1844.

Oswego Quarterly Meeting.

The fall term of Oswego Q. M. was held with the church in Amboy. A good season was enjoyed. The claims of the slave were warmly presented, it being just before the election, and we think with good success, as some manifested afterwards.

The winter session is to be with the church in Schroeppel, commencing on Saturday before the second Sunday in Jan. Will brethren from some other Q. Ms. please attend—Eld. S. B. Padden, particularly. Almon Wadsworth, *Clerk.*

West Munroe, N. Y. Nov. 1844.

The October term of Ripley Q. M. was held with the Delaware church, commencing Friday, Oct. 19. Eld. Richard Kelly, Moderator. The churches report a low time.

Voted to give the Mainville church a letter of their standing.

Voted to give Elder R. Kelly a letter of his standing as a minister of the gospel in this Q. M.

Voted to hold the next session of this Q. M. with the church at Sparta, to commence on Friday before the 4th Saturday in Jan. next.

Notwithstanding the churches' reports of lowness, it proved to be an old fashioned F. W. B. Q. M. Isaac Oathoudt, *Clerk.*

Religious Notices.

Boston Quarterly Meeting.

The next term of Boston Q. Meeting will be held with the F. W. Baptist church in Nashua, on Tuesday, 7th of January next, at two o'clock, P. M. Elders' conference same day, at 10 o'clock, A. M. Hope those ministers that did not come with written essays last Q. M. will remember *a certain resolution*, and be ready at our next. J. M. Durgin, *Clerk.*

Ministers' Meeting.

The next Ministers' Meeting of F. W. B. ministers, in R. I. will be held, if agreeable to all concerned, at Elder M. W. Burlingame's, Waterford, on the 25th and 26th of the present month. Public services in the evening.

Dedication.

The 1st F. W. Baptist church in Cornish, Maine, have appointed the 2d day of January next, to dedicate their new meeting house, at ½ past 10, A. M. Our ministers generally are invited to attend.

B. S. Manson.

General Intelligence.

The Northern States pay for postage $685,245 over, and the Southern States $656,076 less than the expenses of their mail. This is only one small item of the yearly cost of slavery to the north.

It is said that one million eight hundred thousand dollars are paid annually for the wages of labor in Lowell; yet the southern oppressors pretend to say that their slaves are as well off as the operatives in the northern factories.

There is a report from Washington, that the Cabinet have resolved to assemble a naval force at New Orleans; for fear probably of a rupture with Mexico.

The Washington Correspondent of the N. Y. Journal of Commerce says:

"I doubt myself whether Texas will ever be annexed to this Union. It certainly will not be unless at the present session."

The Democratic Legislature of South Carolina has passed, without opposition, the following resolution:

"*Resolved*, That free negroes and colored people are not citizens of the United States within the meaning of the Constitution, which confers upon the people of one State the privileges and immunities of the citizens of the several States."

A destructive fire occurred in Salem, Mass. on Wednesday night, last week. Some forty or fifty buildings of all descriptions, and an immense quantity of wood and lumber, besides clothing, grain, flour and other valuable property, were destroyed. It is said that the loss cannot fall short of $100,000. Many poor families are left houseless and homeless. The fire originated in the steam sawing and planing establishment of James N. Buffum on Front St.

Snow fell a week or two since on Long Island, N. Y. to the depth of 5 or 6 feet. They had a furious snow storm in Virginia a week ago last Sunday. In N. H. we have not had snow enough yet to make good sleighing.

It is said that Henry Clay has volunteered his services to defend Miss Webster, now confined in prison in Louisville, Ky. on a charge of slave stealing. Mr. Clay has also emancipated his slave Charles. It affords us pleasure to state these good deeds of Mr. Clay. We hope he will persevere in well doing until all his slaves are liberated.

Mr. Birney has commenced suits against a great number of Ohio and Pennsylvania editors, by whom, he asserts, he has been libeled.

These suits relate to the numerous fraudulent letters which were published just on the eve of the late presidential election, over the name of James G. Birney.

Great Riot in Georgetown, Ohio. A slip from the office of the Telegraph, published at Georgetown, Ohio, (about forty-six miles this side of Cincinnati,) gives an account of an affray which took place on Monday last, between some Kentucky negro-hunters and a number of Abolitionists residing in the Red Oak Settlement. The runaway negroes had been secreted in the houses of Robert Miller and Absalom King.

Miller's house was searched, and two of the slaves discovered, who attempted to escape, and while Miller was in the act of aiding their escape, he was knocked down and stabbed repeatedly by the incensed Kentuckians. He lingered but a few moments and died. The two slaves were then bound, when they proceeded to the house of King, where they were met by four or five armed men, who declared their determination to resist any search of the house. Both parties being well armed, a most horrible conflict ensued. A son of Col. Tower was killed immediately. King, while re-loading some of the fire-arms in the house, was shot by some one through a window in the back part of the house, and was not expected to survive. The sheriff and his posse arrived and checked the riot, and the ring-leaders of each party were arrested.

But another band of Kentuckians soon arrived and commenced another scene of bloodshed. One of the slaves was hung without ceremony for resisting a brother of Col. Tower's, who had captured him. The houses of Miller and King were burned to the ground with all their contents. They then went to the house of Mr. Alexander Gilliland, tore him away from his family, and beat him until his life was despaired of.

The Telegraph adds—"The number of the Kentuckians is increasing hourly, and the whole neighborhood is up in arms."

Hon. Thomas Morris, the candidate of the Liberty party for the Vice-Presidency, died suddenly at his residence near Bethel, Clement county, Ohio, on Saturday morning week. He was apparently in vigorous health before his decease. He has been a member of the Legislature, Judge, U. S. Senator, &c.

Movements at Washington. The following is an extract of a letter from Washington, dated Dec. 14, and published in the N. Y. Evening Post:

"Mr Green, the bearer of despatches from our Minister in Mexico, arrived here by yesterday's cars, and immediately repaired to the State Department. A cabinet council was instantly called, and their deliberations lasted far into the night.

Day before yesterday and a part of the night, Mr. Calhoun spent in an earnest conference with Mr. Pakenham, the British Minister, and immediately afterward four or five different messengers were sent off from the State Department to several of our ministers at the different Courts in Europe, to Mexico, and to some of the South American Republics. The English minister also, I understand, sent off a messenger with despatches to Great Britain. The critical condition of our relations with Mexico, and through her, possibly with some of the leading powers of Europe, renders this unusual diplomatic activity a matter of deep interest and anxious speculation; and among other *on dits* is one, that if Texas will, in any sufficiently authoritative manner, declare her wishes to become annexed to the United States, then Great Britain is to throw no obstacles in the way, and will intimate to Mexico, that it will be necessary for her to acquiesce as gracefully as she may; that no opposition is to be expected from any other European quarter; that a very liberal treaty or boundary will be negotiated with Mexico, in which the large claims due by her to our citizens will in some satisfactory manner be arranged; and, finally, that in the general *balance sheet*, which is now in progress of being made up, the Oregon boundary will also be satisfactorily adjusted."

Annexation.—The Madisonian of Thursday says:—'We must confess that the rumors we get, both from Texas and Mexico, do not afford much encouragement for the advocates of annexation in this country.'

Twenty-eighth Congress.

SECOND SESSION.

Thursday, Dec. 12.

In the Senate, Mr. Tappan, on leave, introduced a bill to establish the Smithsonian Institute to diffuse knowledge and learning among men; which was read a second time and referred to the joint committee on the library.

In the House, Mr. A. C. Dodge presented the constitution of the state of Iowa, with the application of that state for admission into the Union; which was referred to the committee on territories, and ordered to be printed.

Mr. Charles J. Ingersoll presented a joint resolution providing for the annexation of Texas to the United States. It came from the committee on foreign relations, and was submitted by the chairman, as he stated, by the instruction of the majority of that committee.

The resolution was referred to the committee of the whole on the state of the Union, and ordered to be printed.

Mr. Winthrop suggested, as a member of the committee of foreign affairs, that the report was not unanimous; and the bill, in his opinion, was a flagrant violation of the constitution, and eminently calculated to involve this country in an unjust war.

A number of petitions were presented and referred; and some abolition petitions, presented by Mr. Giddings, were laid over, on notice of debate, on the question of their reception.

Friday, Dec. 13.

In the House, Mr. Duncan's bill, fixing a uniform day for the choice of electors of President and Vice President of the United States, was spoken to by several members; *but the House refused to refer the bill to a select committee of five.*

Mr. Campbell, of S. C., proposed to amend the bill so as to provide that the Legislature of South Carolina may choose the electors in that state, as at present, but on the same day fixed by the bill.

This amendment was lost and the House adjourned.

Monday, Dec. 16.

In the *Senate*, Mr. Johnson, of Louisiana, moved that the committee on the judiciary inquire into the expediency of extending the term of naturalization to twenty-one years, and of making further provision against frauds in naturalization.

He said the circumstances of the country are so much changed since the naturalization laws were established, that we no longer need to invite foreigners to give us national strength; that great numbers of ignorant and degraded beings, even paupers and felons, were notoriously brought here as a refuge; and it was agreed by all that the grossest frauds had been perpetrated at the late presidential election, in the manufacture to a large number of foreign voters. He would not exclude them from the country, but he would grealty curtail their privilege of voting. They had no right to ask to participate with us in the prerogatives of government.

Mr. Allen, of Ohio, had not the slightest objection to the inquiry: on the contrary, he hoped the committee would bring forward some definite project, so that we may know precisely what is wanted. He merely rose to make it appear that his not raising any objection to the inquiry, did not imply the slightest sympathy with the views of the mover.

Mr. Archer, of Virginia, expressed his great satisfaction in seeing this subject introduced under so happy auspices as those of the distinguished senator from Louisiana—a subject which he had intended to bring forward himself, if no more suitable person offered to do it. He dilated upon the enormous frauds in New York, as things well known, and he believed universally admitted. It was the practice, he said, to naturalize foreigners just arrived, and it was done at a side bar of the court, by a mere clerk, &c.

Mr. Rives, of Virginia, was not in favor of an extension of the time; he thought the only evil was in the administration of the law. He thought it would be sufficient to restore the safeguards that had been established under Mr. Jefferson and Mr. Madison, and that had been repealed under Mr. Monroe and Mr. John Quincy Adams.

Mr. Merrick, of Maryland, was opposed to all insidious charges against foreigners. He did not think the evil was so great as had been thought by some; and where it did exist, he thought our own citizens and our own judges more to blame than the foreigner.

Mr. Foster, of New York, denied that there was any such prevailing laxity of practice in the courts of New York.

Mr. Dickinson, of New York, supported the testimony of his colleague. The reason why there were so many foreigners naturalized in New York, was because it was the port at which most of them land; and they do not get their naturalization papers until the election, because they do not need to use them until the election.

Mr. Berrien, of Georgia, said it would not be in the power of the judiciary committee to make the requisite inquiries and bring forward a report without taking considerable time.

The resolution was then passed.

Mr. Phelps' resolution calling on the president for information concerning the amount of the debts of Texas, and the grants of land in that country, came up in order.

Mr. Tappan, of Ohio, hoped the resolution would not pass. To make such an inquiry implied that we thought of paying those debts; but for his part he had no notion of paying a single dollar of them; and we might just as well order an inquiry into the debts of England as of Texas. The resolution, however, was adopted, and the Senate went into an executive session.

In the *House*, the bill for choosing electors upon one day in all the States in the Union, was called up for engrossment. The yeas and nays were called, and the bill was engrossed by nearly a unanimous vote. Charles Jared Ingersoll and some others would not vote, and Joseph H. Woodward of S. C., in the negative.

The vote was 187 in the affirmative and 1 in the negative.

Mr. Burke of N. H., asked the suspension of the rules to enable him to move for the printing of 10,000 copies of his own report in favor of Dorr and Rhode Island. The House refused to suspend the rules, a vote of two-thirds being necessary. Ayes 103, noes 87.

Mr. Weller of Ohio, moved to suspend the rules to bring in a bill to amend the charter of the city of Washington. Objections were made, and there was another call to suspend the rules with the yeas and nays. The vote was 124 to 62—just two-thirds. The bill was, therefore, brought before the House, proposing that every free white citizen of 21 years and upwards, except paupers confined in the Alms House, should be allowed the privilege of franchise. On motion of Mr. Haralson, the House voted to commit the bill.

Mr. Duncan asked leave to bring in a bill for the settlement of Oregon, by extending our National Jurisdiction over the territory.

Objections were made, and a motion was submitted to suspend the rules, upon which the yeas and nays were called. The vote was 129 to 53.

The bill was twice read, and entitled an act to organize the Territorial Government of Oregon. It was twice read and referred to the Committee on Territories.

Wednesday, Dec. 17.

In the *Senate*, Mr. Benton offered a series of resolutions, referring it to the committee on foreign affairs to inquire and report concerning alledged speculations in Texas lands and Texas scrip, by officers of the United States or others; what measures are necessary to be taken prior to the annexation of Texas, to protect the United States from such speculations.

The Madisonian, of this morning, solemnly warns Mr. Benton that he has already gone too far in his opposition to *im*-mediate annexation: and that he is fast becoming a "British Whig." The same paper professes to trace the various articles condemnatory of Mr. Calhoun's letters, Governor Shannon's letters, and other Tyler projects, to a common source, and that source very near to Mr. Van Buren. There are sights yet to be seen on this subject.

Thursday, Dec. 18, 1844.

In Senate, the bill making a large grant to the heirs of Robert Fulton, passed; yeas 26, nays 14.

A bill passed to be engrossed, to settle the title to the Peapatch island, in the river Delaware, by referring the arbitration of the title to Roger B. Taney, the chief justice of the United States, who is to receive $500 for his award, the award to be final.

Mr. Benton's resolution of inquiry was adopted.

In the House Mr. Weller gave notice of a bill for the annexation of Texas—understood to be Mr. Benton's plan.

The debate on Mr. Phœnix's bill allowing railroad iron to be imported for three years duty free, was debated by Mr. Foster, of Pennsylvania, and Mr. Payne, of Alabama, and then laid on the table by a vote of 155 to 40.

Attack on Mr. Adams.—A brutal attack was made to-day on Mr. Adams. An old man, named Sangster or Sengstack, from Virginia, sent in from the door to have Mr. Adams come out and see him. As Mr. A. approached, the man said, "Mr. Adams you are wrong, you are all wrong, and I will kick you," and immediately made a pass with his hand at Mr. Adam's face, but without hitting him. He drew back his hand to repeat the blow, when Mr. Adams grasped both his arms firmly, and held him until the persons standing by took him in custody and handed him over to the civil authority. Mr. Adams said as he was not hurt he should not bring the breach of privilege before the House, but leave the assailant in the hands of the civil authority. Much interest was excited by such an assault, but I heard no explanation of the causes. Most people thought the man was a Virginian, and was intoxicated at the time. Some said it was connected with Texas matters.—*Cor. Morning Chronicle.*

LEGISLATURE OF N. H.

Bills have passed establishing terms of the Probate Court at Gilford, incorporating the Savings Bank at Walpole, the Steam Factory at Portsmouth, New England Mutual Fire Insurance Company, the Manchester Bank, for the preservation of Woodcocks, incorporating the Groton and Nashua railroad, Somersworth Savings Bank. Trustees of the Protestant Episcopal Church, a resolution for the distribution of the Geological Report. The copies given to the members of the Legislature, are by the terms of the resolution, held in trust by said members for the use of any citizen of the town from which they come.

A bill which is said to have been prepared by Gov. Hubbard, entitled "A bill to render Railroads public in certain cases," has been introduced from the committee, read and 1000 copies ordered to be printed. The Governor and Council are to appoint a Board of Railroad Commissioners to consist of three; one of them to go out of office every year, and a new one to be appointed; so that after the first, all appointments will be for three years. In cases where railroad charters may be granted, if the right of way can be obtained by purchase, no application need be made to the Commissioners. But in cases where difficulties arise in obtaining lands, the corporators can transfer their charters to the State, the Board of Commissioners can go with state authority, lay out the road the same as any public highway, and award damages—the landholders have the same right of appeal as now exists. The State then to lease the road to the corporators for a term of from 100 to 200 years. Such appeared to us to be the outline. It receives the favor of Governor Steele, and probably may, with some amendments be adopted. It may meet the existing exigency.

A resolution to receive the State's portion of the surplus revenue was indefinitely postponed, by a vote of 137 ayes, to 93 nays.

Mr. Hadduck, from the select committee on the license laws, reported a resolution that it was inexpedient to legislate upon the subject.

Mr. Batchelder, from the minority of the same committee, made a report.

That the report of the special committee on the License Law be recommitted with instructions to report a bill that it is expedient to provide by law that justices of the Peace shall have jurisdiction to try and determine all offences against the license laws, and punish the same by a fine not exceeding ten dollars; provided the said prosecution be commenced by the authority of the solicitors of the several counties, and giving a right of appeal to the respondent to the Court of Common Pleas, and that so much of the existing laws as provides for the punishment of such offences by indictment, be repealed.

The Speaker laid before the House the amount paid Dr. Charles T. Jackson for his services and expenses as State Geologist, which was $8,225,68.

The House have passed a bill commuting, to imprisonment for life, the sentence of William F. Comings, now in the jail at Haverhill; yeas 150, nays 84.

A bill has also passed the House, abolishing militia trainings, 187 to 51. This bill provides for an enrolment of the militia by the selectmen of the several towns, on the 1st of April; that what are termed volunteer companies shall perform military duty as formerly, under a compensation of $3,00 per annum; the enrolments of the several towns to be returned to the Adjutant General on the first of June.

The apportionment Bill has not been reported to the House.

Weekly List of Letters Received.

D. L. Herrick and R. Dunn, J. M. Durgin, D. P. Cilley, P. Weaver, A. Griffeth, L. G. Gardiner, D. M. L. Rollin, S. M. Haggett, S. W. Libby, S. T. Catlin, J. Edgecomb, D. Waterman, S. F. Bean, C. H. Smith, B. Simmons, D. B. Lewis, E. Hutchins, A. D. Williams, I. Hedge, L. G. Brown, F. Walker, A. Redlon, T. Perkins, T. P. Moulton, D. B. Pike, D. Marks, E. Noyes, R. Eia, N. W. Bixby.

From Post Masters.

D. P. Kidder, O. Wheeler, W. A. Brown, O. Branch, J. Delaware, Jr., W. Sawyer, P. M. Jones, H. R. Cranston, O. Boardman, S. A. Johnson, L. Plummer, J. H. Hinkley, J. Gould, J. Bettiches, S. Bradbury, S. Preston, L. Richardson, J. Griggs, E. Dodge, I. F. Farman, Z. C. Andrus, C. Burdick, N. Douglass, S. B. Johnson, B. Hebert.

New Agents.

S. M. Haggett, Belmont, Me.

Eld. M. Stevens will act as book agent of the Springfield Q. M. instead of M. Carsley, resigned.

Receipts For Books.

M Bonney 19,32. J. M. Durgin 2,00. D P. Cilley 2,00. J. F. Nason 9,00. S. T. Catlin 3,00. J. Edgecomb 56. C. H. Smith 50. J. Bennett by A. D. Williams 1,09. A. D. Williams 2,73. I. Hedge 50. L. G. Brown 2,12. J. Kittle 2,88. T. P. Moulton, 3,50.

Subscribers for the Star.

O. Branch 1. D. L. Herrick 1. J. Delaware Jr. 1. W. Sawyer 1. D. P. Cilley 1. B. Barrington 1. L. G. Gardiner 1. S. M. Haggett 1. S. F Bean 1. J. H. Hinckley 1. D. B. Lewis 2. J. Bettiches 1. E. Hutchins 1. A. D. Williams 1. E. Dodge 1. J. Blaisdell 1. T. Perkins 4. D. B. Pike 1. S. B. Johnson 1. S. W. Perkins 2. N. W. Bixby 2. J. Flanders 1—28.

Home Mission.

Anson Smith, Gloucester R. I.,	1,00
Contributed by eight individuals at Meredith Center,	2,75
F. Lyford, Hallowell, Me.,	25,00

Whole amount 28,75
WM. BURR, *Treasurer.*

Foreign Mission.

Monthly Concert of the F. B. Church, Chester, Ohio,	2,00
F. B. Church, Lyndon, N. Y.,	75
F. B. Church, Schroeppel, do.,	1,62
Oswego Q. M.,	1 38
Contributed by eight individuals at Meredith Center,	2,75
Mary M. Williams, Troy, Pa.,	50
S. Jackson, Starksborough, Vt.,	1,00

Whole amount, 10,00
WM. BURR, *Treasurer*

For Education Society.

Eld. R. Dunn, Chester, Ohio,	1,00
R. Ela, New Sharon,	1,06
N. W. Bixby, toward redeeming his pledge made at the Anniversaries,	1,13

Whole amount, 3,19.
WM. BURR. *Treasurer.*

Books Forwarded.

One package to Eld. J. M. Durgin, Wilmington, Mass. by Niles' Express.

One package to Eld. D. P. Cilley, Manchester by Stage.

One package to Leander Tupper, care of P. M. South Mills Boone Co. Ill. by mail.

One package to Franklin Walker, Worcester, Mass. by Niles' Express.

Cheap Postage. The North Scituate subscribers for the Star are informed that I have made arrangements by which, after the first of January, they will receive their papers at the shop of J. R. Matthewson (where the post office was formerly kept) *regularly* on Thursday morning of each week for only 8 cents per quarter, or 30 cents per year, invariably in advance.

D. R. Whittemore.

MARRIED.

In this town, Dec. 17, by Eld. M. Clark, Mr. Henry Heaps and Miss Maria Pugh, both of Dover.

Nov. 5th, by Eld. Richard Kelley, Rev. S. T. Steward, pastor of the C. Presbyterian church at Connersville, Ind., and Miss Sophia G. Huggins, of Delaware.

In Harpswell, Me., by Elder S. T. Catlin, Mr. Elisha Morritt and Miss Harriet N. Elder, both of H.

By Eld. S. J. Pitman, Mr. Wm. B. Swain and Miss Lucinda French. Nov. 14, Mr. Wm. T. Crockett and Miss Susan R. Leavitt. Nov. 28th, Mr. Benjamin Batchelder and Miss Arvilla W. Sanborn. Dec. 4th, Mr. John Chase, Jr. and Miss Mary Ann Russell—all of Meredith.

Mr. Orland Tebbetts, of Lebanon, Me. and Miss Lydia Ann ———, of Rochester, N. H.

By Eld. D. B. Lewis, in Thorndike, Me. Mr. Reuben Cookson, of Unity, and Miss Jane Wood of T.—In Waterville, Mr. Asa Lewis, of W. and Miss Deborah Gage of Hartland. Mr. Charles Weeks and Mr. Sophia Wyman. Mr. Oliver Comforth, and Miss Hannah Corson—all of W. Mr. Milton Stevens, of Smithfield, and Miss Catharine Merrow, of W. Mr. James W. Perkins, of Fairfield, and Miss Sarah H. Rowe, of Norridgewock. Mr. Wm. Witham and Miss Alvira C. Stanley, both of Smithfield. In Unity, Mr. Algernon S. D. G. Rice and Miss Eliza Davis. Mr. Nelson Vickery and Miss Isabella Comforth—all of U. In Thorndike, Mr. Wm. Wyman, of Unity, and Miss Catharine Young, of T. In Unity, Mr. Hobert Dennis, of Dixmont, and Miss Lydia Ballett, of U. Mr. Robert Comforth, 2d, and Miss Rosetta Crosby, both of U.

In Charlestown, Mass. by Elder D. Swett, Mr. Asa Fairbanks and Miss Martha Sawyer, both of Boston. Mr. Augustus P. B. Currier and Miss Sarah G. Adams, both of Gilmanton, N. H. Also, Mr. George N. Porter and Miss Frances T. Hoyt, both of Boston.

Boston Wholesale Prices Current.

Corrected with great care weekly.

SEEDS. Herds Grass, $1,37 a 1,50 per bushel. Red Top 50 to 60 cents. Clover—Northern, 9 to 11c.—Southern, 7 to 9c. Flax Seed, $1,50 per bushel. Lucerne, 33c. per lb. Canary Seed, $1,37 a 1,75 per bushel.

GRAIN. The market is more languid to-day, and prices in view of large arrivals, have rather a downward tendency.

Corn—Northern, new, bushel 00 a 00—Southern, round yellow, 00 a 57—Southern flat yellow, 54 a 56—do. do. white 51 a 52—do New Orleans, 00 a 00—Barley 00 a 00—Rye, Northern, 70 a 75—do. Southern, 65 a 75—Oats, Southern, 33 a 34—Northern do. 35 a 36—Beans, per bushel 1,50 a 2,00.—Shorts, per double bush. 25 a 30—Bran, 21 a 24.

FLOUR. There has been but little activity in the market during the past week, and prices have experienced little variation, compared with the last weekly report.

Baltimore, Howard St, 4 mos. cr. new $4 75 a 4,81—do. wharf, $0,00 a 0,00—do. free of garlic, $0 00 a 0,00—Philadelphia do. 4 mos $4,62 a 4 75—Fredericksburg, low l'd new $4,67 a 4,75—Alexandria, wharf do. 4 67 a 4 75.—Georgetown, $4 75 a 4 87. Ex. do. 0,00 a 5 00.—Richmond Canal, $4 62 a 4 75—do. City, 5 50 a 0 00—Petersburgh, city, $5 00 a 5 50—do. Country $4,62 a 4 75—Gen. common, cash, $4 87 a 4 94—do fancy brands $5 00 a 5 25—Ohio via Canal, $0 00 a 0 00—do New Orleans, cash $4,87 a 5,00. Rye, 0,00 a 0,00—Indian Meal in bbls. $0,00 a 0,00.

PROVISIONS. There has been a further slight advance in new Mess, with an increased demand.

Beef—Mess 4 mo. new bbl. $0,00 a 8 00—Navy—$6 75 a 7,00.—No. 1, 0 00 a 6,00—do Prime $0,00 a 0,00—Pork—Extra clear 4 mo. bbl $00,00 a 00 00—do. Clear $10 00 a 10,50 do. Mess, 9 00 a 9 25—do Prime $7,00 a 7,25—do Mess from other States,— a — —do Prime do do $0 00 a 0 00 do. Cargo do. 0 a 0 00— —Clear do do $00 00 a 00 00—Butter, shipping, 00 a 00—do store, uninspected, 10 a 13—do dairy, 20 cts. a 22—Lard, No. 1, Boston ins. 0 a 0—do South & Western, 5 3-4 a 6 1-4—Hams, Boston, 7 a 0—Southern and Western, 5 a 6—Cheese, Ship'g and 4 meal, 3 a 4¼—do new milk, 4 a 5½.

WOOL. Duty. The value whereof at the place of exportation shall not exceed 7 c. per pound, 5 per cent. ad val. All whereof the value exceeds 7 cts. per pound, 40 per ct. ad. val. and 3 cts. per pound.

There has been a more regular demand for both fleece and pulled Wool, during the past week or ten days, and the market is becoming more settled. The early supplies of many of our manufacturers are nearly exhausted, and will soon have to be replenished. A more active demand is to be expected, but a material improvement in prices is not anticipated.

Prime or Saxony Fleeces, washed, lb. 45 a 50c.—American full blood do 40 a 42—Do. 3-4 do 37 a 38—Do. 1-2 do 35 a 36—1-4 and common do 30 a 32—Smyrna Sheep, washed, 20 a 22—Do. unwashed, 10 a 15—Bengasi do 6 a 12—Saxony, clean, 00—Buenos Ayres unpicked, 7 a 10—do. do. picked, 10 a 14—Superfine Northern pulled lamb 38 a 40—No. 1 do. do. do, 33 a 35—No. 2 do do do 23 a 30—No. 3 do do do 14 a

POETRY.

For the Morning Star.

THEY ARE DYING, DYING.

They are dying, dying,
The good, the kind, the fair,
Strong-bound knots untying,
And making hopes like air.
Yet they shall live again,
Again shall be possessed,
Where hearts shall feel no pain,
Where's known no aching breast.

Why then is there grieving,
When fond friends faint and die,
Life's sad trials leaving,
For joys above the sky?
The *human* heart *must* grieve,
When loved ones pass away;
Although it firm believe
They'll live another day.

Be there weeping, *sighing*,
Since good men *oft* have wept;
O'er the lovely—dying,
Have watchful vigils kept.
Yet hope should mix with tears,
Bring solace to the mind:
Banished be useless fears,
For God is true and kind.

P.

GOD UNSEARCHABLE.

Canst thou by searching find out God,
The Almighty to perfection trace?
And pierce the clouds whose darkness shrouds
The brightness of Jehovah's face?

Proud, daring man, this thought of thine
Proves thee the dupe of Satan's art:
The vain attempt must bring contempt
On thy rebellious head and heart.

First try the things thy senses reach,
Their nature, power, and essence tell;
If here thou fail, canst thou prevail
To find out the Unsearchable?

Go count the stars and call their names,
Sweep with the comet through the sky;
Fix thy bold gaze on the sun's blaze,
With un undazzled, tearless eye.

Go sleep upon the thunder-cloud,
Grasp the forked lightening in thy hand;
Proceed to find whence comes the wind,
And trace its path o'er sea and land.

Go and unbend the rainbow's arch,
Untwist its robes of various hues;
Then view the source, and trace the course,
Of rain, hail, vapors, and the dews.

Go view the everlasting snows
Moistening the axles of the poles;
Then boldly probe strait through the globe,
And span the line on which it rolls.

Should thy mind shrink from such attempts,
View the *least* work of Deity;
The blades of grass thy skill surpass,
And thou art baffled by a fly.

If *every* work of God is full
Of mysteries we can never scan,
His word 'tis plain, must then contain
Wonders above the powers of man.

Before the great Unsearchable
With lowliness and love I'll bend;
And gladly trace in Jesus' face
My God, my Savior, and my Friend.

THE CHRISTIAN FEMALE.

The friend who has kindly sent us the following, says: "These lines I have never seen in print. They were repeated to me some years since, by a friend, and I committed them to memory."

I asked her, when in beauty dressed,
When youthful hopes inspired her breast,
Where lives he whom thou lovest best?
She said, In Heaven.

I asked her, when she fondly press'd
Her smiling infant to her breast,
Where lives he whom thou lovest best?
She said, In Heaven.

I asked her, when her strength was lost,
When every earthly hope was crossed,
Where lives he whom thou lovest most?
She said, In Heaven.

I asked her, in her dying groan,
Who is that brightest, loviest one?
'Tis God, she cried, 'tis God alone!
And went to Heaven.

THE REFORMER!

BY R. H. BACON.

The true Reformer, like the pioneer,
Who hews the western forest, must throw by
All thought of ease or resting till he die:
Nor in his noble breast admit the fear
Of ill; although, through life, he may not hear
The voice of friend, nor see one loving eye
To cheer him on his way of duty high,
And warn him when his foes are lurking near!
Yet fields of beauty, by his dauntless hand,
Shall rise in loveliness, where now the gloom
Of error doth the light of truth withstand:
The lonely wilderness he fells shall bloom
Throughout all aftertime; and those who now
Scowl with mad hate, before his tomb shall bow.

MISCELLANY.

For the Morning Star.

Slavery.

People at the north have very singular ideas of the South, and even an introduction to it does not always set them right; for several reasons.

1. There are some open hearted people at the south, who will treat even northern people with kindness and hospitality, so long as they trouble not their consciences. And very many that go from the north *fall right in with them*; and they all talk over the evils of slavery together (and also the outrageous conduct of northern abolitionists)and come to the conclusion, that the best way is to let it die itself, from the fact that the law is such that they can't do any thing about it.

2. There are some bright spots at the south compared with others; and visiters from the north sometimes form favorable opinions of that region, when they have only seen the most mild form of the system of slavery. A school boy once laughed his teacher in the face, for proposing to him to study arithmetic, because, said he, it is such a simple thing. Do you think I don't know how many fingers and toes I have? But after proceeding further into the science, he changed his mind. One cannot judge of a science by the first lesson, neither is one acquainted with the system of slavery by spending a little time in old Virginia.

3. Slavery is of necessity milder near the borders of the free States; were it not so, there would be two to one, wending their way towards the north star.

4. Some people will not know a thing, if they can any way avoid it, unless it be that which accords with their preconceived notions.

Permit me to state a few facts in reference to southern character and slavery, with which I have been personally acquainted.

I was near Alton at the time when Lovejoy fell a victim to the relentless fury of slaveholders, and saw the vessel that carried the desperadoes from St. Louis to the scene of action, as she ploughed her way up the mighty stream. Was there any sympathy for the murdered? No: the general remark was, it is good enough for him.

While at St. Louis, a duel was fought with rifles on blood island (a little island in the Mississippi, so called from the fact of its being a resort for duelists,) in which one of the parties fell. This was all to save honor, where none existed. Also in an affray at a rum shop, a man was literally carved to pieces.

At Vicksburg, just across the street from my boarding place, an assassin fired through the window and killed a man instantly. There was some difference betwixt them, and this ended it. While there I attended the trial of another for a similar crime; but it was as little thought of and caused but little more stir than would a little combat with two school boys in New England. It was so common a thing to see men knocked down and dragged out of shops, that it appeared a thing of course. I expected to see it every day.

The question is often asked, how are the slaves treated? Some say the owners or masters are the only slaves. They are emphatically the slaves to sin and the devil. But those who are slaves to men are obliged to submit, not only their bodies, but their moral and mental powers to the will of the master.

I have seen slaves abused in seven slave States but am more particularly acquainted with their treatment in Mississippi. I have seen several disfigured; and, on inquiry, learned that it was done by tortures inflicted by their masters. The excuse was, they have been dreadful bad boys. I have seen a boy lashed to a pole, hands and feet, and unmercifully whipped. I have seen an aged negro tied to a post, and receive with a large whip, 130 lashes *at once*; that is, with only intervals for the driver to rest, that he might the more effectually accomplish his work. I have heard the horrid groans of another as his tormentors at intervals between whipping applied live brands of fire to his naked body. I have seen a driver fly at a negro in a rage; and the negro run, followed by the driver with rifle in hand, swearing he would blow him through, if he did not stop. The boy stopped, was tied to the whipping post, and whipped till the strength of the driver was exhausted. I have seen the wife of a slave sold from his bosom, and he abused in the most inhuman manner for venturing to speak to his master about it. I have heard a christian slave say that he should never be the father of a child, to leave in the land of oppression. He had rather his race should become extinct, than to have them ever lashed by the southern despot. I also observed that the slaves had but a small amount of food per day, and that of the coarser quality. For months, the sun rarely rose and set upon me, without my beholding some cruelty inflicted upon the poor slave. I have heard them sigh under the yoke of oppression. I have heard them complain of the gnawings of hunger; and none to pity. The southern heart is adamant.

In five months, I heard not the sound of the church going bell. I saw no church, heard no sermon, no prayer, no acknowledgment of God's goodness. The Sabbaths were spent in pleasure-riding, gambling, hunting, &c. &c. But I forbear, I cannot dwell upon such a theme, it is too sad.

I would that those who think slavery a trifling thing that northern people should not meddle with, and believe there is no aristocracy at the south, were introduced to its secrets. I think they would sing a new song, and no more advise abolitionists to say naught about it.

Let abolitionists remember that they cannot use moral suasion without argument; and let them never be duped with the idea of 'be still' and slavery will die of itself. 'Cry aloud and spare not.' Truth must triumph. The slave must be freed, or America will be destroyed.

T. C. Partridge.

The Dead Alive.

A POWERFUL SKETCH.

It was four o'clock; and I had not yet prepared myself to give my *lecture*. The heat was oppressive, the air heavy, the sky tempestuous, and I felt a sensation of restlessness and nervous irritability quite unusual to me. During the last week I had not enjoyed one hour's tranquility: several persons, dangerously ill and requiring my attention, had called for me.—One in particular (the only support of a large family) gave me great anxiety, and excited in my mind extreme sympathy.

In this state I got into the carriage to go to the University. At that moment an unsealed note was put into my hand. I opened it immediately, and found it to announce the death of poor H——— for whom I was so much interested; and this news affected me deeply.

The stroke was more severe, as I had not foreseen the event, and, consequently, had not the consolation of having been able to prepare the family of my patient for so great a misfortune. Hitherto the chair of declamation had always been to me rather a pleasure than a labor; the abstract theories of the science had amused my mind; but this evening I felt a degree of uneasiness on my spirits for which I could not account. The events of the day had so deeply affected me that I felt an almost insurmountable inclination to repose. When I reached the entry hall, I cast a look around at the unusually full audience, and as I passed through the crowd, I heard the name of a celebrated doctor, spoken of as being among the hearers. At another time these were circumstances that would have given me pleasure, but now they increased my confusion, which was indeed *complete*, when I discovered that I had left my notes in the carriage, which I had dismissed at the door, intending to walk home. It was too late to send for them; and as I was now in great perplexity I opened my portfolio, and hastily ran through a number of remarks, that I had thrown there without arranging them; happily, I fell upon some novel observations on insanity, and then determined to make that the subject of my off-hand lecture.

I have but a confused idea of what then followed; but I remember the applause which saluted my entrance, and which became still louder when my confusion was observed. As soon as there was silence, I summoned all my courage and began.—The first words cost me infinite pains; I hesitated and stopped continually; but by degrees I recovered myself, and the great attention paid to me gave me confidence. I soon found the cloud that overspread my senses, clearing off; my ideas became less confused; the words came readily, and comparisons crowded upon me. I had only to choose them. As I went on, my observations became more striking, and my demonstrations more clear and comprehensive. I was astonished at the fluency with which I expressed myself. I found great facility in treating several difficult subjects, which at another time I should hardly have dared attempt. They seemed to be clear and simple, and I got through them as trifles. Still greater became my surprise to find that my memory, which had hitherto been slow and imperfect, was suddenly become miraculously faithful, and bro't back the most trifling circumstances of my long career. I cited one author with so much exactitude, that one might have supposed that I held the book in my hand; facts and anecdotes came to elucidate my theories and demonstrations; the cases of insanity that I had witnessed in my youth and which I thought were effaced from my memory, rushed back upon it as if they had recently happened. I became every moment more at ease, the promptness with which one idea followed another, exciting every faculty; and words came to give them expression. At that moment great terror took possession of my mind. It seemed to me that some unknown danger, which it was not in my power to avoid, hung over me.

The supernatural power that had hitherto supported me began to sink; my thoughts became confused; strange faces and fantastic images flitted before my eyes. The objects of which I had been speaking came to life, and I seemed like a magician who, by a word, rendered visible the living and the dead. I stopped! The most perfect silence reigned in the hall, and every eye was turned towards me. All at once a horrible tho't seized me, a convulsive laugh broke from me, and I exclaimed, '*I also am mad!*'—All the assembly rose instantaneously like one body.—Every voice raised a cry of surprise and terror; and of what afterwards happened I knew nothing.

When I recovered my senses I was in bed. I looked around—I knew every object in the room The sun shone upon the window curtains, which were half closed; I was sensible that it was evening. I saw nobody in the room; and when I endeavored to comprehend who I was, and why there, a faintness came over me: I shut my eyes, and tried to sleep, when some one entering the room, awakened me; it was my friend Doctor G———, who approached the bed and attentively examined me for the space of a few moments. Whilst he thus looked at me, I perceived that he changed color, his hand trembled whilst feeling my pulse, and in a low melancholy whisper he said, 'My God, how he is changed!' I then heard a voice at the door say, 'May I come in?' The doctor did not answer, and my wife came gently into the room. She looked pale and sorrowful; her eyes were wet, and as she bent anxiously over me burning tears fell upon my face. She took my hand in hers, bent her lips close to my ear, and said, 'William, do you know me?' A long silence followed this question—I tried to answer, but was incapable of pronouncing one word. I wished to show by some sign that I was sensible of her presence.—I fixed my eyes upon her; but I heard her say, amidst her sobs and tears, 'Alas! he does not hear me!' And thus I perceived that my efforts had been vain. The doctor now took my wife by the hand to lead her from the room. 'Not yet, not yet,' she said, withdrawing her hand, and I relapsed into my delirium. When I again became sensible, I felt as if I had awakened from a long and deep sleep. I still suffered, but not severely; extreme weakness had succeeded the fever; my eyes were painful, and a mist was over them; at first, I was not sensible that any one was in the room, but gradually objects became more distinct, and I saw the doctor seated by my bed.—He has said, 'Are you better, William?'—Hitherto my ineffectual attempts to make myself understood had not given me pain; but now the impossibility of doing so was a martyrdom. I soon became aware that my strength of mind was leaving me, and that death approached. The efforts that I made to rouse myself from this sort of death-like slumber must have been very violent, for a cold sweat came all over me. I heard a rushing as if my ears were full of water, and my limbs were convulsed. I seized the doctor's hand, which I pressed with all my strength. I rose in my bed and looked wildly at him. This did not last long; I soon fell again into weakness: I dropped the hand which I had grasped, my eyes closed, and I fell on my bed. All that I remember at that moment were the words of poor Doctor G———, who thinking me dead, exclaimed, 'At last his sufferings are over!'

Many hours passed before I recovered my senses. The first sensation of which I became sensible was the coldness of the air, which felt like ice upon my face; it seemed as if an enormous weight was on it; my arms were stretched against my body, and though I was lying in a most inconvenient position, yet it was impossible to change it; I tried to speak, but had not the power. Sometime afterwards I heard the steps of many people walking in the room, something heavy was set down, and a hoarse voice pronounced these words:—'William H———; aged thirty-eight. I thought him older!' These words recalled to my mind all the circumstances of my illness; I understood that I had *ceased* to *live*, and that preparations were making for my interment. Was I then dead? The body was indeed cold and inanimate; but, *thought* was not extinct. How could it be, that all traces of life had disappeared exteriorly, and that sentiments still existed in the chilly frame that was now going to be conveyed to the grave? What a horrible idea! My God, is this a dream? No; all was real; I recalled to my mind the last words of the doctor; he knew too well the signs of death to allow himself to be deceived by false appearances. No hope!—None! I felt myself being placed in the coffin. What language can describe all the horror of that moment?

I knew not how long I remained in this situation. The silence that reigned in the room was again broken, and I was sensible that many of my friends came to look at me for the last time. My mind was awake to all the horrors of my situation; in a moment my heart became sensible of acute suffering. But what! thought I to myself, is every thing within me dead? Is the soul, as the body, inanimate? My *thought*, nevertheless, was a proof to the contrary. What has become of my *will* to speak, to see, to live? Every thing within me sleeps, and is as inactive as if I had never existed!—Are the nerves disobedient to the commands of the brain? Why do those swift messengers refuse to obey the soul? I recalled to mind the almost miraculous instances of power of the mind directed to one purpose, and urged by strong impulse. I knew the history of the Indian, who, after the death of his wife, had offered his breast to her infant, and nourished it with milk. Was not this miracle the effect of a strong will? I had seen life and motion restored to the palsied limb by a mighty effort of the mind, which had awakened the dormant nerves. I knew a man whose heart beat slow or quick as he pleased. Yes, thought I, in a transport of joy, the will to live remains. It is only when this faculty has yielded, that Death can become master of us. I felt a hope of reviving, as I may express it, by the vigor of my will; but alas! I cannot think of it even now without fear!—The moments were speeding fast away, and by the noise around me I comprehended that preparations were making to close my coffin. What is to be done? If the will has really the power attributed to it, how shall I direct it? During all my illness I often strongly desired to speak and move, but could not do so. As the wrestler puts forth the utmost strength of every muscle to rouse up his antagonist, so I employed all that my will could command, and endeavored to impart to my nerves the impulse of that energetic violation, my last hope! *It was in vain.* In vain did I try to raise one breath within my breast, to utter one sigh. And Oh, what increase of horror! I heard the nails applied to my coffin! Despair was in the sound.

At that very instant, E———, my oldest, my dearest friend, came into my room.—He had performed a long journey to see me once more, to bid eternal farewell to the companion of his childhood. They made way for him. He rushed forward and laid his hand, his faithful, fond hand on my bosom. Oh, the warmth of that friend's hand! It touched the inmost fibres of my heart, and it sprung to meet him. That emotion acted upon my whole system; the blood was agitated; it began to flow, my nerves trembled, and a convulsive sigh burst from my disenchanted lungs; every fibre moved with a sudden bound, like the cordage of a vessel struggling against a mighty sea. I breathed again! But so sudden and so unexpected was the change in my frame, that an idea came into my mind that it could not be real!—that I was again deprived of reason: Happily this doubt soon ceased. A cry of terror, and these words, 'he lives!' uttered distinctly enough for me to hear, put all beyond doubt. The noise and bustle became general, and some voice exclaimed, 'E———, has fainted; raise him up, carry him hence that he may not, when he opens his eyes, first behold his friend.' Orders, exclamations, cries of joy and surprise, increased every instant; all that I now recall is, that I was lifted out of my coffin, and, before a good fire, was completely brought to life, and found myself surrounded with friends. After some weeks I was restored to health. I had seen death as nearly as possible, and my lips had touched the bitter portion, which one day I must drink to the last drop.

A Solemn Calculation. The aggregate population on the surface of the known habitable globe, is estimated at 895,300,000 souls. If we reckon with the ancients, that a generation lasts thirty years, then in that space, 895,300,000 human beings will be born and die; consequently, 81,760 must be dropping into eternity every day; 3,407 every hour; or, about 56 every minute! How awful is the reflection!

Reader, is it not the most dreadful infatuation to trifle with eternal things, on the brink of that world, into which more than

"A thousand wretched souls have fled,
Since the last setting sun." Watts.

The Life of a Minister.—A life of a Wesleyan minister, written by himself, whose scenes of labor were in Lincolnshire, England, from the year 1780 to 1822, concludes his account of them by stating—"I have enjoyed in my ministry 2028 Sabbaths; read the Scriptures, two chapters for each day, 36,500 times; preached 8112 sermons; occupied 15 pulpits: and ridden 117,000 miles and my salary never at any time amounted to £50 per annum."

A correspondent of the Christian Reflector states, that a parallel to Bunyan's Pilgrim's Progress, is being written, being in fact the Sinner's Progress. It is to be "The life and travels of Mr. Badmind, from the region of Sunny Days to the land of Outer Darkness." It will partake very much of the style of John Bunyan.

Dobbsism---The Second Advent of The Messiah in Ireland

Francis Dobbs, Esq., was the "Father Miller" of Ireland in 1800. He was the inventor of a very ingenious system of the interpretation of the prophecies of Daniel and John, taking Sir Isaac Newton, Bishop Newton, etc., as the authorities for his calculations.

A very good and respectable man, was Francis Dobbs, Esq. He wrote the "Universal History of the World, in nine small volumes." He has also laid the world under great obligations by the addition of a tenth volume on Prophecy. As the first nine record all the events that have transpired, the tenth furnishes the record of those that are yet to happen. Not satisfied as other respectable historians have been with "writing up to the present time," he has conferred upon unborn generations the inestimable favor of writing their history. His start from Eden, gave him such an impetus, that he could not stop when he reached the boundaries of the present, but darting past, is only brought up, by the heat of the last conflagration.

No ordinary man was Francis Dobbs, Esq. He was a member of the Irish Parliament from the Borough of Charlemont—that memorable Parliament that formed the union between England and Ireland, A. D. 1800, for the repeal of which so much eloquence has been exhibited, and so much "rent" contributed. Mr. Dobbs made a speech upon that question, the like of which was probably never heard before or since, in any legislative body—the "substance" of which speech forms the preface to his work on Prophecy. Mr. Dobbs was opposed to the Union; in ordinary times he would have considered it a great calamity; but inasmuch as the second advent of the Messiah was close at hand, and as his first appearance was to be made in Ireland, where he was to take the 'government upon his own shoulder,' Mr. Dobbs was confident that the union could not last a year.

His speech contained these three propositions: "1. The certainty of the Second Advent of the Messiah. 2. The signs of the times of his coming and the manner of it. 3. That Ireland is to have the glorious pre-eminence of being the first kingdom that will receive him."

The signs of the times in Mr. Dobbs' day, upon which he dwells with much eloquence, appeared far more threatening than at present. Among the great commotions of the Earth, were: The bloody Revolutions of France; the Austrian; Netherlands taken from their ancient Princes; Holland revolutionized, and her Stadtholder exiled; Switzerland revolutionized; Venice annihilated; Italy reduced; the Pope bereft of his temporal domains, and dying a prisoner in France; Spain bordering on revolution; Portugal in danger of being subdued; the affairs of Germany, and the House of Austria, in a critical situation; and Great Britian engaged in an arduous war, apparently interminable. Nothing less than the appearance of the Messiah could possibly quiet all this turbulence, or bring harmony out of this chaos.

But the cream of the argument and illustration is skimmed from the third proposition. That the Messiah is to make his first appearance in Ireland, Mr. Dobbs is certain, from various considerations, among which we find the following:

The great image, seen in the vision of Daniel, undoubtedly, according to all commentators, represented by its head of gold, the Assyrian and Babylonish Empire; the breast and arms of silver, the Medo-Persian; the belly and thighs of brass, the Grecian; the legs of iron, the Roman. The ten toes were ten kingdoms. The last or western toe, of the great image, is Great Britian, this being the last conquest of the Romans. Ireland lies in a line with Great Britain, and directly west of it, forming in a manner a part of it. Now the little stone, cut out of the mountain without hands, symbolizing the Messiah, is to strike the great image of Daniel upon the toes. Of course it will strike first the extreme western toe, which is Ireland; *therefore*,—it is demonstrated—that the Messiah will make his first appearance, at his second advent, in Ireland.

Again; the army that follows the Messiah amounts, according to John's prophecy, to 144,000. The place where this army is to assemble is symbolically denoted. John says: "I saw them harping with their harps;" "I saw them standing on a sea of glass, having the harps of God." Now, a sea of glass must be an Island; and the harp is Ireland's national arms. Does not this mark out Ireland as the gathering place of the saints, with the Messiah at their head?

Another description of these saints, is: "They were clothed in fine linen, white and clean." But it is universally known, that "fine linen" is peculiarly the staple article of Irish manufacture. No country produces such beautiful linen as Ireland. Is not this proof that the Messiah will first appear with the army of his saints in Ireland?

Again. He gathered them together in a place, in the Hebrew tongue, called *Armageddon*. Upon this spot the armies of Gog and Magog are to do battle. "I believe the word Armageddon, in the Hebrew tongue, and Ardmagh, or Armagh, in the Irish, mean the same thing. At all events, there is a great similitude in their sounds; and St. Patrick thought proper to make the city of Armagh, which is the old name, the seat of the church government in Ireland." Is not this conclusive?

In addition to these scriptural proofs, there are many "particular circumstances" that seem to point to Ireland as the happy spot to be honored by the Advent of Messiah. "*Tradition* has long spoke of it as a land of saints, and if what I expect happens, that prediction will be fulfilled." "But what I rely on more than all is, our miraculous exemption, from all the serpent and venomous tribes of reptiles. This appears to me in the highest degree emblematic, that Satan the great serpent, is here to receive the first deadly blow."

If this very ingenious theory, shall teach some of our fanciful analogical theologians, caution in their method of interpreting the Scriptures, the object of the writer will be gained.

Adelphos.

N. Y. Baptist Advocate.

Community Failure. From a late number of the "Western Citizen," published at Urbana, O., we learn that the Community established in Champaign county last spring, has broken up. The editor predicted its downfall ultimately, but hardly supposed that a few months would establish the truth of his prophecy. John O. Wattles, one of the leaders, publishes a long article in the "Citizen," relative to their disbanding, but deems it unnecessary to give the reasons for their doing so. He says, "Whatever they may be, they are all referable to the present state of society, and have their origin mainly in the universal robbery of humanity of her right to the earth, and argue *for* Community and not against it." Well did a certain distinguished poet observe,

"A man convinced against his will,
Is of the same opinion still."

Owenism, Fanny Wrightism, Fourierism, Communityism, and all such isms, never can stand. The leaders forget one grand truth, Man is a depraved being; and until thoroughly changed by the power of divine grace, his selfish principles will bring him in continual conflict with the interests of others. May the Lord have mercy upon the Community men, and soundly convert them; so that they may do some good in the world, and not spend their time in disturbing the peace of society, and breaking up the hallowed enjoyments of private families.—*Western Chr. Advocate.*

Stupendous Destruction. The dreadful process of stupendous destruction is constantly going on around us. Do we realize it? This year, twenty millions of souls will be wrecked in life and hope, and cast naked and desolate upon the strand of eternity. Oh, some are perishing now—will you not thrust forth a hand, and, with a death grasp, strive to save them? Xerxes, from an eminence, once looked down on some millions of his people, and wept to think that in thirty years they would be no more. Alas! one might weep tears of blood to think that, except as the faith of the gospel prevents the tremendous issue, in twelve short months twenty millions of souls will be—in hell!—*Reed's Lectures.*

The Slave Trade.

A scandalous and horrible slave trade has been discovered in Lisbon. Proprietors and others connected with the African colonies of Portugal, bring home from their possessions, systematically, a number, (about 12) of so called domestic slaves, to whose personal attendance they are legally entitled, under the treaty of the 2nd of July, 1842, and immediately ship them off to Brazil, where they are sold as slaves at very high prices, as they arrive by these means in excellent condition, without being subjected to any of the horrors of the middle passage. Viscount Sa has called the attention of the Peers to this subject, and the Duke of Terceira said it should be strictly inquired into by the Government. We farther learn that a bill recently introduced into the Chambers of Peers, for the abolition of slavery in the Portuguese possessions in Asia, was opposed by Ministers, and lost by a majority of 23 votes against 18.

A long correspondence has lately taken place between Lord Aberdeen and Mr. Everett, in which the former complains of the employment of American vessels in the slave trade. His Lordship says that in a report on the state of the slave-trade in Brazil, recently received from Her Majesty's Commissioners and Consul at Rio de Janeiro, it is stated that American shipping is employed in transporting to the coast of Africa merchandise, equipments, and other articles necessary for slave-trade operations.

It is farther reported, that it is a custom with the slave dealers, in purchasing American vessels, to attach to the purchase a secret condition, to the following effect, namely, that a portion of the purchase money shall remain unpaid until the vessel shall have made one or two trips to the coast of Africa, with cargoes of merchandise from the purchaser, under her ostensible American character; after which a public transfer to the foreign owner takes place. Under this arrangement, the means of purchasing and carrying away the negroes are securely landed on the coast.—The slave vessels of Brazil proceed to the place where the living cargoes are awaiting their arrival (in barracoons) and within a few hours are loaded and despatched on their return voyage.

Again, in a despatch dated the 30th of May last, her Majesty's Consul at Bahia has reported that a system has been introduced there which greatly facilitates the importation of slaves into that province; the fast sailing American vessels arrive there from the United States, and after discharging, are sold to a company of slave-dealers, the master engaging to take the vessel to the coast of Africa under American colors; and that a cargo of tobacco or rum is put on board, and sent direct to some well known depot on the coast, where it is exchanged for slaves; that the American master then gives up the command, the slaves are then put on board, Brazilian colors hoisted, and the vessel sails on her return voyage.—*N. Y. Evan.*

Money for Religious Purposes.—We have all along condemned the practice of raising money for religious purposes by improper means. In order to show the extent to which this practice is carried in some places, we copy the following from the Leicestershire Mercury, an English paper:

"The hackneyed quotation, 'from grave to gay,' received a most serio comic illustration, the other day, in Wisbeach. A cemetery being unattainable without money, funds were raised to provide the ground; but still a fence and a chapel were unprovided. The fertile invention of the vicar has created a fund for these also. His means were various. First, a fancy fair; secondly, a charity sermon; thirdly, a grand 'do' at the laying of the foundation-stone by Lady Hardwick; fourthly, a dinner at the vicarage to one hundred and thirty-six ladies and gentlemen; fifthly, a concert at the theatre, (to which the guests proceed from the vicarage;) sixthly, fireworks; seventhly, a second fancy fair; eighthly, a ball; and, ninthly, an exhibition of pictures. This carnival occupied from Wednesday to Saturday, and included 'a Chinese pig with a curly tail,' the 'Halleluiah Chorus,' a 'gallopade,' a 'charity sermon,' and 'Fill, my boys, and drink about!' The result was £883 16s. 11d."

Political Prospects. It cannot be concealed that since the opening of Congress our national affairs have suddenly assumed a serious aspect, calling for the utmost wisdom and moderation on the part of those entrusted with the government.

The letter of the Secretary of State to our Minister in France is justly exciting great attention. The National Intelligencer says that the letter discloses the fact that a diplomatic conference has been held between our Envoy and the French Monarch, in which the latter discovered sentiments not unfavorable to the designs of this Administration upon Texas, and to the President's views of the relations upon this point, between this country and Mexico. These good dispositions the instructions are meant to enforce, by plying that Sovereign with arguments in favor of slavery, with insinuations against the political aims of Great Britain, and with whatever may induce France to become a party to the Texas scheme of those now in power.—*N. Y. Observer.*

Robert Owen.—On Sunday afternoon, November 24th, bills were posted round the city of Cincinnati, stating that Robert Owen, the "*celebrated philanthropist and social reformer*," would lecture that evening. We should like to know of the first act of philanthropy he ever did, or the first social reform he ever effected. He has made some experiments in those matters, but they have been most miserable failures. Neither in Europe nor America have his visionary schemes answered. Perhaps the writer of the bill would call his memorable debate with Mr. Campbell an act of philanthropy. Splendid philanthropy! Trying to uproot the only system from which man can derive true and lasting happiness.

It may not be improper to state that during his lecture on the Sunday evening referred to, the moon was eclipsed. Had we known nothing of the principles of astronomy, we should have been strongly inclined to believe that she was robed in sackcloth and mourning at his folly.—*West. Chr. Adv.*

The Vatican.—The Vatican, a magnificent palace, is said to consist of seven thousand roomst and is situated on an eminence, one of the seven hills on which ancient Rome was built. The parts the most admired are the grand staircase, the Pope's apartments, and, above all, the Vatican library, so beautiful a fabric, that it is said it will admit of no improvement, and also the richest in the world, both in printed books and in manuscripts.

Popery and the Bible.—'Wherever the Pope reigns, says Col. Tronchin, a Swiss veteran in the cause of Christ, "the word of God is severely proscribed." In Piedmont and Italy it is one of the books most strictly forbidden. Dramas, novels, and licentious works are better, in the governments of those countries, than the Bible. This testimony does not lie.—It declares what is the spirit of Popery every where. 'The word of God is the terror of the Romish clergy.'

United States Army.—From a paper just published, it appears that the regular army of the country consists of 8000 men, and costs the nation the annual sum of $8,000,000. This would be $1000 for each man. The pay of a private is given at $96 per annum, and his clothing and rations would perhaps amount to as much more, making about $200 per annum. The pay and expenses of the officers, including the general officers, is stated at about $2,000,000, leaving about $5,000,000 for the expenses of the war department, the salaries of the secretary of war, the heads of the Indian and pension departments, clerks, &c.—*Bangor Gaz.*

Shipwreck and Loss of Life.—The ship Massasoit, Capt. Barry, from Calcutta, for Boston, with a large and valuable cargo, went ashore on Point Alderton bar at the entrance of the harbor, recently during a storm, and bilged. Three of her crew attempted to swim ashore, but two of them were drowned, the other landed safe. After three unsuccessful attempts of the officers and crew, twelve in number, were taken off by means of the life boat. Yesterday the vessel went to pieces and is a total loss, both vessel and cargo.

Capture of Slave Vessels.—The following is an extract from a letter from an officer on board the United States ship Decatur, dated Benguela, Africa, Sept. 25:—Our ship arrived here to-day, from a cruise. Off Loango, spoke H. B. M. Star, on a cruise, having within a few days captured two Spanish brigs, full of slaves and a large amount of specie, and sent them to Ascension, which is the English Admiral's rendezvous. We are all well and now bound to windward.

A Solemn Procession. "Six Hundred Millions of Heathen, were they placed close together, would form a mass of human beings a mile in breadth, and upwards of a hundred miles in length! Think of this assemblage of heathen on the march to Eternity!"

Southern Hymn Book.—Inquiries are made why we cannot have a Southern Hymn Book. The idea is a good one, and should be carried into effect.—*Ala. Bap.*

They had better get up a Southern Bible.

OBITUARIES.

Died in Meredith, Nov. 5th, sister Olive Angeline Blake, aged about sixteen years. She was sick six months. During that time she suffered much from that fatal disorder, consumption. Sister Blake professed religion about 18 months before her death, which prepared her to feel the blessing of Christian patience and resignation to God's will. She was happy during her sickness and rejoiced in the hour of death, urging her brother and sisters to prepare to meet her in heaven; and dropped the sweet sentence to her parents, I can bid you farewell, because I have Jesus. O may this be a warning to the brethren and all surviving friends. Funeral attended by the writer, and some remarks made from Rev. 14:13. S. J. Pitman.

Died in Grafton, Oct. 30th, Mr. Joseph Perkins, aged 42 years. He has left a wife and a large family of children, who were dependent on him for their support, to mourn his loss. May God sanctify this dispensation of his providence to the good of the mourning friends. His funeral was attended the day following. Remarks were made by the writer, from Psalms 97:2 C. H. Smith.

Died in Enfield, Oct. 31, Mary Elizabeth, youngest daughter of Mr. David Clement, aged 1 year and 22 days. May God sanctify this to the good of the parents. Remarks were made the day following by the writer, from Job 5:17. C. H. S.

Died in Enfield, Nov. 8th, Mr. Preston Packard, aged 52 years. Mr. Packard was much respected by all who knew him. He was a kind husband, an indulgent father, and a kind neighbor. He has left a large family to mourn his loss. He has been claimed as a Universalist, and it has been said that his faith in a world's salvation supported him in the hour of death; but this is a mistake. He was visited several times during his sickness by the writer, and conversed freely upon the subject of a new birth, and the importance of a preparation to meet God. He had a number of years ago obtained an evidence that he had passed from death unto life, and much regretted on his dying bed that his evidence was no brighter. His prayer was that he might be resigned to the will of heaven, and have a good evidence of his acceptance with God. A short time before he died, I visited him and found his mind filled with doubts and fears. He was directed to look to the Lord Jesus as his only refuge. A few hours before he died, he was asked by his daughter, if he was willing to die. He answered, yes. I called again to see and converse with him; but it was too late—his eyes were fixed, and he was breathing his last. He died like one falling into a quiet slumber. If Universalism will do to live by, when death approaches, it will fail to give support. His funeral was attended at the meeting house, on Sunday, the 10th, where a large concourse of mourning relations and friends assembled to pay their last tribute of respect to his memory. A sermon was preached on the occasion by the writer, from the words of Job, found in the 16th chapter, 22d verse. May God sanctify this dispensation of his providence to the good of all. C. H. S.

Departed this life, 12th inst. in Lebanon, Me. of consumption, Bro. Chadbourne Foss, aged 75 years.—Bro. Foss was an esteemed member of the F. W. B. church in Lebanon. He professed religion several years ago, joined the church, and has since remained a worthy member. During a painful illness, he gave sweet evidence that the religion of Christ was his support and consolation. When near his end, he expressed an anxious desire to depart and be with Christ. He immediately bade farewell to earth, and has left a beloved wife and children to mourn his loss. A sermon was delivered by the writer. E. Blaisdell.

Died in Bradford, Sept. 11th, sister Kezia Smith, wife of Abraham Smith, aged 87. In the early part of her life, she enjoyed much of the love of God. She suffered in the last part under an infirmity which deprived her of her reasoning powers; but we trust she now rests above. H. Holmes.

Printers in Me. will please copy.

Also, Oct. 24, Amos Smith, son of the above, aged 44 years.

In Bradford, Nov. 6th, Josiah Rowe, aged 86.—He hoped in God's mercy for many years.

Death! how swift he flies to hurry mortals home!
O may we that yet survive make ready for our turn!
H. Holmes.

Died in Hill, Nov. 4, sister Rhoda Dustin, wife of brother Moses Dustin, aged 29 years. Her sickness was short, being only 13 days, occasioned by a fall.—She died in good hope of a better resurrection. Brother Dustin is left to mourn the loss of one of the best of wives. He has no child to comfort him in his solitude, but Jesus Christ according to his promise has sent him a comforter, even the Holy Spirit. E. Fisk.

In Lowell, Dec. 2, Mary A. Witham formerly of N. Sharon, Me., aged 25. Miss W. was a worthy and devoted Christian, and was an active and useful member of the first F. W. Baptist church in Lowell. She lived beloved and died lamented, and has, no doubt, gone to rest in the kingdom of glory. Com.

Died in Troy, Me. in Nov. widow Furgerson, aged 74. She had a good hope.

In Monroe, Nov. 24, Bro. Daniel Smith, Jr. He died with a good hope of immortality beyond the grave. E. Allen, Jr.

Boston & Maine Rail Road.

UPPER ROUTE—BOSTON TO PORTLAND

WINTER ARRANGEMENT, 1844.

On and after MONDAY, Oct. 21st, 1844, Passenger Trains will run daily (Sundays excepted, as follows, viz:

Leave Boston for Portland, at 7¼ A. M. and 1½ P. M.
Leave Boston for Somersworth at 7¼ and 4½ P. M. and 3¾ P. M.
Leave Portland for Boston at 7½ A. M. and 3 P. M.
Leave Somersworth for Boston at 4¾ A. M. 9¼ and 4¼ P. M.

The Depot in Boston is at the foot of Lowell st.

☞ Passengers are not allowed to carry baggage beyond $50 in value, unless notice is given, and an extra amount paid, at the rate of the price of a ticket, for every $500 additional value.

CHARLES MINOT, *Sup't.*

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MORNING STAR.

Foreign Mission.

For the Morning Star.

Letter from Brother Phillips.

JELLASORE, Sept. 6, 1844.

My dear Bro. Burr:—

I returned the 3d inst. from Balasore, where the Sept. term of our Q. M. was held. These meetings, though at present little more than the minature of what the name implies, continue to be increasingly interesting and beneficial. Their influence on our native brethren not less than on ourselves is marked and happy. Their examination on the portion of scripture previously studied is made a distinct exercise and is evidently much prized by them. Sebo, the native brother from Cuttack, now with Bro. Bachelor, gave us a rich sermon, the best indeed I ever heard from a native Oriya preacher. It would have done honor to a person of attainments far superior to his. It is no misnomer to call such a preacher a minister of the gospel. O that many more such laborers may speedily be raised up in this dark land, to point wandering souls to God and Christ!—I take peculiar pleasure in noticing such pleasing instances of improvement among the native brethren, because it operates as a needful balm to heal the wounds inflicted by the stupidity, self-will and perverseness of others. Rama continues to be esteemed by all for his works' sake. Prasuram has not been to see us for nearly a year, Adam and Reuben continue to make progress in their studies and encourage the hope of their future usefulness in the Lord's vineyard.

With the exception of sister Bachelor, who I am sorry to say has been suffering for several weeks from a severe attack of dysentery, the members of our mission are at present all enjoying good health, and I am happy to be able to add that the cough with which I have been afflicted more or less for three years past, has almost entirely left me. This is indeed a great mercy! I have now very little of the difficulty which has so long troubled me in speaking, more especially in the open air.

Our work in the Bazar goes on about as usual in the rainy season. We are unable to get abroad much at present, near home we meet with some encouragement, but as yet we are cheered by no cases of people breaking away from the strong holds of Satan and declaring openly for God. Still, there is good evidence to believe that positive conviction has fastened on the hearts of numbers, who, but for fear of the people, would soon confess Jesus openly. I could name several instances of this kind. But the awful consequence of being cast out of house and home, disowned by former friends, stares them in the face & imposes a fearful barrier. People in Christian America can know but little of the trials Hindu converts are doomed to endure. O for the spirit of grace to be poured upon this Satan-bound, destruction-doomed people!

When we talk of the slow progress the gospel makes among the Hindus, we should keep in mind also their imbecility of character, and the accumulation of evil influences unremittingly exerted upon them. An instance which strikingly illustrates their entire want of moral courage, has just occurred in our village. The Darojah (native under magistrate) some months ago commenced an attack upon the villagers for what he represented an attempt at robbery! The people well knowing the evil of having the Darojah among them, all combined, and declared, there had been no robbery committed, hoping by this means to prevent an investigation.—But for the privilege of being let alone, i. e. to be secured against the rapacity and cruelty of the Darojah, their lawfully constituted protector, they were required to hand out a generous sum of money in the shape of a *bribe!* in default of which they were threatened with being sent some half a dozen scores of them for an examination before the European magistrate at Midnapore 40 miles distant. This was a frightful alternate, still there was a demur on the money. A hundred rupees was a serious sum for them to fork out for such a purpose. Five, ten—fifteen—even twenty was offered, but the indignant dispenser of justice(?) was not to be quieted for a trifle, though he did, at length, come down one half, and offered for fifty rupees to hush matters. Still, the villagers demurred. About this time, a company of them came to me for advice. I reproved them for having offered any bribe at all; and as they declared that no robbery had taken place, and hence no occasion for any investigation, I recommended them to club together and enter a formal complaint against the Darojah, for the abuse they so bitterly complained of, before the European magistrate at M. The Darojah heard the people had been to me, and let them off for more than a month. But at length, the attack was renewed with more violence than ever. A number of the chief men were arraigned, and, as report says, actually beaten, and then kept in custody for several days, being most shamefully abused and insulted meantime by the Darojah and his retainers. At length, as they would confess nothing, nor offer a larger bribe, they were ordered off in the night, under guard for Midnapore. They however proceeded only about 12 miles, when, as report affirms, they were allowed to return home on their paying twenty one rupees for the privilege! The case is still pending, and the Darojah will probably not let them alone until he has fleeced them of another 20 or 30 rupees. Such is native imbecility. Suffer their property to be taken from them by acts of the grossest injustice and oppression, and their lives to be worried out of them, instead of rising in a body, as they might do, and demand for themselves *justice* at the hands of the European magistrate.—But no, "this is our FATE and what can we do? The Darojah is our lord, our ruler."—This is by no means a rare specimen of the way in which these paid agents of government, the Darojahs, distribute justice. Cruelty and rapacity mark their train especially when they are at a distance from the European functionary, and it exhibits the great weakness of the native character.

Another grievous drawback is the gross intemperance of the people. There are several intoxicating drugs in use. Opium is the chief. Its use is more common in this district than in any other part of Orissa. It is taken by all classes and to an alarming extent, and the effects are frightful; no disgrace so far as I am aware is attached to its use.

A few days ago while preaching in Jellasore Bazar, a shower came up and I took shelter in the verandah of a shop just at hand. In a few moments the Opium retailer came and took his seat near me, this being his usual hour and stand for supplying his customers in this part of the town. Soon, notwithstanding the rain, the old and decrepit, with bloated faces, leaning on their staffs, the middle aged of both sexes, & after them their children gathered round for their daily supply. Some threw down a pice, a coin less than a cent, others two, three, four pice, others again could muster only half a pice, and some even less than this, probably paid not more than two or three mills, cowries, a kind of shells being used for change in all such petty dealings. One old man had become so impoverished that he had to content himself with having a bit of an old rag weighed out to him, which had been used for cleaning the knife and dish used about the opium, and thus had become saturated with the delectable drug!

Those with whom I conversed, declared unhesitatingly, that the habit once formed becomes unconquerable, and that they would sooner part with food and clothes and even life than be deprived of their opium! This is an unmitigated evil! I have space for no more on this subject at present. Often when pondering over the evils to which this people are subject, imbecility, intemperance, caste, ignorance, superstition, &c. &c. &c., I am constrained to say surely they are just what satan himself would have them, there is nothing left for his satanic majesty to desire in relation to this destruction-bound people!

13th. My Bazar or village school is closed. There had been less than ten scholars for more than two months past. But my teacher professed to be an inquirer and wished to attend my daily Bible class, and so proposed of his own accord to be paid only in proportion to the number of scholars in attendance. He has therefore been receiving only half pay for something more than two months past.—The other day, a leading man who seems to have been influenced by some evil spirit, forbade the village barber shaving any who continued to send their children to my school.—This did the work and the school closed. Such is a specimen of Hindu polity!

Affectionately yours, J. PHILLIPS.

For the Morning Star.

It is now winter, and we have many hours that may be improved to advance the cause of religion and morality, to gain useful knowledge and prepare for scenes of active usefulness in future life. During the busy months of the year, while the evenings were short, and labor pressing hard, many Christians felt, or at least appeared to feel, that they were excused from attending punctually to the social means of grace. Now these excuses are removed and we shall know if these were the true reasons of their neglect. If they were, we shall see them joining their brethren in carrying forward the means of grace.—Conferences and prayer meetings will be fully attended, and a renewed effort will be made to advance the interests of the Redeemer's kingdom among men. But if these were not the true cause of those neglects, we expect to find delinquent members still. Although there may sometimes be a sufficient reason why brethren should not attend the conference or prayer meeting, if there is a warm attachment to the cause of Christ, such occasions will be few and far between. Where members residing within a few rods of a social meeting, month after month pursue their own business and neglect the conference and prayer meetings, there must be something wrong. It cannot be that there is all that religious interest there ought to be. When brethren can attend to political lectures and caucuses, but cannot find time to go to conference; when young professors can leave their business to attend every party of pleasure to which they may be invited, but are so much perplexed with cares, that they cannot go to a prayer meeting, is it not a sad mistake in them to think that they love the place of worship, but are necessarily detained from attending? Do we not have conclusive proof, that they are cold in religion? Let every Christian judge and decide. To me it is painfully true, that "the gold has become dim and the most fine gold is changed."

But I have digressed from my original design. I took up my pen to write something about the manner in which winter evenings are frequently spent, to the great grief and injury of the church. It is not unfrequently the case that many evenings are spent in social parties of pleasure, and Christians unite with those who reject the religion of Jesus Christ, in various plays and exercises, called innocent amusements. It is not my intention to condemn all sociability or visiting among young people. "Religion never was designed to make our pleasures less," but to purify our enjoyments and heighten our real comforts But that there is real enjoyment such as is consistent with Christianity, is seriously doubted. Indeed it is strange that any rational mind, and much more so that a child of God, and heir of heaven, should be pleased with the sports and exercises usually engaged in at such places. But I shall be asked what is the harm in going to a party, and engaging in innocent amusements. It is not going to the party that I am now about to condemn, though the propriety of that is certainly questionable. But it is those amusements, falsely called innocent, that are objectionable to me.

An innocent amusement is that which does no injury and is not wrong in itself. There are many ways in which we may do an injury to ourselves, or to others, but the greatest that can be inflicted upon a rational being, is that which affects his spiritual interests.—Man's spiritual interests consist in purity of heart, holiness of life, devotional feeling, especially a spirit of prayer, heavenly contemplation and the love of God shed abroad in the heart, or, in other words, a growth in grace. Those amusements either advance the Christian in holiness, or they retard, or they have no influence upon his moral nature. No one will be found to subscribe to so absurd an idea, as that they increase a spirit of prayer, or devotion, and but few will deny that they lessen the religious feeling of the heart, and abate the zeal for God. Are these pleasures then innocent that rob the soul of communion with God? Again, are those Christians who join in parties of pleasure, more punctual to social meetings for prayer and conference than others? Does their engagedness increase with their attendance on parties? are they more fervent in prayer?—Every Christian knows that the reverse of this is true. And are these amusements innocent, that rob the church of the gifts and prayers of its members, and sinners of the warnings of many professed disciples of Christ, and God of the glory due his name. Joining in those vain amusements, is tantamount to a denial of our religion. It is saying that religious enjoyment, heavenly contemplation, and the love of God cannot satisfy the soul, and it is so understood by the world. They often remark, that if religion be so good, why do so many leave it for the vanities of sin, and are such amusements innocent?—No surely they cannot be. Such a course grieves the hearts of the faithful Christian. Then let every young Christian abstain from all appearance of evil. H. Y. L.

For the Morning Star.

Prayer Meetings.

Perhaps there is no place where the Christian can so well judge of the state of his love to God & for holy things, as at the social prayer meeting. At the close of the day, when the mind has necessarily been filled with business of a worldly nature, how solemn to enter the accustomed place of prayer, and with a few friends who have convened for the same purpose, to pour out the soul in gratitude to the great Author of all blessings, and seek his direction in all the duties of life, both of a spiritual and temporal nature. In this place, where nothing is heard but the voice of the penitent Christian, lifting his soul in prayer or in a song of praise to God, how apt are the thoughts to wander back to every circumstance that has transpired during the day.—And where is the Christian but will then judge, and judge honestly, realizing that the eye of God is upon him, whether the motives which have actuated him in every transaction during the day be right or wrong?—And as he remembers sins he has committed, and duties he has neglected, or which have been performed merely for selfish purposes, how will his heart be pained within him, and how will he resolve in the deep recesses of his soul, where none but the eye of God can see, that, His grace assisting him, he will not thus be guilty again. These, I say, are feelings which are very naturally suggested to the mind of the Christian in the prayer meeting. And, if so, does it not become us to frequent these places? It is too often considered by Christians of trivial importance, if they are constant in their attendance upon public worship on the Sabbath, whether they meet together in these little social circles. And it is a duty that is too often neglected. What, Christian! after you have attended one of these little Bethels, and there have had your heart warmed by looking with an eye of faith upon your Savior, and have hoped that your sins had been cleansed by his atoning blood, can you, after having sunk into carelessness and stupidity, refuse to avail yourself of another opportunity to assemble with your brethren, and receive a token of approbation from your heavenly Father? Christian, this important subject is too much neglected.

Let me beseech you, as one who hopes he has been much assisted in his Christian warfare in the prayer meeting, to be more mindful of this great blessing which our heavenly Father has granted us. This is a season of the year when the cares of life are not pressing as at some other seasons. Let us improve it, in often frequenting the place of social prayer. Let us there pour out our fervent prayers to our heavenly Father, for a glorious outpouring of his Holy Spirit. C. H. SMITH.

Enfield, Dec. 10, 1844.

For the Morning Star.

Walker---Condemned---Sentenced.

Slavery has again showed its accursed head, in condemning the benevolent and tender-hearted Walker for attempting to do an act of kindness to those robbed, wounded, and despoiled individuals, who took shelter in his vessel, to fly to the land of freedom. Can it be a crime to deliver the oppressed, and him that hath no helper? Are we not allowed to assist those who are bone of our bone, and flesh of our flesh, when they have fallen among thieves, who have stripped them of all they had, and left them half dead—nay, frequently dead? Here is a citizen of Massachusetts branded with a hot iron, compelled to stand one hour in the pillory, to be imprisoned fifteen days, to pay a fine of one hundred and sixty dollars and cost of prosecution for obeying the laws of God. Let us hear the just Judge speak. Jeremiah 21:12, "O house of David, thus saith the Lord: execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings." Apply this divine precept to the case before us, and see how they will compare. Mr. W. attempts to fulfill this command—a national ship, manned and equipped for the express service of the nation, supported in part by the money of northern Christians and freemen, is sent in pursuit of this philanthropist, seizes him, brings him back to land, where he is at last condemned to suffer an ignominious punishment. One, in reading this sentence, would naturally think that Mr. Walker had fallen among the humane Turks, or the sympathetic Algerines, (I speak ironically,) or got back to those days of papal inquisition, when Christians had to sit on hot gridirons, as a substitute for southern branding-irons. But don't be startled, reader, he is only among high-minded, chivalrous slaveholders, those pirates* of the south.

Look at this, citizens of a free republic!—Are you willing to help sustain ships to catch runaway slaves? Do you want to share in the everlasting disgrace that must and ought to fall upon this nation, for upholding such conduct in one of her territories and by one of her ships? Well, let them brand and imprison, for "this is their hour and the power of darkness." They hug to their bosom the dart that will drink their own blood. It is in vain for man to attempt to stop the march of freedom. As well might Eden's outcasts have turned aside the flaming sword, and broken through the cherubic guard, to pluck from the tree of life, as for man to chain the spirit of liberty. G. P. RAMSEY.

* Should any one think this language too severe, let him remember that the foreign slave trade is denominated piracy; and pray, why is it worse to go to Africa for slaves, than to go from Mississippi to Kentucky?

For the Morning Star.

"Some Protestant Delusions."

Such is the imposing caption of an editorial in the New York Freeman's Journal (a Roman Catholic paper,) of Oct. 5, 1844, in which it is contended, that not only are Protestants *deluded* in the idea, "That it has been both the policy and practice of the Catholic Church to withhold the Bible, especially in the vernacular, from the laity;" but that she is actually deserving of praise for her most laudable efforts and success in its circulation.

Had we not been somewhat acquainted with the arrogant assumptions of the Romish Church; or could we have expected less from the minions of the "Scarlet Whore;" we confess, we should have been amazed at the long tissue of falsehood, misrepresentation and jesuitical intrigue, which mark the article before us.

The editor, among other things which we have not time to mention, proceeds to enumerate the editions of the Bible, which he claims that the Catholic Church had the honor of issuing between the years of 1500 & 1536. (The thirty-six years previous to the issue of Luther's translation.) Then after starting off with the wholesale assertion, that "*Every body knew* LATIN *in those times*"—an assertion, by the by, which needs only to be named, in order to remind every person acquainted with the history of those 'times' that it is merely a gratuitous assumption,—the editor makes a long array of figures, and comes off triumphant, with the "Total of *six hundred and thirty-six* editions of the Bible, or parts of it from 1500 to 1536: a number which, we assert, (and defy refutation,) was as great under the circumstances as would be 10,000 editions during any 36 years of the 19th century."

Admitting the erudite editor to be correct in his assertions, we proceed to examine how much credit is due the Catholic Church upon this claim.

1. *Having carefully counted all his numbers, we obtain 590 instead of 636, making a* mistake of 46 in the sum total. This may be a typographical mistake, but should the separate items, for which he gives no data by which to judge of their correctness, require a proportionate deduction, his large number would be subject to considerable farther diminution.

2. But not to insist upon this, out of the connected total of 590, no less than 382 were in the learned languages, reducing the number of editions in the vernacular to 208.

3. But still farther, of the whole number but 169 are whole copies of the Bible, and of these there are but fifty-one in the vernacular tongue—how large, or how much of the Bible the "parts" contained, the editor does not tell us, but it is certain that some were only "Psalters."

4. Allowing each edition to have contained 1,000 copies, (and he speaks of later editions of only 750,) we have in the vernacular but 51,000 copies to supply a Catholic population of at least 150,000,000, (Germany excepted.) And it is allowed that of this population, every tenth person was a priest, monk, or nun; but, allowing only every twentieth to be an ecclesiastic, we find this pompous array to amount to simply this,—During the thirty-six years previous to Luther's translation, the Catholic Church actually issued one copy of the Bible in the vernacular for every 2941 of her adherents, or, one for every 147 of her ecclesiastics.

5. Still farther, all of these Bibles were accompanied by the comments of the Catholic Church, which Catholics are taught to revere as of more authority than the text itself. Hence, whatever the Bible may say, the Catholic Church, *and she alone,* must interpret it to suit her policy.

6. *Numbering all of the editions in all of the languages, it seems that the Romish Church saw fit, in that time, to give every* 887*th person of her laity; or, every* 44*th of her ecclesiastics. a copy of the Bible; or, rather a copy of* HER INTERPRETATION *of the Bible.* Truly, "*Montes in labore, pariunter ridiculus mus.*" (Mountains in labor, produced a ridiculous mouse.)

Not to make farther comments, we will show with what grace the Bible is *now* used, where the Catholics have the power, by giving an extract from one of Dr. Cheever's letters, dated at Turin, Oct. 1st, 1844. "A circular has been issued of the 18th of August, in reference to copies of the Scriptures and other books, under the authority of which even the *English Bible of English gentlemen and families, traveling through Sardinia, have been seized and taken from them.*" That this looks like *circulating* the Scriptures; or, that it savors of the "Liberty of conscience," of which Catholics in this country boast so much, none will pretend to assert.—It seems that Dr. Cheever's letters convey truths not so very agreeable to the ears of the Catholics this side of the Atlantic: but that they should so far forget their cunning, as to publish the following relative to him and his letters, we were not prepared to believe, until we saw it in the Freeman's Journal of Nov. 16, 1844. "We would however, in all charity, give him (Dr. Cheever) a word of advice. We warn him not to proclaim himself an ALLY, (a member of the Christian Alliance,) in or about the 'metropolis of the great spiritual despotism,' as he may chance to make some acquaintance with 'a police swarming in every quarter' or with the pointed ends 'of Austrian bayonets.'" "We are, candidly, anxious that the Rev. Dr. should not end his noble career in an Italian prison:—But let him beware lest he be taken for a spy of the Italian Society, a 'judicious agent' of the 'alliance,' or for one of the minister-missionaries provided for in the constitution of the 'American Italian Society.'"

So it seems the Dr's. life is already indirectly threatened by Catholics *in America.* We "warn" them to be a little more cautious about such things in future.—But if this is done *now,* what would they do, or rather, what would they not do, if they had the power? A. D. WILLIAMS.

For the Morning Star.

Humility.

We are exhorted to "covet earnestly the best gifts." Humility is undoubtedly the best gift God can bestow on a pardoned sinner.—It shone brightest of all in that heaven of stars that decked the Savior's crown. It is conspicuous in the memory of all those who have lived to bless the earth, and do good to their fellow men. Without this grace, my brethren, we are quite unprepared to be coworkers with God in the great work of rescuing a fallen world. Then let us "be not high-minded, but fear." To be humble is Christian-like. To be proud is world-like.—We have not the distinguishing badge both of the Christian and of the world; for we "cannot serve God and mammon." To talk about a real Christian being proud in heart, is like talking about an unconverted sinner being humble in heart. It is a contradiction in terms. To be humble is heaven-like. All heaven is humble—God the Father, God the Son, God the Spirit, holy angels, and holy saints. Go, for a moment, to that "land of pure delight" where humility blooms in perfection—view those spirits pure that burn around God's throne. You hear not a proud word; you see not a proud look, blush, nor smile; but all, both saints and angels, prostrate fall at Jesus' feet, and lay their humble honors there. Come back to earth; look around you; see the pomp, the vanity, the pride; compare the scene with that you just saw acted beyond the skies, and does it not seem like infinite humility to condescend to stoop so infinitely low as to be proud. May we ever meet all temptations to be proud with a manly scorn. Lord, evermore give us humility. M. H. ABBEY.

For the Morning Star.

Heavenly Meditation.

How delightful to turn away from the cares of life and spend the hour of setting day in holy meditation! All nature seems to be falling into the embrace of its Creator. Darkness gathers around, reminding us of the night of death. How delightful at this moment to ascend the mount of meditation, and, abstracting ourselves from all corporeal sense, take a spiritual flight, that we may inhale the pure air of heaven, which invigorates the soul, quickens the understanding, clearing the sight, enabling us to have brighter and more delightful apprehensions of God. If we are thus out of the body, we may with Paul hear and know things unutterable. By meditation we enter within the vail whither our forerunner has entered, *and behold the glory of God. It brings to us new light,* and enables us to *see something* more in God, in His word and ways, than we did before, to love and admire. By this means, we behold the greatness, majesty, loveliness and love of God, and our very meditations become sweeter than the honeycomb, and fill the soul with love and divine joy. "My meditations of him shall be sweet; I will be glad in the Lord." It is here that we can have infinite satisfaction in meditating upon an infinite God. The lowest degree of joy derived from this source is pleasant; but our joy is increased as we rise in higher degrees of contemplation, for upon every fresh discovery, new joys disclose themselves to us. "I beseech thee, show me thy glory." Thus it is, while we have faith mingled with our meditations, that a recourse to God can give satisfaction to the soul, and it breaks forth into strong prayer. 'Tis then that God pours out the Spirit as a living spring, and the soul comes down from the mount invigorated and refreshed.

If heavenly meditation discovers to us a vision so delightful, while we yet see through a glass darkly, how ravishingly delightful must the discovery of God be in his full glory, when we shall see him face to face!

J. A. STETSON.

For the Morning Star.

Scripture Exposition. No. 138.

The pillars of heaven tremble and are astonished at his reproof.—Job xxvi. 11.

In this place Job is speaking of the power of God as manifested in his works. By heaven he undoubtedly means the region or expanse which appears like an immense arch in which are seen the sun, moon, and stars. A pillar is an irregular column, round and insulated. Its use in general cases is to help support a structure which rests on it above. By pillars in the text we may understand high mountains. These rise above the clouds, and the heavens appear to rest on them. Many of the ancients supposed that they actually did so. Job accommodates himself to such a supposition, that he might impress on the minds of those he addressed a sense of the power of the Almighty. The pillars of heaven tremble at his reproof. That is, God speaks, & the rattling thunder breaks over them. He speaks again, and they are convulsed. Earthquakes shake them almost from their foundations. They belch forth fire and smoke, & send forth melted stones. But this is not all. They rend. The earth around them opens its mouth, in some instances swallows up whole cities with their inhabitants. God's power is here revealed in one of its simplest forms. "Lo these are but parts of his ways." But to us, puny mortals, the exhibition is terrible. It is amply sufficient to impress us with the greatness of his strength, and to show us that it is vain to strive or contend with Him. J. F.

For the Morning Star.

TO UNCONVERTED FAULT-FINDERS. You watch the daily conduct of professors. You perhaps say that scarcely one in all the land lives as a Christian should. Now if this is really the case, just be a Christian yourself. Show to the world, that there is *one* that lives up to the true principles of Christianity.

S. H. BARRETT.

For the Morning Star.

A SHORT SPACE. Short is the space that intervenes between the cradle and the grave The years allotted to man soon glide away. Then comes a solemn eternity. Have you properly considered these things?

S. H. B.

For the Morning Star.

STRANGE. It is, indeed, strange, that any rational being can take delight in the vanities of a departing world. For all things in nature loudly proclaim, that every object on earth is passing away, never more to return.

S. H. B.

Anniversary

Of the Freewill Baptist Anti-Slavery Society, held at Plainfield, N. Y. Monday, P. M. Oct. 7, 1844.

BRIEF NOTES BY D. MARKS.

An inquiry being made, "On what terms are members admitted to this Society?" the answer was given as follows:

☞ "By signing the constitution."

Names were now called for and many united. Females were invited to join.

A list of resolutions being reported by a committee, they were taken up in order. On the first, which expressed the sentiment that the success of the Anti-slavery enterprise, called for gratitude to God, &c.

Elder Sinclair said: Before I vote for this resolution, I would like to hear wherein the success of the Anti-slavery cause consists.—Is it in this that Christians as a body are absolutely doing little or nothing to break the chains of the oppressed—scarcely opening their mouths for the dumb that are trodden down and appointed to death? Or does the great success alluded too, consist in the fact that Christians generally can go to the ballot box and vote for slaveholders, and this to put them in the most responsible offices?

Elder Steere. The simple fact that many thousands of voters in this country will not now vote for a slaveholder in any case, shows a *great advance* of the Anti-slavery cause, and one which fully justifies the language of the resolution. Another fact shows progress to be undeniable, and that is the growing respectability of the Liberty Party. Though I am not much of a Liberty Party man, but prefer to rely on *moral* influence to correct the evils of slavery, still it is undeniable that the rapid growth of that Party and the increasing respect with which they and their principles are treated, marks an important change in the public mind in favor of the freedom of *man.* As for myself I rely on the gospel to correct the evils in community, rather than on political influence. I do not vote. Still I feel no enmity to the Liberty Party. Rather, I wish them success; and *with all my want of confidence in political efforts,* I am constrained to exclaim, glory to God for the success of the Anti-slavery cause, even as it is exhibited in political action. And yet still the more am I constrained to praise God for the increase of moral influence. A great point is gained in this that the nation begins to *think.* The serious attention of the reflecting part of the south is fixed on the subject. The question is also extensively weighed seriously at the North. A little while ago and the idea that a pro-slavery man cannot be a Christian would have been scouted—now the idea is becoming quite general, that a man who can even justify the system of slavery has no more claim to the name Christian than ordinary swindlers, thieves and robbers, or their apologists. Now fifteen hundred bondmen annually escape from their chains. For this we may thank the abolitionists. Formerly it was not so. A few years since the runaway, slave instead of being protected, as God has commanded, was met at the North by human blood hounds, and pursued even unto death. Now scarcely a judge can be found on the bench that dare, as formerly, volunteer his services against the rights of the slave. The judges know that public opinion has so changed that for such services they would be hurled from their seats. But why are these things so? What the cause of this change? The answer is, it is the fruit of the efforts of the Anti-slavery men; and marks their glorious success in both the church and among the men of the world.

Elder S. Wire. I know of much to confirm the position taken by brother Steere. I have been located in Ohio, where for several years I acted in concert with an abolition Society, which furnished carriages and drivers to carry the run-away slaves toward Canada. One Methodist preacher at one time succeeded in rescuing five from their pursuers, fulfilling the law which says, "Thou shalt not deliver again to his master the servant that fleeth unto thee,"—and again, "Deliver the captives." At one time we made out a *ton* of clothing, &c. which we sent by a brother over to Canada, to the poor fugitives. I have not time to enlarge, but suffice it to say that a multitude of interesting cases of the deliverance of the captives is known to the abolitionists of Ohio. You know little here, compared to what we do in that state on this subject. Since I returned to New-York, the abolitionists have become a multitude. We now keep up prayer meetings for the slave, and scarcely meet with an individual that says, 'You are wrong.' Some will faintly say, "Well, I dont know about *it.*" Why, not long since, I preached at a Quarterly Meeting at Springwater, where I met with two old fashioned Freewill Baptists, who could tell you *enough* of abolition adventures and success to make a good large book. Tell not me *that* we have not reason to give glory to God for success.

Brother Major Chamberlain, from Illinois, stated the circumstances of a prosecution and $500 fine, for aiding a run-away slave in his state. But, said he, "instead of this being a damper to the cause of abolition, it has but increased and extended our principles, emboldening the advocates of freedom." He then read an excentric printed notice, which the abolitionists had posted up extensively in Illinois, to aid the fugitives in defiance of pro-slavery legislation, fines and imprisonment. By this, said he, you may see that

we abolitionists in Illinois, are neither discouraged, nor faint-hearted. Though our soil has been defiled by the blood of Lovejoy, yet, even that blood still cries from the ground; and that cry passes not unheeded, we have many warm-hearted abolitionists in Illinois, and the number is rapidly increasing.

Elder Maxon, a Seventh Day Baptist of N. Y. I hope the resolution will pass. I rejoice to hear of the spreading of abolition principles on the slave borders. Were there not a Liberty vote cast, the success of our cause in other respects calls for gratitude.—Who can reflect on what England has done for emancipation, and the success of her measures, and not feel that the cause is successful, and that the conviction is rapidly becoming general, that it is safe to let the black man go free? I rejoice that my Freewill Baptist brethren are so extensively engaged in the good cause of abolition. But it is not your people alone that is thus engaged. I am happy to say that my own denomination has come up to the good work. Our general conference has pronounced slavery villany concentrated. On this subject your people and ours are united and make but one common cause.

There were now cries of question, question.

Elder E. Fisk, of New Hampshire. It is proper in all cases of pursuit that we occasionally look back and mark our progress.—And it is important that on this resolution we comprehend clearly the relative positions which we have occupied. When we were first waked up to this subject what was the aspect of affairs? Surely it was very different from what it is now. Then but few put shoulder to the wheel, & many of these were faint-hearted. Then we had almost the entire phalanx of the commercial and political world against us, and nearly the whole church stood in defence of the system of slavery. Surely there has been a change for which we have reason to thank God. Now not only has a great part of the church waked up to examine the subject, but multitudes have taken a decided stand against slavery. And anti-slavery organizations have been made, not only in every free state, but also in Virginia, Kentucky, Maryland, Delaware, and partially in Tennessee. The most of these carry their principles out at the ballot box. When we take this view of the subject, have we not reason for gratitude? Look at the number and increase of positive votes against slavery! and yet let it be remembered that the success of the Anti-slavery enterprise is not to be measured by the mere votes of the Liberty Party. There is a considerable portion of the abolitionists that do not vote at all. There is another portion that has not as yet broken lose from their political parties. Yet with these discounts mark the success of anti-slavery principles at the ballot box for four years past. In 1840, 7000 votes were cast against slavery, & in behalf of human liberty. And from that time the number has doubled annually in geometrical progression, 1841 giving some 14,000 votes, 1842 about 28,000 and 1843 some 57,000. Now some 75 or 80,000 stand pledged to carry out their principles at the ballot box. A few years since, a paper could not be sent south, if it contained Anti-slavery sentiments. Now such a change has taken place that a few days since, an abolition paper at Cincinnati received at one time sixteen new subscribers from a single town in North Carolina. When we first began to put forth our Anti-slavery efforts, we were saluted with a sneer, and the enemies were ready to taunt us as did Sanballat the builders of Jerusalem, when he exclaimed; "What do these feeble Jews?" and like as did Tobias when in reply to Sanballat he said; "Even that which they build, if a fox go up, he shall even break down their stone wall." We were considered hardly worthy of notice except by mobs. Now the almost universal concession is; "Your principles are right and will prevail."

There was now a general cry of "question, question," and the vote passed unanimously.

The second resolution affirmed that the Bible gives no sanction to slavery.

Brother *E. B. Fairfield*, from Ohio, said: It is important that this question be settled at the beginning, for much depends on it in every stage of the controversy. If we admit that the Bible sanctions the system of slavery, we give countenance to it. If the Bible principle of love be true; it is not necessary that it should in all cases speak specifically of such sins as slavery, rum-drinking, &c. Its spirit deals death to slavery, and the strong pillars of the whole system must tremble and give way before the power of the gospel. The great and leading principle of the Bible is, "Thou shalt love thy neighbor as thyself." To argue that the Bible maintains slavery is to argue that it maintains a principle contrary to itself, and contrary to nature. Prove that the Bible sustains slavery and many will be compelled to become infidels. Many have wrong views as to the old dispensation. In that dispensation God sat in the chair of legislation, and made the specific application of his own principles. As the great moral Legislator of the universe, he made certain great, durable, and unchanging laws. He also gave some examples of specific legislation, adapted to temporary, local or peculiar circumstances. In this species of legislation, there may be some things *permitted* under the law which were never *sanctioned*. *Polygamy* is an example of this kind. *Divorce* was another example, which our Lord says was merely *suffered* because of the hardness of their hearts. So, if under that dispensation slavery was suffered, (which I do not admit,) it will not necessarily follow that God ever sanctioned it.

Elder Chaney. I agree with the strong argument advanced by brother Fairfield. But still that argument, to those who have examined the subject fully, is not needed. Examples are abundant showing that slavery was not even tolerated by God under the law dispensation. Go to Abraham, whom the slaveholders claims as as laveholder, and many circumstances go to show conclusively that he did not require involuntary servitude—much less hold human beings as mere property, which is the characteristic element of slavery. The religious privileges of his servants: their trainings in religious instruction: their being treated as equals by his friends and relatives, are unfavorable to the notion that they were slaves. See the servant of Abraham with all his immense property in his hands and under his control—traveling as the Lord of a caravan, to negotiate so great a business as that of taking a wife for Isaac! Who can suppose seriously that this man was a *slave*? Again, let us try the application of the slaveholding principles in another case. Abraham is a stranger, and in a strange land;—his enemies attack him with the sword and surround him with the calamities of war—what does he do? Not as any and every slaveholder would be compelled to do in like circumstances. He has no need of *compromise* and *bargains* with his servants to induce them to fight for him. They are all armed as no slaveholder would dare arm his servants. How could Abraham *alone*—and among *strangers* and *enemies*—hold three hundred and eighteen armed servants in involuntary servitude—as mere chattels—property? Let those believe it who can! But it is objected that God directed that they should have bond-servants. Admitted. But what is gained by this position, while it is equally evident that in the statute-terms of the service, were provisions utterly irreconcilable with the principles of slavery? Let these privileges and provisions be extended to American slaves, and the system would inevitably perish—and soon a vestige of slavery could not be found among us. The first provision that I will name is that wherein God gave it as a general rule, to which he specifies no exceptions, that they should not deliver again to his master the servant that fled unto them. Let this provision take effect on American slavery, and it dies. Yes, in a single fortnight every slave would be free. Let us try another provision. Once in every fifty years there was to be a jubilee, at which the trumpet was to be blown to "*proclaim liberty throughout all the land unto all the inhabitants thereof.*" Let this provision be carried into effect in our own country and American Slavery could not survive it. But there is another view of the subject. Suppose involuntary service was exacted of those servants that from the surrounding nations sold themselves to the Israelites? Involuntary service is not necessarily slavery. But for the sake of argument I will admit, for the time being, that involuntary servitude was exacted by God of those nations surrounding Israel whom he proposed to chastise for their sins. How vast the difference between the relation that existed between the Canaanites and Israel, from that which exists between us and the colored race. The righteous God pronounced a penalty on Cain, "A servant of servants shall he be." Again, the Canaanites were consigned over to destruction for their many and aggravating sins. God appointed Israel to be his executioner in Egypt and in Canaan. But there is no similar circumstance to justify Americans in compelling the services of the Africans. God never gave a slave—he never sanctioned the power to enslave the African race. We have just as much right to assume that he has sentenced any other people to the doom of involuntary servitude, and appointed our slaveholders their executioners, as to take the position that he has thus doomed the Africans to lie down under our oppressions. How absurd it is to claim such an example as a precedent to justify slavery! As well might a man claim the right to kill his fellow man in cold blood, and plead that he was justified by the example of the sheriff who has been appointed and sworn to execute the laws upon the murderer. The sheriff is the law making agent and instrument to carry out the principles of the government. How outrageous then for me to gather a company of men equal to the posse commanded by the sheriff on execution day, build a gallows, and hang whom I please, pleading that I have the example of so respectable a man as the sheriff! Yet the slaveholder's argument is precisely of the same character, even could he prove that slavery existed among the Israelites. And by every principle of justice, the slaveholder is equally responsible and culpable for his crimes in enslaving the Africans. Some affirm that the New Testament recognizes and justifies slavery; and Paul in accordance with these facts gives directions as to the domestic duties of masters and slaves. This I do not admit. But for the sake of argument, I will grant the positions for the time being; and then see the results which will follow inevitably from the facts on which these propositions are based. Let us read: "Slaves be obedient to them that are your masters according to the flesh;" "Masters give unto your slaves that which is just and equal." Now what more do we Abolitionists ask than this? Let the master give to his slaves that which is *just* and *equal* and they are no longer slaves—no longer compelled even to work without wages. Carry out this principle and American slavery will die. But it is said that Paul sent back to Philemon Onesimus, a runaway slave. For the sake of argument, I grant the position, and ask attention to the *freedom-provisions* which accompanied him, showing that Paul did not sanction his return *as a slave*. 1. Paul claimed the *right* to retain Onesimus. 2. He sends him back expressly that the benefit of his master might be not of *necessity*, but *willingly*. 3. He sends him back "*not as a slave*," but expressly enjoins Philemon *now* to receive him "*not as a slave, but above a slave, a brother beloved.*" 4. He enjoins Philemon to receive him *as himself*—Who could suppose that *Paul* was received by Philemon *as a slave!* 5. Paul directed Philemon, if Onesimus owed him any thing, to put that to Paul's account. But it is an attribute of slavery that a slave can "neither own any thing nor *owe* any thing." Thus we ask no stronger arguments to disprove slavery than those very passages to which the slaveholders flee for support.

———————. I wish to ask Elder Chaney, if the Bible gives no countenance to slavery under any circumstances, what is the meaning of these verses: Lev. 25:44, 45, 46. "Both thy bond-men and thy bond-maids, which thou shalt have shall be of the heathen that are round about thee; of them shall ye buy bond-men, and bond-maids.

Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession.

And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bond-men forever."

Elder Chaney. As I have spoken somewhat at length, I shall make but a word of reply on this point. The meaning of the verses read may be seen by observing the following facts. 1. That the Jews were restricted from making bond-men (whatever might be the nature of that servitude) of the Jews. 2. That they were not allowed to make bond-men of the people of any nation excepting those old inhabitants of the land of Canaan whom God had consigned to destruction as a punishment for their sins.

Brother *E. B. Fairfield*. I agree with Br. Chaney as to the comments given on the servant's fleeing from his master—that God gave him right to protection against his pursuer: also as to the ideas advanced in relation to Onesimus. But it should be kept well in mind that it has never yet been proved that Onesimus was Philemon's slave. Nor can it be proved. But the connection does show unanswerably that Onesimus was Philemon's *natural brother*—a proposition not very favorable to the supposition that he was his slave. Mark the phraseology of the 16th verse, "Not *now* as a servant, but above a servant, a brother *beloved*, especially to me, but how much more unto thee ☞ BOTH IN THE FLESH, *and in the Lord.*" How could this language be true unless Onesimus was Philemon's *brother in the flesh*?

Elder Eli Noyes, from Boston, Mass. I have not thus far set still because I had nothing in my heart to say; nor because the steam was not raised high enough to bring out the climax. It has been intimated that Leviticus 25:44, 45, 46, furnishes evidence that the Israelites had a prospective system of slavery given to them by God himself. But I ask, what evidence is there in these verses or in the context in favor of this position. Does the word *buy* sustain the sentiment intimated? Surely not. This word is a translation of the Hebrew word "*conah*," which is a very equivocal word in the Hebrew language. It sometimes signifies "*to create*,"—"*to erect*,"—"*to stand upright*,"—"*to redeem*." In the 4th chap. of Genesis, it is used in relation to the birth of Cain: "I have *gotten* a man from the Lord." In Nehemiah 5:8, it is translated *redeem*: "We after our ability have redeemed our brethren the Jews." But will the advocates of slavery, when unable to find any support for their system in the word rendered *buy*, attempt to predicate their system on the word *possession*? Multitudes *possessed wives* and *children*; but who would argue from this fact that those *wives* and *children* were *slaves*? Others have tried to press out evidence in favor of slavery from the word "*forever*." But here they are equally lame, for the translation is not correct. There is nothing in the Hebrew to justify such a translation. Of this I can convince any one acquainted with the Hebrew letters. A true version would be, "*Forever with them shall ye serve yourselves.*" I have just as good a right to affirm that the word *forever* here means time without end, as the slaveholder has to say that it means to the end of man's life. Even the slaveholder sometimes comforts his slave with the assurance that in the next life there will be no slavery. I am aware that the resolution takes a bold stand—and that in passing it we place ourselves in opposition to every commentary in the English language—against nearly the whole northern church in America, to say nothing of the southern—against nearly every Dr. of Divinity. But its sentiment, I am confident, can be maintained. Dr. Clark's definition of *doulos* is one of the greatest slanders on the Bible. God never justified slavery.

Eld. J. B. Davis. Will brother Noyes tell us of whom these bond-men were bought?

Elder Noyes. Of themselves, surely; and they receiving their money for their labor in advance had the use of it for their own benefit, which made the transaction equivalent to our hiring a man and paying him in advance. Even among us it is often said on election day that a man *buys* voters: but who from this circumstance ever dreamed that they thus became *slaves*? Anciently men bought their wives, not of themselves, paying them the value, but of their fathers. Thus Jacob purchased Rachel and Leah, and paid in his own labor, fourteen year's work. Yet those wives were not slaves.

Ques. Have we any example in the Bible where a servant was bought of a third person, who received the pay instead of the servant himself?

Elder Noyes. There is the case of Joseph's sale into Egypt; but I know of no instance where *good* men either bought or sold a servant transmitting the pay to a *third* person. There is a passage in Deuteronomy, where according to *our version* Moses predicts that the children of Israel "should *be carried* into Egypt and *sold* and no man should buy them." The translation is however very bad, making the passage contradictory to itself in our version. A just translation reads thus: "*Ye shall offer yourselves for sale*, and no man shall buy you."

Elder Steere. There is one passage on which some slaveholders and their apologists have laid great stress. *Bishop Hedding* of the Methodist church says, "The right to hold slaves is founded on this rule: 'Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.'"

Elder Noyes. The Bishop argued falsely; for it must be evident to any one that were *he* a slave, he would wish his master to free him. Consequently the application returns, if you have a slave you must free him, for the same reason that you would wish to be freed were you the slave.

Elder Waterman. In Lev. 25: 47, we are told how the title to *bondman* originated—"*If he sell himself*, &c." Now until there is some evidence adduced that the bondmen of Israel were sold by a *third* person, the conclusion is just that they sold themselves, received the pay themselves and used it as they pleased. Consequently till some evidence of a different sale is presented, all the sales must be taken as on this principle; and consequently that servitude could not be slavery.

There was now a general call for the question, and the resolution was passed *unanimously*.

The fourth resolution affirmed that to vote for a slaveholder, knowingly, is to countenance slavery.

Elder Sinclair. Is the sentiment of this resolution correct? May there not be circumstances where the greatest good can be effected by voting for a slaveholder? If not, it will follow that it would not be right to vote for Mr. Clay, even to keep Texas out.

Elder Marks. In this business of voting there is a *great moral principle*, which has not yet been sufficiently weighed by the church to enable her to fix upon her conscience the responsibility she has at the ballot box in a republican government. God has ordained human government. The *form* of government and the *exercise* of governmental powers are left to be determined by circumstances. In a republic, the *people* are the *Sovereigns*—the *governors*—and God holds them responsible as such. One's *declining* to act as a governor lessens not his responsibility to God, so long as his *power* to act remains in his own hand. Nor does the fact that one *cannot* alone *carry his point* at the ballot box lessen his moral obligation, so far as his proportion of power or influence is concerned. It is not necessary that a mob of one hundred should kill a hundred individuals in order to constitute *each* one of the mobocrats a murderer. All who engage in a mob, which kills a single individual, even though they should take no more part than merely to conceal the murder, and try to hide their guilty companions, are murderers. So it is in a republican government. I am responsible for every great principle which I vote to have carried out. Nor will it avail any thing for me to plead as an excuse, that if I had not voted to put in an immoral man, others would have put him in without me. I might just as well go to a place haunted with robbers and rob, and then plead "If I had not robbed this man somebody else would!" I might on the same principle sell rum, or practice licentiousness, pleading that I deplore these evils "as much as any body"—"*but*"—if I don't practice them, "*others will.*" Now as it is a simple matter of fact that I have a moral responsibility to wash my hands of *robbery, licentiousness, rumselling*, and every other crime, independently of others, and independent of the extent to which these evils may be practiced by others on their own responsibility:—so it follows that in voting there is equally a great *moral* obligation to be true to great principles independently of party influence, measures and compromises. Hence the doctrine "of two evils choose the least" is the devil's doctrine; for who does not know that he can never be at a loss to find two evils to present before us, one greater than the other, and thus keep us sinning all the time. There is a sophistry in this doctrine "of two evils choose the least," which is often overlooked. *Evil* has two meanings; one signifies *sin*; the other *calamity*, or punishment for sin. Now while in the last sense it is lawful to choose the least of two evils, as did David when he chose between sword, pestilence and famine, it is not true as to the first sense, *moral evils*, we should choose the least:—but on the other hand *we* should choose neither, let others do what they may. To choose even the least of two *moral* evils is to choose to sin. To sin under pretence of doing, or effecting a greater good, is not only a simple, foolish doctrine amid the light of this age, but it is a horrible doctrine, "*a damnable heresy*," and joins its advocates to those of whom Paul said that their language was: "Let us do evil that good may come." Were there three candidates up for president of the United States, the first being the *devil*, the second a *thief* and the third an *honest* man; and had I the casting vote between the devil and the thief, I would by no means give it to the thief to keep the devil out, simply because I have no right to vote for the thief to keep others from putting in the devil. I must vote for the honest man, though by my adherence to principle another should have the casting vote and put in the devil instead of the thief. He then will have the *guilt* before all heaven, earth and hell of putting in the devil; and I before all the same witnesses will have the praise to all eternity of voting for the *honest* man. Let me illustrate the moral responsibility of voting. Suppose here is a crank connected with a wheel, that wheel with another; the second with the third, and so on to five hundred wheels; and I take hold of the crank and turn it, and that turns the first wheel, that the next, and so on: and suppose the five hundredth wheel turns a sword in such a manner as when the crank is turned, to cut off a man's head. Now who does not know that I am just as much a murderer if I turn the crank which through five hundred connecting links, cuts off a man's head, as though I had done it directly by taking the sword into my own hand. To say I did not kill the man, that I merely turned the crank, &c. is a mere quibble. God holds me responsible for the natural results which I saw would accrue from my turning the crank. So in the business of voting. Here is a perverted power, a law system, which, in the present state of human nature, not only robs the slaves of *all* their earnings, but compels them to licentiousness, and absolutely kills multitudes of them. But who *made* and *retains* the slave code that does all this wickedness? The law-makers. But who make the law-makers? The voters—the sovereign people. Hence it follows inevitably that the seven thousand slaves in the district of Columbia, and all those in Florida, are actually robbed, robbed *systematically*, robbed by *law*, not by accident, but deliberately by the sovereign voters of this federal government. And hence it follows that every voter who votes to send a pro-slavery agent to Congress, or to put one into a law-making office, is himself a robber, and if he knows all the circumstances which his vote thus sanctions, he is also a murderer; and God will hold him responsible as such. These deeds of death he does by his agent—or at least by his vote he shows his *will* to do them. And the plea that without his aid others would have done these crimes lessens not the moral guilt of his act.

Elder E. Hutchins. It has been suggested that there might be an obligation to wave principle for the time being at the ballot box, and vote for Clay, a slaveholder, in order to prevent a greater evil—the annexation of Texas. To say nothing of the violation of principle that would be made by such a course, it is certainly not rational to vote for a slaveholder, for the purpose of keeping Texas out of the Union. Mr. Clay stands pledged for the annexation of Texas as soon as it can be done safely.

But this "*safely*" must be defined by a slaveholding executive. Hence, to me it is evident that it is far more probable that Texas would be annexed under the administration of Mr. Clay, than that it would under that of Mr. Polk. However, let this be as it may, we as Christians have nothing to do with *consequences* where moral principle is concerned.

Elder Curtis. I want that resolution to be a test question in order to know whether there are here among these delegates, Christians and ministers, men that will so far lay aside their Christianity as to vote for such men as Clay and Polk, the avowed advocates of the horrible system of slavery. As for myself I am pledged before high Heaven to do all I can to overthrow slavery. Now I know that there are many who have come partly to the light, with whom a half way work obtains, as with *Cassius M. Clay*, "Just for this once." But I hope these Christians and ministers are not of this stamp. I would suggest that when the vote is taken it be taken by rising.

Elder Sinclair. There is a strange lack of principle among us, that a man may leave his religion at home when he goes to the ballot box. Some are strangely moved by excitement to forsake their own principles. But if we dare not go up to the bar of God *as slaveholders*,—how is it that we dare go up as voters to make slaveholders our agents, to do in our name, and by our authority, the things which we dare not do ourselves? When we go to the ballot box, let us remember that we are accountable to God for our political action.

Elder J. B. Davis. I have seen so much intrigue by politicians to persuade abolitionists that it is not safe to carry out their principles, and that they ought to vote contrary to their principles in order to sustain them, that I am compelled to abandon the old parties and record my vote for the very first great principles which should lie at the foundation of all legislation. I must vote with the Liberty Party.

Elder E. Noyes. There has been, and now is, a desperate effort to seduce men of principle from their own doctrines to vote for a slaveholder, in order to prevent the extension of slavery. On this principle we are urged to vote for Mr. Clay, to keep Texas out of the Union, and the consequent extension of the slave power. But what if men of principle should compromise their principles, and vote against them to secure this object, and Mr. Clay should be elected? Who cannot see that it would be trumpeted far and wide that the abolitionists had given up? Who cannot see that the Party would be disheartened and could never again get courage to carry their principles out at the polls. Who cannot see that should they compromise their principles this once, that politicians could never be at a loss to lay plans for like compromises hereafter, and plead past precedent for our yielding to do evil for this once that good may come? Who cannot see that on this principle of action, slavery and injustice are sure to triumph over freedom and righteousness? It is time for Christians to carry out their principles. The fire has been kindled, and let us blow up the flame, even in the midst of slavery, till that system of iniquity shall perish from our otherwise happy land.

The vote was now called by rising, when, *of a full house, all arose but five.*

Elder Moulton moved that our whole duty to the slave cannot be performed, without our voting for anti-slavery men. Seconded.

Elder Whittemore, from R. Island. Probably I am the only one on the ground, opposed to the sentiment of this resolution. This, however, lessens not my responsibility, nor my obligation to sustain, as far as I can, what I believe to be truth. The grounds of my opposition to the resolution are briefly as follows: The Constitution of the United States sustains slavery. [At the close of this sentence there were many cries of, 'Doubted," "*No*, no," &c., when the Moderator called for "Order," "order." *Reporter.*] It is truth, that that instrument sustains slavery; for had it not, it could not have been adopted. A portion of the slaveholding delegation was determined not to adopt a Constitution which did not sustain what they called their rights in this respect; and also the slave-trade for a time. It is certain that there is nothing in the Constitution to put down slavery. The President of the United States, and many other officers, are required to take an oath, on entering into office, to support that Constitution, which is, I believe, a pro-slavery document. As one specimen of its pro-slavery character, I will allude to the provision that it contains for the return of fugitive slaves. If the President of the United States must be sworn to sustain a Constitution which requires us to disobey God in 'delivering again to his master the servant that flees unto us,' instead of 'hiding the out-cast,' and letting them "dwell in the land" with us "where it liketh them best," how can I vote for such an officer?—to get him as my agent to disobey God, or else violate his own oath? No moral man can, if that Constitution sustains slavery, vote to sustain the Constitution. Hence, I deny the obligation to vote for such officers, to get them into a snare. Even should Mr. Birney be elected President of U. S., he would be obliged, according to his oath, to sustain slavery. But I am aware that to these propositions it may be objected that these officers swear to sustain the Constitution as *they understand* it. This is Jacksonianism. But the Constitution itself provides a power to define its meaning—the Supreme Court of the United States. That Court has decided that the Constitution, where it speaks of fugitives, does mean slaves; and no one has a right to decide otherwise.

Bro. M. Chamberlain, from Illinois. In relation to the fugitives in question, let it be remembered that the Constitution says that they must be such *persons* as can *owe service*. But brother Whittemore would not I presume, pretend that a *slave owes* his master any service. Again, I take another position;—that every slave State that has been received into the Union, has been received in violation of the Constitution, which was formed avowedly for the purpose of establishing *justice*. And if Congress has power to make a slave State, they have power to un-make one. There is no slave in any State that *owes* service. We call on those who plead that the fugitives in question mean slaves, to prove by slaveholding laws, that a *slave can* owe any thing.

Elder Moulton. The clause of the Constitution referred to, Mr. President, whatever may have been the opinion or the intention of its original framers, cannot literally afford any assistance to slave catchers. Slaves are either persons or they are not. If they are not persons, then this clause under discussion, of course has nothing to do with them, and can afford no more assistance in catching a stray negro than a stray horse, and it would be a novel spectacle indeed to see a Kentuckian or Virginian, up in Ohio with a bridle in hand arguing that this clause guaranteed to him the right to catch his horse and take him back over the river! If the slave *is* a *person*, then by another clause in the Constitution, he is free, which clause reads as follows: "NO PERSON shall be deprived of life, LIBERTY, or property, without due process of law." Again, Sir, whether he *is* or *is not* a person, he is certainly not *the person* alluded to in this clause of the Constitution. First, the entire clause makes an irresistible impression that the fugitive party, was a party in a contract, in fulfillment of which he is claimed. Second, the fugitive is one, held to service or labor by the laws of a State. Now the slave is no more held to service or labor, than a horse, or an ox, or an ass. What law in any slaveholding State requires the slave to labor for his master, or enables the master to recover damage if the slave is either incapable or unwilling to labor? If the slave will labor it is well, if not, the master may compel him to if he can; if he cannot, that's his look out as much as if a refractory animal of any other genus should refuse to labor. Third, the fugitive party is to be surrendered on claim of the party to whom such service or labor *is due*. Every body knows that the slave don't owe *his master* at any rate, and that he cannot owe *any body*, legally, in a slaveholding State; for the slave laws deprive the slave of the power of contracting a debt, or of possessing the means to discharge one. "A slave is one who is in the power of a master to whom he belongs. The master may sell him, dispose of his person, his industry, and his labor. He can do nothing, possess nothing, nor acquire any thing but what belongs to his master." "Slaves shall be deemed, held, taken, and adjudged, in law, to be chattels, to all intents, constructions, and purposes, whatsoever." What legal contract can a slave make then, any more than a beast? Suppose a slave shall agree with his master to pay him ten dollars per month for his time, and should fail to fulfill his contract, could the master recover his due by a legal process? No more than he could sue a horse for a day's work, or a cow for a pail of milk, or a bee-hive for a pound of honey. Or should the slave accumulate any thing more, and the master should cause him to be seized and his pockets rifled, and then cow-hide him for not having more, could the miserable chattel obtain any legal redress? No sooner than a horse. When the fugitive slave, gourded by a sense of his oppression, attempts to cross the boundaries of the slaveholding dominion to the inviting land of freedom, the slaveholder pursues him with his dog and gun to the very division line, and then, by the assistance of the officers of the *free States*, he ferrets him out—not as a *person* who *owes him service or labor*, not because he has a claim up-

on his *time* and *services*—not to compel him by law to fulfill a legal contract—not to plant a suit against him to recover his honest due, but to lay his iron grasp upon his body and soul, his flesh, and blood, and bones, and intellect, to force him back to his plantation, or leave his dead carcass to bleach upon the blood-stained heath. It is not the *service of the slave*, bui THE SLAVE, that the master claims. It is not the LABOR of a PERSON DUE, but the *chattel* which he OWNS.

Elder Whittemore. Since the Constitution has created a tribunal to decide as to the meaning of the Constitution, I do not admit this private interpretation.

Elder Marks. The obligation to vote rests on our responsibility for the governmental power which God has invested in us. I affirm that we are bound to use that power as far as we can to redress wrongs and establish justice. But I have not time to dwell on this point. Suppose for argument sake, that the Constitution of the United States does sustain slavery. Does this affect my obligation to sustain that Constitution *as a whole*, while I decline to sustain that item of it which conflicts with God's law? I can take an oath to sustain the Constitution, and practically sustain it *as a whole*, and thus fulfill my oath, while on some particular clause, or paragraph, which conflicts with a still higher law, the Bible, I vary from it in deference to a higher authority. Still I have fulfilled my oath—I have sustained the Constitution. That the oath to support the Constitution does not require one to support *every clause* in it, is evident, first, from the language of the oath, which makes no such specification; and, secondly, from the fact that that Constitution contains within itself a provision for its *amendment*. But, according to brother Whittemore's construction, no one who would wish to avail himself of this provision, and seek an amendment, would have a right to take an oath to support the Constitution. My brother says that that Constitution is a pro-slavery document. To this proposition I cannot assent; it has not, thank God, been disgraced with even the name *slave*, and the arguments which have been introduced, founded on the terms *persons* and *owe*, show conclusively that slaves are not designated as fugitives. Nor was brother Whittemore correct in his affirmation that the Constitution contains nothing to put down slavery. One clause of it says, that no person shall be deprived of liberty, except by due process of law. By "DUE PROCESS OF LAW" THERE NEVER WAS A SLAVE MADE, NOR RETAINED. Let this clause of the Constitution, (which *follows*, and of course *repeals* the *alledged* slaveholding clauses, if there be *really* any such clauses, which precede,) be carried out, and it would free every slave in the U. S. President Mahan stated not long since in a public congregation, that a delegate that formed the Constitution of the U. S., returned from the Convention to Old Berkshire county, in Mass., and told the slaves that they were now all free—and founded his assertion on this clause of the Constitution. Slaves then in that county sued for their freedom, and obtained it on this clause, and thus slavery was originally done away in Mass. We only need honest men in office, and the Constitution of the United States would blow slavery to the four winds of heaven. So well aware of this are the slaveholders that of late the Supreme Court have decided that the Constitution of the U. S. contemplates slaves not as such, but as *persons*; and this decision was evidently made to keep Congress from supposing they had a right to control the subject. But the idea that if one swears to sustain the Constitution, he swears to sustain it *in* the sense and construction put on it by a fallible Court, which often contradicts its own decisions, is strange indeed. It needs no reply.

Elder Chaney. That the Constitution of the U. S. was not a pro-slavery document, at least sufficiently to secure the interests of slavery, appears evident by the conduct of the slaveholders themselves. They could not rest contented with that instrument, as appears from the fact that in A. D. 1792, they demanded a law for securing their prey simply on the demand of the claimant, without any trial by jury, or legal process whatever, other than the certificate of a single magistrate, that he was satisfied (*no matter how*) that the claim was just. This fixed it just where the slaveholders wanted it; so that any man, however vile, might select any person, however free, bring him before his own selected magistrate, however much he might be influenced by bribes, and without any due process of trial, be consigned to the slave power, without the right of *habeas corpus—trial by jury*—or even as much chance to defend himself, as any man would *have were* his *dog thus claimed!*

Elder Place. I hope those brethren who do not yet see their way clear to vote will be treated kindly. It will do no good to censure them. They will work out the problem of their responsibility eventually.

There was now a general call for the question.

Brother Burr, from New Hampshire. Admitting the arguments which have been introduced to prove the Constitution of the federal government a pro-slavery Constitution—what then? Is there no help for us? Must we set down, fold our arms, and say our condition is helpless? No! let us act like men, and like republicans! and like Christians, who know their rights and know how to maintain them—who know how to govern themselves. If shackles have been placed on us by our fathers, must we quail and say we can do nothing? If a Constitution has been given us, which requires us to disobey the Ruler of the universe, is there no help for us? Strange doctrine! The case is a plain one.—If that Constitution is a pro-slavery instrument, our work is before us—we must elect men for rulers, who will amend it and make it what it should be. So, after all, the argument does not affect our obligation to vote for anti-slavery men.

The question being now called, the resolution received a strong vote, only two persons voting in the negative.

Elder JAMES H. MARSTON having taken charge of the 2d Freewill Baptist church in Lebanon, wishes his correspondents to address him at East Lebanon, Me.

MORNING STAR.

WEDNESDAY, JANUARY 1, 1845.

To our numerous patrons and readers, in all their varied circumstances, we sincerely wish "A HAPPY NEW YEAR." Little do we know what it will bring forth. While some will continue to enjoy health and prosperity, others, ere its close, will, no doubt, be called to suffer sickness and feel the chilling winds of adversity; and some who now read these lines will be summoned into long eternity. But we have the consolation, that the religion of Jesus Christ is abundantly sufficient to sustain the soul and render it happy under all circumstances, even in its struggles with the "king of terrors." Then let us all make religion the chief business of life. If any of our readers are destitute of it, NOW is the time to seek it. Delay not; but on THIS DAY, the first of a new year, the close of which you may not live to see, begin to live to God. Then will this indeed be a HAPPY NEW YEAR to you.

New Year's Poem.

'Tis gone, another year
Has mingled with the deep and shoreless sea,
Whose rapid waves forever bear us on.
It came and faded like a wreath of mist,
But on our hearts its shadow still remains—
Its mark upon our brows; for it hath borne
The loved and beautiful from our embrace;
And it hath deepened on our souls the stains
Of sin and misery, or brightened there
The seal of everlasting life and joy.

Again we hail you Friends and Patrons all!
Again we raise our prayers to Heaven for you,
That through the coming year your path may be
Bright with His smile who hitherto hath watched
Your footsteps with a Father's faithful love.

We hail you Fathers, who with anxious eyes,
And faithful hearts, have watched the Morning Star,
Since the first dawning of its feeble beams.
Joyous ye've marked its onward course and seen
The clouds which gathered round it disappear,
Like mists, which hang around the morning sun,
But melt away in his meridian beams.

Long may its rays illume your happy homes—
Long may your generous hands and faithful prayers
Be spared to Zion's cause: for some are gone
Who, but one year ago, stood boldly forth
In every noble work of faith and love.
But they have fallen as the soldier falls
Upon the battle field, with armor on,
And shouts of victory ringing in his ear.
They bore the banner well, and met the foe
With steady hand, and cheek unblanched with fear.
Death found them at their post, and bade them lay
Their armor off, and take the promised crown.
Oh! it is beautiful for man to die,
As dies the Christian when his work is done!—
To close his eyes upon earth's bitter streams,
And 'waken where life's crystal waters flow.

We hail you, Young Men, who with manhood's strength,
And the warm hearts of youth, are coming up
To join the ranks on Zion's holy hill.
Long may your arms be strong to guard the truth—
Long may its flame burn brightly in your hearts.
We wish you happy through the coming years;
But joy is found alone in doing good.
So when the fire burns brightly on thy hearth,
And love and hope smile in thy happy home,
Remember that the piercing wintry blast
Falls heavily upon the half-clothed form.
Think of the widow, who with children pale
And shivering, gather round the scanty board.
So like the silent stream, whose course is known
By the bright flowers which bloom upon its banks,
May love and hope spring up to mark thy path,
And bless the spot wherever thou hast been.

And when religion sheds her hallowed rays
Upon thy heavenward course—when glorious hopes
Are kindling in thy heart, of that bright realm,
Where thou shalt rest, when all thy toils are o'er—
Then think of those who round thy very door
Are darkly passing onward to the tomb—
Who build their hopes upon earth's shifting sands,
And daily see their cherished idols fall,
Like dagon, when the consecrated ark
Was placed within his shrine. With gentle words
Go forth and seek the weary wanderer,
And bid him cease to chain his spirit's wing,
Or twine his heaven-born hopes round things of earth.

And think of those who dwell
Where superstition rears her iron throne,
And binding fast her victims, bids them bow
At her unholy shrine. Yes, think of those,
Who, while the shades of death enshroud their souls,
Lift up their eyes imploringly to you,
And ask the lamp of life. And haste to send
The truth to make them free; and sow the seed
Of life and peace on India's sun-lit shore;
—Sow it with bounteous hand, for it shall rise
A glorious harvest, when the dews of heaven
Descend to give it root; and fear thou not,
Though it may seem like water on a rock,
For God will watch that precious seed with care,
And it shall not be lost.

And when the groans
Of the oppressed are falling on thy ear,
Then let thy fervent prayers ascend to Heaven,
That from thy country's soil the withering curse
Of slavery may cease.

So mayest thou live, and when thy setting sun
Goes down to rise no more, may angels wait
To guard thy ransomed spirit home to heaven;
—Redeemed through grace divine from sin and wo,
To join the choir around the throne of God.

Press onward then, though flowers are brightly smiling,
Stop not to pluck them, they will pass away;
Heed not the syren song, thy soul beguiling,
'Twill tempt thee where the hidden quicksands lay.

Look upward, when the storm is gathering darkly,
In thy bright home the tempest hath no sway;
And fear thou not, though watchful foes surround thee,
Soon shall thy spirit cast her cares away.

And when behind the western hills declining,
The latest sun of Forty-five goes down,
Still may the STAR, upon thy pathway shining,
Guide where immortal happiness is found.

V. G. R.

BOOKS FOR MINISTERS. Among the doings of G. Conference we noticed that a committee was chosen to make out and publish a list of books most suitable for a minister's library. That was a most judicious move, and we hope the committee will perform their duty faithfully, and at as early a period as possible. There is a great lack of suitable reading among our ministers, and this often is owing, in part at least, to a want of knowledge as to the best books to be obtained. We hope that the committee will go so far as to recommend the course of reading necessary to the acquirement of the most information in the shortest time, and the best manner of pursuing that course. Much time and labor is lost by an unsystematic and irregular course of study. We trust the desired information will be forth coming. The interests of many demand it. One of our western ministers designed to have laid out at Utica, on his way from Conference, some 20 or 30 dollars for books, but deferred purchasing till he should see the report of the committee. There are others, doubtless, who are waiting. J. F.

WHITESTOWN SEMINARY. Our first term at our new location has closed. The term has been pleasant and interesting. Whole number of students 100. We are well pleased with the situation, and think nothing will be lost by the change. We certainly have the facilities for a better school than at Clinton. The Biblical school is in full operation. The number at present is somewhat limited as we expected, but the prospect for the next term is quite flattering. Several are purposing to come on from the west, and we shall expect a good accession from N. England. All our young brethren, in whose way there is no hinderance, that do not avail themselves of the means of improvement, so providentially supplied (for God as we believe has timely united the heart of the whole connection in this thing) will repent it to the day of their death. Let them think of it, if God has summoned them to the work of the ministry, and they have good hearts and good souls, *they will repent it to the day of their death!* J. F.

We would inform the widow of the late Elder Darling Huntress, that we believe the P. O. address of Mr. J. Lougy is Boston, Mass., and have accordingly sent her letter there, directed to him, and requested him to answer her inquiries immediately by letter, addressed to her at Otisfield, Me. None of those acquainted with the circumstances of her husband's death are readers of the Star, therefore the publication of her inquiries in its columns would do no good. We have received no particulars of her husband's death, except what have been published.

A large portion our columns this week is occupied with sketches of remarks made at the anniversary of the Freewill Baptist Anti-Slavery Society. This, however, we trust our readers will not regret, after they have given them an attentive perusal. We shall resume the publication of the Conference debates next week, and shall probably complete them in one or two Nos. more, as we observe that Bro. Marks has brought them down to Tuesday night in the last letter sent us. Conference adjourned on Wednesday, about noon.

CORRECTION.—Duty perhaps requires that a trifling mistake, made in the report of the speeches at the Gen. Con. should be corrected, which is simply this—The remarks made by the writer, in favor of H. Missionary efforts in New England and in large towns and cities, were made in answer to the remarks of Br. Place and Br. Dunn, but in the published report the writer is represented as *preceding* those brethren. A. K. M.

Bro. AMOS EASTMAN, who resides near Brewster's Ferry, about 35 miles north east of Galena, Ill., wishes some good F. Baptist preacher to come and labor in that region. He says they "have a plenty of every thing but ministers and religion. A preacher would be well sustained." *We hope some preacher will visit them.*

NEW YEAR'S PRESENTS. Bro. Curtis has sent us 11 more new subscribers. We have also received eleven from Bro. Littlefield of Lynn. Shall we not hear from other brethren on this subject?

Our neat increase of subscribers the year past has been 381. This is more than it was in 1843, but not so large as we hope it will be in 1845.

Obituary of Elder JAMES EMERY, late of Tamworth, next week.

The article respecting the imprisonment of Mr. Torrey on our last page is to the point. Read it.

The crowded state of our columns this week compels us reluctantly to defer several things of importance—among them some accounts of revivals.

Quarterly Meetings.

Clinton Quarterly Meeting

—Held its winter session at Middleville, on the 14th and 15th inst. Eld. O. W. Smith was chosen chairman. We enjoyed a good and refreshing season. A good revival was in progress at Poland, under the labors of Eld. M. Cole, late of N. H. Another refreshing from the presence of the Lord was in progress at Black Creek, under the labors of Eld. D. W. McKoon, and another work of grace was progressing in Norway, under the labors of Eld. O. W. Smith. As the "North is giving up," O, may the "South keep not back."

At this Q. M. a council was appointed to sit with the church at Whitestown, on the first Sab. in January, to ordain brethren Butler and Fullonton.

Agreed hereafter to call this body the Whitestown Q. M.

Our next session will be held at Norway, on the 15th and 16th days of March. Eld. M. C. Brown is appointed to preach the introductory sermon at ½ past 10, A. M. on Sat.—The Ministers' conference will be held on Friday evening, the 14th. Essayists, brethren McKoon, Butler, and Fullonton.

It is hoped that all the ministers in the Q. M. will be present. H. WHITCHER, *Clerk.*

Unadilla Forks, N. Y., Dec 20, 1844.

Doings of the Council in Boston.

The council appointed by the R. I. and Mass. Yearly Meeting at their session in Prov. R. I. Sept. 1844, at the request of the 1st F. W. Baptist Church, Boston, to sit and advise with said Church in respect to their secession from the Boston Q. M. consisting of Elds. T. H. Bacheler, J. Whittemore, M. Cheney, M. J. Steere, M. W. Burlingame, B. Phelon and J. A. McKenzie met accordingly in Boston, Nov. 25th, agreeable to notice given in the "Rose and Lily" two weeks previous to the meeting of the council. Owing to a misunderstanding as to the time of the meeting of the council, the Church were not assembled to meet the council at the time and place appointed, therefore the council convened at the house of Elder J. W. Holman, where they organized by appointing Elder M. Cheney President, and Elder T. H. Bacheler clerk, whereupon notice was given to the Church by messengers and from the pulpit in the public meeting in the evening, to meet the council next day, 10 o'clock, A. M., in the Bethel Hall, Union Street, and being informed that a committee were appointed by the Boston Q. Meeting to meet the same council and that they labored under the same misunderstanding as to the time and place, letters and messengers were sent to as many of the committee as were known to be appointed to meet with said council in Boston at the same time and place with the Church. Met the next morning at 10 o'clock, in Bethel Hall, Union Street, council full, Church ready, and three of the committee from the Boston Q. M. present.

After prayer by Br. Phelon, the president was called upon to make a statement of the business we have to attend to and the circumstances under which we meet. The president then asked the members of the Boston Q. Meeting committee present, if they were ready to enter into the examination of the business before the council, who said they were not, because the majority of the committee or several of the committe were absent. The council then adjourned to meet at 2 o'clock, P. M. in hopes of having more of the Boston Q. M. committee present, and measures were used to secure their attendance. Met 2 o'clock, P. M. Prayer by Br. McKenzie. Voted to proceed to the business of the council. Elders Curtis, Noyes, Durgin and Davis of the Q. M. Com. being present retired to consult, inviting Elder Swett of the same Q. M. to retire and consult with them. The com. reported that there was not time to attend to their defence.

Voted by the council to go on with the business of council.

Voted to invite the com. to make a statement of facts in the case. Br. Curtis then proceeded to read the report of the committee appointed by the Boston Q. M. at their session in April, 1844, upon the case of "J. W. Holman and his church in Boston," published in the "Morning Star," July 10th, 1844—and made some remarks in connection therewith, relating to the case. The council then voted the adjournment to the next day should be in the morning half past 8 o'clock, having assurances from Br. Curtis that he would then be present with the council to make further statements. The council then adjourned to 6 o'clock in the evening. Met according to adjournment. Prayer by bro. Burlingame. The committee of the Q. Meeting reported through Br. Durgin that they should make no further defence or reply to any statement made by the Church or Elder Holman at this time and Elder Curtis would not be present on the morrow.—Br. Durgin was asked if the report published in the Morning Star, July 10, and read by Br. Curtis to the council, contained the sum and substance of the facts in the case, and of the record of the Q. Meeting, on the case; replied, "it did: all that was *essential* in the case was therein contained."

Voted, To proceed to hear the statement of the Church. Elder Holman not being a member of the Church, but pastor, the Church voted that Elder Holman speak for them.

Voted, That Elder Holman be permitted to speak freely for himself as well as for the Church.

Voted, That liberty be given to the committee of the Q. Meeting to speak freely, if they saw proper.

Elder Holman having made his statement, the Church were asked if these things were correctly stated—the which they unanimously confirmed. The question was then asked if any of the members present knew of any member not present who differed from those present in relation to the statement, made by Elder Holman: replied they did not—Elders Durgin and Littlefield were asked if they had any thing further to state—said they had not.

The council inquired of the Church if they were willing that the council should adjourn to some future time to give the committee of Q. M. further opportunity if they desired it. Replied they were, if it should not be attended with any further pecuniary expense to the Church.

Furthermore the Church were asked if they were now willing to leave the whole business to the council: replied they were.

The council then adjourned to the dwelling of Br. A. Nason. After consultation, adopted the following resolutions and advice:

Resolved, 1st, that any Church in good standing in any Quarterly Meeting have a right to withdraw or secede from any Quarterly Meeting or association with which they are connected, when the Church judge best.

Resolved, 2nd, That we have no evidence but that the 1st F. W. Baptist Church in Boston was in good standing in the Boston Q. Meeting at the time of their secession from the said Quarterly Meeting.

Resolved, 3d, That we advise the said First F. W. Baptist Church in Boston to request admission into some Quarterly Meeting of F. W. Baptist Churches; and that it would be preferable for the Church to offer themselves to the Boston Q. M., provided they can see their way clear so to do.

Resolved, 4th, That notwithstanding the request of the committee from the Boston Q. M. for an adjournment for further investigation, we having, according to their own declaration, all the essential facts in the case, do not deem it necessary for this council to have any future meeting for that purpose.

Resolved, 5th, That this report be forwarded to the Morning Star, the Repository and Rose and Lily for publication.

MARTIN CHENEY,
M. W. BURLINGAME,
JAMES A. MCKENZIE,
BENJAMIN PHELON,
MARTIN J. STEERE,
JOSEPH WHITTEMORE,
T. H. BACHELER.

At a Church Meeting of the First F. W. Baptist Church in Boston, held Dec. 1st, 1844, the following resolutions were unanimously passed.

1. Resolved that we entertain the highest regard for the intelligence, wisdom, and impartiality of the council recently sent by the Yearly Meeting to advise with us in our afflictions.

2. Resolved that the thanks of this Church be presented to the said council for the faithful discharge of their duty to all concerned in the affairs which they were appointed to investigate.

3. Resolved that we appreciate the advice given us by said council, and that we will cheerfully endeavor to act accordingly.

4. Resolved that a copy of these resolutions be forwarded to the Star, Repository, and Rose and Lily, to be published if possible in connection with the doings of said council.

J. W. HOLMAN, *Pastor.*
D. T. RIGHT, *Clerk.*

Religious Notices.

Strafford Academy.

The following is my last list of appointments as agent for Strafford Academy.

Name of church	Time of meeting.		
Lisbon,	Sab.	Jan. 5,	——
Landaff,	Thurs.	9,	6 P. M.
Bath,	Frid.	10,	11 A. M.
Haverhill,	"	"	6 P. M.
Wentworth,	Sat.	11,	"
1 Holderness,	Sab.	12,	——
1 do.	Mon.	13,	1 P. M.
Groton	"	"	6 "
1 Bridgwater,	Tues.	14,	1 "
Alexandria,	"	"	6 "
1 New Hampton,	Wed.	15,	6 P. M.
1 do.	Thurs.	16,	1 P. M.
Holderness and Centre Harbor,	Thurs.	16,	6 P. M.
Meredith and New Hampton,	Frid.	17,	1 P. M.
2 Meredith,	"	"	6 P. M.
1 do.	Sat.	18,	"
Meredith Village,	Sab.	19,	——
Winaip. L. Village,	Mon.	20,	1 P. M.
Meredith Bridge,	"	"	6 "
1 Upper Gilmanton,	Tues.	21,	1 "
1 Gilford,	"	"	6 "
Gilmanton,	Wed.	22,	1 "

I would again suggest that those who are indebted on subscription make arrangements for meeting the amount of their indebtedness without subjecting the agent to the necessity of visiting them personally.

On account of ill health, a few of my appointments have not been attended. I hope to be punctual hereafter. E. B. FAIRFIELD, *Agent.*

DONATION VISIT.—We had the pleasure of receiving a visit of sincere benevolence, on the 17th, from seventy-five of our brethren and friends in this town, which was solemn and interesting in a high degree.—The amount of donations which we received at that time in clothing, money, provisions, &c., amounted to about forty-one dollars in value, for which we feel very grateful to the donors, and thankful to our heavenly Father. AARON AYER.
MARY O. AYER.

Rochester, Dec. 10, 1844.

A CARD.—The subscribers gratefully acknowledge the kindness of their Christian brethren, sisters, and friends, who made them a visit on the 13th of November, bringing with them donations to the amount of 64 dollars in money and other articles for the use of their family. After enjoying a pleasant prayer and conference meeting, the party partook of a rich repast provided by the donors, and then parted in Christian love and union. May the Lord reward them for their kindness. ANDREW H. MILLER.
ELIZABETH MILLER.

Nassau, N. Y.

General Intelligence.

THE BOSTON ALMANAC FOR 1845. The publisher of this Almanac, Mr. S. N. Dickinson, has our thanks for a copy. It is all that it is recommended to be in the advertisement heretofore published. It is almost indispensable to those who do business in Boston, or who may have occasion to visit that city. Its typography cannot be excelled in this or any other country. We believe it is for sale by Mr. E. J. Lane of this town.

The account of the riot in Georgetown, Ohio, published in our last, has not been confirmed. It is probably a hoax.

The cars on Worcester rail-road run over a man and killed him instantly, last week.

☞ The case of Miss Webster, charged with stealing slaves from persons in Lexington, Ky., came on in the Circuit Court of that County on the 17th inst. Twenty-four jurymen were called before one was obtained, the others having formed opinions on the case, but before night a whole jury was empannelled, and the case was to be opened on the 18th. Counsel for government, Messrs. Robertson and Pinnell; for the defendant, Messrs. Combs, Johnson and Shy. The case of Rev. Mr. Fairbanks, held for the same offence, was postponed on his affidavit of the absence of a material witness, to the March term of the Court.

Twenty-eighth Congress.

SECOND SESSION.

SATURDAY, Dec. 21.

The House went into Committee of the Whole on the Sub-Treasury Bill.

Mr. Payne, of Alabama, denied the support of James G. Birney, and Mr. McLelland of Michigan, and that James G. Birney had received a Democratic nomination in Saginaw.

The amendments made in Committee were then reported and accepted.

Mr. Adams moved to strike out the first section. Ruled out of order.

The yeas and nays were ordered on the engrossment of the bill—for a third reading. Yeas 125, nays 69.

Here about twenty members started to their feet, exclaiming 'Mr. Speaker!' 'Mr. Speaker!' The question then was, 'shall the main question be put?' Mr. Boyd called the previous question, Mr. Clingman called the yeas and nays—ordered, Yeas 123, nays 68.

MONDAY, DEC. 23.

In the *Senate*, Mr. Berrien, from the Judiciary Committee, reported the one day election bill, from the House, with amendments. Also, a bill for the relief of the sureties of Samuel Swartwout.

Mr. Choate, from the Committee on Foreign Relations, reported a bill for the payment of claims for French Spoilations prior to 1800.

A resolution, moved by Mr. Berrien, calling for information of the number of foreign paupers and criminals imported into this country, and of foreigners arriving, was adopted. Also, resolutions relative to naturalization, moved by Mr. Burrow and Johnson.

Mr Merrick gave notice of his intention to introduce three bills relative to the mails.

A message was received from the President, communicating the correspondence with the French Government on the subject of Texas, and another, communicating a proposed treaty with the Government of Texas.

The Senate adjourned to Thursday.

In the *House*, Mr. Brown, from the Committee on Territories, reported the bill to establish the Oregon Territory, with amendments, which was referred to the Committee of the Whole, and ordered to be printed.

On motion of Mr. Ingersoll, it was ordered that 10,000 copies of the Map of Texas be printed.

Mr. Davis, of Indiana, offered a resolution to instruct the Committee of Ways and Means to inquire into the expediency of repealing the duty on Salt. It was laid on the table by a vote of 71 to 58.

LEGISLATURE OF N. H.

The following are some of the more important doings of the Legislature the past week. The Senate concurred with the House in the passage of the bill incorporating the Nashua and Groton railroad; the bill incorporating the Manchester Bank; the bill authorizing the commutation of the punishment of Comings; and rejected the bill incorporating the Walpole Savings bank. The Senate also concurred with the House in the passage of the bill reudering railroad corporations public in certain cases, and constituting a board of railroad commissioners.

Bills passed the House. Relating to the removal of probate records from Strafford Co. to Belknap and Carroll; incorporating the Penacook Manuf. Co.; resolution authorizing the Attorney General to commence suits against certain banks, for an over-issue of bills; bill incorporating the Bosron, Concord and Montreal railroad; incorporating the Northern railroad; the Cheshire railroad; relating to the police of towns. A bill in amendment of the laws in relation to the choice of moderator at annual town meetings, which provides, if no choice is made on the first ballot, a plurality shall elect on the second, was ordered to a third reading.

In the Senate, on Tuesday, Dec. 24, Mr. Hoskins submitted the following resolutions, which were read twice and referred to the judiciary committee.

Resolved by the Senate and House of Representatives in General Court convened, That our Senators in Congress be instructed, and our Representatives be requested, to use their exertions to procure the adoption of such measures by the general government, as in their opinion shall be best calculated to effect the annexation of Texas to this Union, and to secure our just rights in the Oregon Territory.

And be it further Resolved, That the Secretary of State be directed to forward a copy of these resolutions to each of our Senators and Representatives in Congress.

We find the following among the proceedings of the House on Wednesday:

Mr. Preston, introduced a series of resolutions, condemning the imprisonment of Charles T. Torrey and Jonathan Walker, and requesting our Senators and Representatives in Congress to endeavor to procure the passage of a law abolishing slavery in the District of Columbia.

Mr. Morrison moved that the resolutions be laid on the table and made the special order of the day for tomorrow.

Mr. Preston asked him to withdraw his motion.

Mr. Morrison withdrew his motion.

Messrs. Conant of Mt. Vernon and Preston spoke in favor of the resolutions.

Mr. Batchelder of Epping, moved that the resolutions be laid on the table.

Mr. Preston demanded the yeas and nays, which resulted—yeas 107, nays 88.

So the resolutions were laid on the table.

Mr. Merrill, from the Judiciary committee, to whom was referred sundry petitions in relation to fugitive slaves, reported a resolution, that the petitioners have leave to withdraw their petitions.

Mr. Cooper spoke against the adoption of the resolution and in favor of some law in relation to fugitive slaves.

After some remarks by several members.

Mr. Chamberlain moved to amend the resolution so that the petitioners might have leave to bring in a bill.

Mr. Merrill of Enfield moved that the resolution and subject matter of the resolution be indefinitely postponed.

A long debate took place in relation to various points of the subject, in which Messrs Morrison, Emery, Chamberlain and Nesmith of Franklin participated.

Upon the question of the indefinite postponement of the whole matter, the yeas and nays were demanded, and resulted—yeas 144, nays 84.

So the resolution was indefinitely postponed.

Weekly List of Letters Received.

A. Ayer, E. Fisk, J. Brooks, T. Parker, S. M. Green, L. Merril, W. S. Goodno, D. H. Lord, W. Fuller, H. Drake, M. Bonney, D. S. Heffron, H Whitcher, D. W. McKoon, E. S. Carmace, J. S. Woodman, N. Brooks, T. Stevens, S. Curtis, J. Pennington, A. Eastman, D. P. Cilley, P. Conant, A. K. Moulton, D. Marks, J. Chick, W. H. Littlefield, E. T. Stevens, A. Wheeler, H. Bickford, E. Hutchins.

From Post Masters.

L. Plumer, J. Smith, J. H. Willard, B. Knight, H. Kimball, S. C. Moulton, D. E. Hurd, E. C Dibble, R. Spinney, W. Robinson, M. Cross, J. Shaw, W. O. Park, S. Thing, J. Lambert.

New Agents.

AMOS EASTMAN, Brewster's Ferry, Ill.

Receipts For Books.

D. S. Heffron 20,00. J. S. Woodman 5,00.

Subscribers for the Star.

A. Hill 1. A. Ayer 1. E. Fisk 3. J. Smith 1. J. H. Willard 1. W. H. Town 1. S. C. Moulton 1. L. Merrill 1. W. S. Goodno 1. H. Gilman 1. M. Bonney 3. J. Worth 1. S. Curtis 11. Z. Gilman 1. A. Eastman 1. M. Cross 1. J. Shaw 1. J. Chick 1. W. H. Littlefield 11. A. Wheeler 1. T. B. Lane 6. E. Hutchins 6—56.

Home Mission.

Donations from certain churches and individuals in the Farmington Q. M., the last quarter, and a collection taken at their last Q. M.,	8,00
Thomas Swett, Whitefield, Me. $2,50. S. H. White, Bowdoinham, do., $2,00 towards redeeming C. Quinnam's pledge,	4,50
A friend,	25
Freewill Baptist Mission and Benevolent Society, Lowell, Ms.,	24,92
Waterville Q. M.,	2,50
L. T. Boothby, Hebron, Me.,	50
Whole amount,	40,67

WM. BURR, *Treasurer*

Foreign Mission.

Sally Perkins, Meredith Center,	50
Thomas Swett, Whitefield, Me.,	2,50
Freewill Baptist Mission and Benevolent Society, Lowell, Ms.,	7,78
Female Mission Society, Lowell, to constitute Lydia Clements, Eliza Goodwin, Sarah Colcord and Zillah Burbank life members,	20,00
Waterville Q. M.,	2,50
Whole amount	33,20

WM. BURR, *Treasurer.*

Monies received for Mrs. Work.

Eld. E. Scales, 25

Books Forwarded.

One package to Eld. E. Fisk, New Hampton, care of Wm. Moore, by stage.
One package to J. Pennington, Macon, Mich. by mail.
One package to Eld. D. P. Cilley, Manchester, by Stage.
One package to D. P. Perkins, Manchester, by Stage.

MARRIED

In Kittery, Oct. 3d, by Eld. I. J. Wetherbee, Mr. Dennis Duben to Miss Julia A. Weeks. 10th, Mr. Robert Collins to Miss Martha J. Blake, all of K.—17th, Mr. William Nutter of Portsmouth, N. H. to Miss Catherine Todd, of Kittery, Me.

In Gilford, August 27, 1844, by Eld. E. G. Knowles, Mr. William Farrar of Gilmanton, graduate of Dartmouth College, to Miss Cylindia Hill, of Gilford.

Also by the same, in Gilmanton, Oct. 27, Mr. Stephen Hunt, to Miss Mahala M. Lane, both of G.

By the same, Nov. 14, in Gilford, Mr. Richard B. Morse of Chester, to Miss Mary M. Sanborn of Gilford.

In Manchester, Dec. 17, by Eld. D. P. Cilley, Mr. Charles D. Knowlton to Miss Harriet Buck, both of Manchester.

Also, Dec. 24, Mr. David Morrill, to Miss Mary V. Manning, of Manchester.

The same day, Mr. Aaron Gardner, to Miss Leonora Garland, both of Newburyport, Mass.

Married Nov. 3, 1844, by Elder John Brooks, Mr. Aaron Nason and Miss Mary S. Bean, all of Wakefield.

In Manchester, Dec. 5, by Eld. D. P. Cilley, Mr. Charles W. Eaton, to Miss Abigail M. Swain, both of M. Dec. 10, Miles Durgin, Esq. to Miss Sarah Moore, both of Northwood. Also, Dec. 16, Mr. John Baxter, to Miss Ann Jeannette Evans, both of Lowell, Mass.

Boston Wholesale Prices Current.

Corrected with great care weekly.

SEEDS. Herds Grass, $1,37 a 1,50 per bushel. Red Top 50 to 60 cents. Clover—Northern, 9 to 11c.—Southern, 7 to 9c. Flax Seed, $1,50 per bushel. Lucerne, 33c. per lb. Canary Seed, $1,37 a 1,75 per bushel.

GRAIN. The transactions of the week comprise nearly all the late arrivals, and dealers being now amply supplied, the market closed with a more languid demand.

Corn—Northern, new, bushel 00 a 00—Southern, round yellow, 56 a 57—Southern flat yellow, 54 a 55—do. do. white 52 a 53—do New Orleans, 00 a 00—Barley 00 a 00—Rye, Northern, 70 a 75—do. Southern, 65 a 75—Oats, Southern, 33 a 34—Northern do. 35 a 37—Beans, per bushel, 1,50 a 1,75.—Shorts, per double bush. 25 a 30—Bran, 21 a 24.

FLOUR. There is usually but little doing at this season of the year. The late arrivals from New Orleans have about all passed from first hands, and we do not learn that there is much stock of that description of flour on the way to this market.

Baltimore, Howard St, 4 mos. cr. new $4 81 a 4,87—do wharf, $0,00 a 0,00—do. free of garlic, $0 00 a 0,00—Philadelphia do. 4 mos. $4,65 a 4 75—Fredericksburg, low l'd new $4,67 a 4,75—Alexandria, wharf do. 4 67 a 4 75.—*Georgetown*, $4 75 a 4 87. Ex. do. 0,00 a 5 00.—Richmond Canal, $4 68 a 4 75—do. City, 5 50 a 0 00—*Petersburgh*, city, $5 00 a 5 50—do. Country $4,68 a 4 75—Gen. common, cash, $4 87 a 4 94—do fancy brands $5 00 a 5 37—Ohio via Canal, $0 00 a 0 00—do New Orleans, cash $4,75 a 4,87. Rye, 0,00 a 0,00—Indian Meal in bbls. $0,00 a 2,75.

PROVISIONS. There is a decided improvement in public feeling in relation to Beef and Pork, and also for Lard, owing in a great measure to an apparent deficiency of these articles in all the western markets.

Beef—Mess 4 mo. new bbl. $8,00 a 8 50—Navy—$7 00 a 7,75.—No. 1, 6 00 a 6,50—do Prime $0,00 a 0,00—Pork—Extra clear 4 mo. bbl $11,00 a 00 00—do. Clear $10 00 a 10,50 do. Mess, 9 00 a 9 50—do Prime $7,00 a 7,50—do Mess from other States,—a——do Prime do do $0 00 a 0 00 do. Cargo do. 0 a 0 00——Clear do do $00 00 a 00 00—Butter, shipping, 00 a 00—do store, uninspected, 16 a 13—do dairy, 14 cts. a 16—Lard, No. 1, Boston ins. 0 a 0—do South & Western, 6 a 6 3-4—Hams, Boston, 7 a 0—Southern and Western, 6 a 6 3-4—Cheese, Ship'g and 4 meal, 3 a 4¼—do new milk, 4 a 5½.

WOOL. Duty. The value whereof at the place of exportation shall not exceed 7 c. per pound, 5 per cent. ad val. All whereof the value exceeds 7 cts. per pound, 40 per ct. ad. val. and 3 cts. per pound.

There has been a steady demand during the week to supply the immediate wants of manufacturers. The market indicates a more settled condition, but prices are lower than at shearing time.

Prime or Saxony Fleeces, washed, lb. 45 a 50c.—American full blood do 40 a 42—Do. 3-4 do 37 a 38—Do. 1-2 do 35 a 36—1-4 and common do 30 a 32—Smyrna Sheep, washed, 20 a 22—Do. unwashed, 10 a 15—Bengasi do 6 a 12—Saxony, clean, 00—Buenos Ayres unpicked, 7 a 10—do. do. picked, 10 a 14—Superfine Northern pulled lamb 38 a 40—No. 1 do. do. do, 33 a 35—No. 2 do do do 23 a 30—No. 3 do do do 14 a 18.

HOPS. Duty 20 per cent.

During the past week the article has been in limited demand. The accounts by the Acadia quote a good demand, at advancing prices.

1st sort Mass 1843, lb. 13 a 14; 2d do 0 a 0.
HAY, 16 to 18 per ton—Eastern Screwed $13 a 14,.
EGGS, 15 a 20c.

BRIGHTON MARKET.—Monday, Dec. 23, 1844.—At market 800 Beef Cattle, 1000 Sheep and 550 Swine. 150 Beef Cattle unsold.

Prices.—Beef Cattle.—The prices obtained last week for a like quality were hardly sustained. We quote a yoke or two extra, $4,88 a 5,00. First quality, $4,50 a 4,75. Second do., $4 a 4,12½. Third do., $3,50 a 3,75. Six be

POETRY.

For the Morning Star.

IMMORTALITY.

Is man immortal? ask the rill
That issues from the mountain's side;
And *uncontent* its struggling will,
Till lost amid the ocean's tide.

Is man immortal? ask the tree,
That blooms and fades, but not expires.
Is noble man less blessed than thee,
With all his high and quenchless fires?

Is man immortal? ask the spark,
That bursts from out the hidden urn;
And upwards, like the soaring lark,
Ascends to gain its native sun.

Is man immortal? ask the earth,
When rising from her wintry *bed*;
It speaks—frail man shall have a *birth*,
Though long he *slumber* with the dead.

Is man immortal? ask the mind,
Which naught on earth can e'er supply;—
Which thirsts and pants until it find
Immortal life beyond the sky.

If *not* immortal—tell me why
For him was such a ransom given?
Why Christ the Lord of glory die,
To make for him a way to heaven?

In vain may sceptics ply their skill,
To prove the soul a *mortal shade*;
While every tree, and spark, and rill,
Deny a scheme so falsely made.

The soul's unrest—its wish so large,
Forever struggling to be free—
Its priceless worth—deny the charge,
And prove immortal man to be.

GEORGE ULMER.

Billerica, Mass., Dec. 1844.

WINTER.

BY ELIZA COOK.

We know it is good that old winter should come;
Roving awhile from his Lapland home;
'Tis fitting that we should hear the sound
Of his reindeer sledge on the slippery ground:

For his wide and glittering cloak of snow
Protects the seeds of life below;
Beneath his mantle are nurtured and born
The roots of the flowers, and the germs of the corn.

The whistling tone of his pure strong breath,
Rides purging the vapors of pestilent death.
I love him, I say, and avow it again,
For God's wisdom and might show well in his train.

But the naked—the poor! I know they quail,
With crouching limbs, from the biting gale;
They pine and starve by the fireless hearth,
And weep as they gaze on the frost-bound earth.

Stand nobly forth, ye rich of the land,
With kindly heart and bounteous hand,
Remember 'tis now their season of need,
And a prayer for help is a call ye must heed.

A few of thy blessings, a tithe of thy gold,
Will save the young, and cherish the old.
'Tis a glorious task to work such good—
Do it, ye great ones! ye can and ye should.

He is not worthy to hold from Heaven
The trust reposed, the talents given,
Who will not add to the portion that's scant,
In the pinching hours of cold and want.

O, listen in mercy! ye sons of wealth,
Basking in comfort and glowing with health;
Give whate'er ye can spare, and be sure
He serveth his Maker who aideth the poor.

MISCELLANY.

An Immolation to Slavery.

Our readers have heard of, and some have wept over the fate of the Rev. CHARLES T. TORREY, who has been convicted in the State of Maryland, and will doubtless soon be doomed, to long years of imprisonment and separation from his family and friends, and the rigor of punishment awarded to the criminal. It is a hard lot for a man of education and sensibility, who is compelled to feel, amidst all his punishment, that he suffers for that which neither the law of God, nor his own conscience condemns him, and which no man who carries in his bosom a heart of flesh, can really disapprove. He has broken the laws of a slave State—and the court and jury who found him guilty in accordance with those laws, are not to be blamed; but they are laws, which, in God's sight, bring infinitely more guilt upon those who have made, and who execute them, than upon him who has broken them.—What crime has Mr. Torrey been guilty of? Let us state a few facts furnished by a correspondent—a clergyman of high standing and estimable character, which may help us to answer the question:

A few years ago, the writer of this passed a week at Barnum's Hotel, in Washington. A young slave, about twenty years of age, was in attendance for such services as were required. One morning, as James was building the fire, the following conversation occurred.

"Who owns you, James?"

"Mr. A. owns me now. He bought me about three years ago of Mr. Brown, and lets me to Mr. Barnum."

"What does Mr. Barnum pay your master for your work?"

"I do not know; I get none of it myself."

"Do you expect ever to get your liberty, James?"

"No sir! My former master was very kind to me, and gave me a portion of my time, and told me that as soon as I would pay him five hundred dollars, I should be free. I had paid him a little over two hundred dollars, when he failed, and I was sold to my present master, who takes every dollar of my wages, and now I have no hope of ever being free, and the thought makes me so miserable that at times I can neither eat nor sleep."

James, having now finished the fire, left the room, and there was one who, in his weakness, sat down and wept, and prayed for that poor brother, who is probably now in the fields of the South, toiling a hopeless slave, till death shall release him from his wo. Now suppose he had said to him, "James, the North star will guide you to freedom. Here is five dollars. May God bless you in your endeavors to regain those rights of which you have so long been defrauded." The Rev. Mr. Torrey, in the fullness of a sympathizing heart, has said this; and for thus doing to his brother, as he would that his brother should do to him, professed Christians are calling him a "thief" and a "slave-stealer, and he is torn from his home of prayer, from his wife and children, and lies chained in the dungeons of an American prison. But there is an eye that witnesses this scene, and there is an hour of terrible retribution hastening on.

When traveling, some years ago, at the South, a gentleman, who was a professor of religion, informed the writer that a young slave, of fine personal appearance, and about eighteen years of age, and a member of the same church with himself, complained to him, with tears of anguish, that she was compelled to be the concubine of her master's son, a dissolute fellow, whose harem consisted of all the young females on the plantation. And here this poor Christian girl, perhaps the sister of the wretch, calling himself a Southern gentleman, who was thus abusing her, was compelled to submit to his outrages. If she raised a hand of resistance, or uttered a cry of remonstrance, there was no power on earth to rescue her, in those lonely fields, from the most merciless revenge.

Suppose this gentleman had said to her, "My Christian sister, my heart bleeds for you. You must seek refuge in flight. You must traverse many a weary mile, in cold, and hunger and exhaustion, before you can reach the Canadian line, where alone you can dwell in safety. And when you arrive at that cold, northern clime, penniless and friendless, your condition will be desolate in the extreme. But if you die by the way, it will be better than to live as you now live. Here is my cloak. It may help to keep you warm, as you sleep in the woods, these cold nights. And every night I will plead with a God of pity and of mercy, that he may assist you, my sister, to escape. The Rev. Mr. Torrey, as he has witnessed such scenes as these, has had every fibre of his soul excited to intense emotion. And in such language has he *imprudently* ventured to speak to these victims of hopeless oppression. And for thus speaking, there are professed disciples of Jesus Christ who call him a "thief," and a "slave-stealer." And Americans, boasting themselves the lovers of liberty and justice, tear him from his agonized wife and children, and immure him in dungeons with the pirate and the murderer. And professed Christians, who hope to stand at Christ's right hand in the day of judgment, say, "they have served him right." Who can wonder that our professions of attachment to liberty and religion are becoming a stench in the nostrils of the civilized world?

About two years ago, a clergyman, in the State of Ohio, heard some one knock at his door, late in the evening. There stood a colored man in rags, his cheeks hollow with famine, and wayworn and trembling with the fatigues of long travel.

"Can you give me a mouthful of bread," says the poor man, "I am perishing with hunger."

"Walk in friend," is the reply, "who are you and where are you from?"

"I am escaping from slavery, and left Alabama about four weeks ago. I travel at night, guided by the North star, and conceal myself in the woods during the day. I have lived upon berries and roots and grasshoppers, and I am now almost dead."

A supper is immediately prepared for him, and the clergyman and his wife sit weeping at the fire-side, as they listen to his long, long story of toil and wo. They bow together in family prayer, and the clergyman, in a voice inarticulate with emotions, prays:—"O, Heavenly Father! bless this child of thine, and help him to escape from that wrong and outrage to which he has, for so many years, been a victim. And help us, O God! to do to him as we "would that others should do to us,' were we in similar circumstances."

They feed the famished fugitive, they give him a comfortable bed for the night. The wife mends his tattered garb; and nourishing him with food and sympathy for another day, when evening comes, and the North star shines brightly in the clear blue sky, he tremblingly hastens on his dreary way, strengthened and comforted. And the rustling of every leaf causes his heart to quake, for fear that it is the slave-hunter behind him, ready to grasp his victim. God bless the poor fugitive; and God be praised that there are some hearts that will feel for thee, and some hands that will aid thee, tho' they do thus expose themselves to fine, imprisonment, mutilation, and even death. The Rev. Mr. Torrey has thus felt, and has thus *imprudently* expressed his Christian benevolence, and for so doing there are men of intelligence, and who consider themselves his brothers in Christ, who assail him as a "thief," and a "slave-stealer." An imprudent love of liberty plunged La Fayette into the Austrian dungeon at Olmutz. An imprudent sympathy for the outraged Indians, cheated and driven from the graves of their fathers, plunged Worcester and Butler into the State prison of the Georgians. And an imprudent expression of sympathy for these poor slaves, has immured the Rev. Mr. Torrey in the gloomy prison of Maryland; and there the exemplary and honored Christian minister most lie for years, and from exposure to hardships to which he is all unaccustomed, perhaps die; wife and children weep scalding tears, as they are thus robbed of the most affectionate, faithful, and innocent husband and father. And yet there are those who have named the name of Christ, who say, *all is well!*

Shortly after the insurrection among the slaves in Virginia, several years ago, a gentleman happened to be traveling in that State. The stage coach was filled with passengers, and among the rest was an officer in the United States Army who was called out to assist in quelling the insurrection. The conversation turned upon the scenes which occurred during that short but bloody conflict. Said the officer,

"There was one stout fine looking negro man, who was shot by a ball through the body; as he lay on the ground dying, I stood by his side. His countenance expressed much more than ordinary intelligence, and I said to him, Why did you join this insurrection. You must have known that the whites were too powerful for you, and that in the end you could not succeed. He turned up his eye to me, fixed it steadfastly upon me for a moment, and then said, with an expression of great resolution, I knew perfectly well what the result would be; *but I had rather die than be a slave.*"

"And what did you think of that sentiment, thus expressed?" said the traveler.

For a moment he hesitated, for the stage coach was filled with Southern gentlemen, and it might be *imprudent*, in the presence of the chivalry of the South, to express approval of such a sentiment. He hesitated but for a moment, and gathering his energies as for an effort of great moral courage, he said, "I must confess that in my judgment, it is a noble sentiment by whomsoever uttered, and could not refrain from honoring the man for it." For a moment there was perfect silence in the stage coach; and then the embarrassing subject was dropped, by a sudden change of the conversation. The Rev. Mr. Torrey feels the sublimity of this sentiment. He has practically given utterance to it. He has spoken words of sympathy and encouragement to those who would rather die than be slaves. And for this, his *imprudence*, he is now suffering, and for years probably must endure the greatest of earthly woes, the desolation of his home, the prostration of all his hopes, and thus may he linger, till, with an impaired constitution, he is hurried to an untimely grave. These are the victims we are immolating upon the altar of slavery. These are the sacrifices we are offering in the temple of this modern Dagon. There are but about two hundred thousand slaveholders in these United States; and yet these few slaveholders, so contemptible in point of numbers, are driving to unpaid toil two millions and a half of their fellow-men; and are keeping a whole nation of twenty millions of people in continual turmoil and trouble; and are making the very name of an American a by-word and a hissing throughout Christendom. It is too much—altogether too much to be patiently endured. Meanwhile, let us bespeak on behalf of this much-abused and unfortunate man, the fervent prayers of every friend of freedom, and every follower of Christ.—*N. Y. Evan.*

Tales of Oppression.

Rev. Charles T. Torrey, who has been for several months confined in the Baltimore jail on a charge of aiding slaves to run away from their masters, tells the following tales in a letter published in the Boston Chronicle:

"A colored man, poor, free, of good character, belonging in Frederick co., Md., went into Pennsylvania with a drove of cattle, and was gone more than the legal twenty days. On his return, two miscreants, utterly worthless in purse and character, but with whitish faces, complained of him, got him in jail, and in various ways contrived to run up the bill of fine and costs to over $70. For this he was *sold as a slave for life*, purchased by a slave-trader in this city, and sent to the far South. It was this summer.

"Another case. A certain Dr. D——, of Howard district, sent to this jail an old *black* man, his wife, a light mulatto woman, and *her four* little children, *all whiter* than their mother! Two of them, the woman said, were her master's. The husband said they all were. No doubt of it. They have since been sold to the slave-traders. Such occurrences are by no means unusual here. Yet the Christians of Baltimore never know anything about them, when you ask; in truth, it would be incredible news to nine-tenths of the better sort of people of this city, that from two to four thousand slaves are every year sold in their midst, including at least five hundred members of the body of Christ, humble, prayerful, ignorant but sincere Christians. Such topics they do not inquire into. 'The righteous perisheth, and no man' of them 'layeth it to heart.' Why? The victims are poor, black, or 'yellow,' and American slaves; victims of the great American slave-trade. But it is perfect folly to rebuke the *slave-trade*. The trader is the mere agent of the slaveholder. The great crime is *to hold a man in slavery.*

"Items of a different class. It is very common here for the police, and other slave-hunting knaves, to play tricks on slaveholders. I will give you a few samples. One police firm has in pay over twenty colored spies here, besides others in Philadelphia and elsewhere. Their business is to inveigle slaves to run away, hide them up, and betray them. When the master misses his slave, he soon advertises his $100 reward; often he applies to this very police firm for aid; in a few days they are ready, of course, and hand over the poor victim of their arts, pocket the reward, besides getting praise as *very vigilant officers!* They once had in their pay an active member of a Northern Vigilance Committee, who is well known to me. He is not *now* on the Committee.

"Another trick is somewhat similar. Many colored people for ten miles round, are suffered to come to Baltimore on the Sabbath, to see their friends, and attend church. A constable, desirous of raising the wind, finds one without a *pass*, puts him in jail or some place of confinement—sometimes one of the slave prisons—says nothing about it till the master offers his reward; and then Mr. Constable coolly pockets the reward of his knavery. Besides, the slave, as a suspected runaway, is commonly sold to the traders at a low price, and the trader, out of pure gratitude (!) gives the officer another fee. I defeated one such precious scheme since my imprisonment, by writing to the slaveholder—a humane man—and thus saved a pious slave from being torn from his family for life. I got *two enemies* by it.

"Another trick is managed by the connivance of the jail keepers. A runaway is put in jail, and the keepers, for a specified fee, ($5,00,) give *exclusive notice to a particular trader* of the fact. This gives the trader a chance to negotiate with the master, at a distance, and get his slave at *half price*, buying him 'on the wing.' This has often been done this summer. One of the visiters of the jail, to whom I mentioned it, defended it as a *customary perquisite* of the prison officers.

"Another 'perquisite' of these gentry, is 20 per cent of the *fees* for all the cases they are able to give a lawyer, with whom a bargain is previously made. Of course, none but a very inferior lawyer would degrade himself by making such a bargain. This summer, a very amusing quarrel took place between *our* keepers and their legal coadjutor, as to the honesty of the latter in paying over the proper share of the fees! They tried to drive a bargain with another—one of my friends—but received no countenance from him. You see the art of 'sponging' is not altogether to be classed among the 'lost arts' of a primeval world.

"These hungry animals are very ready to plunder the slaveholder; they do it often, of course; they will not scruple to do the like with the free colored man, and others of the more defenseless classes.'

Pay your Debts.

Religion that does not make a man *honest*, is good for nothing. If a man professes to be a Christian and defrauds his neighbor, that man's religion is vain. And he is dishonest who withholds from another that which is his due, when it is in his power to pay it.

We, in this country have acquired a bad name abroad for our State repudiations, but it is not this of which we wish to speak just now. It is of the laxness, not to call it by a harsher name, of many professors of religion, who seldom or never pay their debts until after being called upon again and again, and perhaps finally being threatened with a suit at law. There are some such men in almost every community.

We have one of these men now in our eye. He is a very amiable, easy man, who never wishes to quarrel with his neighbors, and is always willing to do them a favor when they are in want of help. But he never pays his debts, if he can avoid it. His bills at the store, at the shops of mechanics, perhaps for the food which he eats, or the raiment he wears, are unpaid, and he feels not the least compunctions of conscience on the subject. He prays in his family and in the social meeting, and some people think that he may be a Christian; but men of the world say that if he would be *honest*, they would have a better opinion of his religion.

We see another debtor. He has no objections to buying any thing that he can get upon trust; he will even subscribe for a religious newspaper, or a new edition of the Bible, and makes loud professions of his willingness to aid this object and that, but when called on to pay his subscriptions, he is unfortunately just then out of money, he will certainly pay it in a few days; but he is no more ready a month afterwards than he was before, and he never intends to pay. He pretends nevertheless to be a pious man, but he deceives very few.

Just now, we see another man of this always owing-and-never-paying class. Some time ago, he contracted a heavy debt, and he has never yet seen the time when he could pay the whole of it at once; and therefore he has paid none of it. His income has been such that he might, with a little economy, and much self-denial, have paid a part of the debt every year, and by this time have extinguished it; but his conscience does not seem to trouble him at all, although he *lives* on that which does not belong to him.

Men may sophisticate as they please, they can never make it *right*, and all the bankrupt laws in the universe can never make it right for them to neglect to pay their debts. There is SIN in this neglect as clear and as deserving church discipline, as in stealing or false swearing. He who violates his *promise to pay*, or withholds the payment of a debt, *when it is within his power* to meet his engagement, ought to be made to feel that, in the sight of God and of all honest men, he is a swindler. Religion may be a very comfortable cloak under which to hide; but if religion does not make a man "deal justly," it is not worth having.

But what shall a poor man do who is in debt? Let him work hard and pay it. Deny yourself all the luxuries and very many of the comforts of life; be willing to take a humble place in society, and mortify your pride; in dress and style of living be as simple and economical as possible: if necessary, live on bread and water, and labor diligently, until you satisfy the demands of your creditor: but never lay up a cent of money nor spend a cent needlessly while you owe it to another. We wish that this principle could be *ingrained* into the hearts and consciences, at least of professing Christians. There is a looseness on the subject in the church that is perfectly irreconcilable with the law of God and the maintenance of a good reputation in the eyes of the world.

Let no man be trusted who *neglects* to pay his debts. If misfortune has suddenly deprived him of the ability to pay, that is another thing; but if by his conduct he shows that he has no *disposition* to meet his engagements, especially small debts, let him not be trusted. He that is unjust in a little, will be unjust in much. He who defrauds will steal, and there is scarcely no difference between stealing and wilfully neglecting to discharge a debt.—*N. Y. Observer.*

TERRIBLE MALIGNITY. Facts are every day showing tha tmen who keep drunkeries at this day, are the most heartless and abandoned of the race. A fact illustrative of the deep depravity of a rumseller has come to our knowledge. A rumseller, not a thousand miles from the South Church, Concord, N. H., became angry with one of his customers because he had reformed, and ceased to patronize liquor barrels. He declared if he could not get the man drunk, he would get his child drunk at any rate. And he actually got the little son of the reformed man, a lad of *seven* years, into his store, made him drunk, and sent him home staggering through the streets. Is not this a manifestation of malignity worthy of a fiend?—*Granite Freeman.*

"*The Bite*" *that could not Hurt.*—A gentleman was complaining to a pious prelate, that a certain clergyman in his neighborhood was gone mad, for that he did nothing but preach and pray: "I wish then," said the good Bishop, "he would bite some of my clergy!"

Importance of a Devotional Spirit.

It will purify and temper your natural talents. Spirituality of mind refines and elevates the most ordinary talents, while it enables and invigorates those that are of the highest order. Piety is the soul of talent.—Without its influence, knowledge puffeth up; but where its power is felt, all is to edification. Without piety the most brilliant talents are but as meteors which dazzle and astonish, but whose light is transitory and useless.

The graces of character which ever attend habitual devotion, will give the essential weight of personal respect to your ministrations. Without this commendation, eloquence is a mere sound. The sabbath-day exhibitions of a minister whose piety is suspected, will be returned with that contempt which rests upon the hireling who thrusts himself into the priest's office for bread; or, at best, they will be returned as mere professional exertions, which, as displays of oratory, may amuse the mind or excite the passions for a moment, but in which the preacher can never be more to his audience than as a lovely song, or as one that playeth well upon an instrument.

Ministerial success is identified with a spirit of devotion, because the gospel is propagated by a law of sympathy. It is not by mental power, but through the contagion of the heart, that ministers succeed in their work. 'Thoughts that breathe and words that burn' proceed from lips that have been touched with a live coal from off the altar of devotion; and the affections of men are open to receive his words who speaks from the fullness of his heart. The power of the gospel rests in its unrivalled tenderness—that charm which touches the heart, and dissolves every feeling, in the mingled flow of contrition, humility, and delight. It is its ravishing sweetness with which it overspreads the soul, that with gently stealing but resistless influence, subdues all things unto itself, and causes us to feel that we are altogether won and captive before we are aware, or ever we have summoned up our powers of opposition.—Men learn of Christ because he is meek and lowly of heart. That minister is best qualified for usefulness, who, in communion with his Lord, has drunk deeply of that well-spring of love, which gushed forth from the heart of the Messiah, in every thought and action of the ministry which he fulfilled upon earth.

Giving yourselves continually unto prayer, you are brought under the promises of God, and armed with a divine power, in the assurance of the Spirit. How triumphant the confidence and energy which this faith begets!—The promises cannot fail; they are more sure than the seasons, and we sow in hope.—There is nothing too hard for the Lord, and the mountain of difficulty becomes a plain. When the Almighty puts forth his strength, the meanest instrument can do all things.—The almond rod of Moses divides the mighty waters of the deep Red Sea, the mantle of Elijah stays the course of Jordan's river, and the shadow of Peter heals the sick. What then shall not the gospel do, divinely constituted as it is, for the restoration of man? Oh! let the spirit of devotion burn in our pulpits; let our ministers give themselves continually unto prayer, and the early triumphs of the gospel shall be renewed. We shall act in the faith, and in the power of the apostles, who took the omnipotence of the Spirit as the fulcrum on which they rested the lever of the word, and moved the world.—*Pulpit Cyclopedia.*

Death-bed of the False Professor.

O! of all death-beds, may I be kept from beholding the death-bed of the false professor! I have seen it before now, and I trust I may never see it again. They are not blessed after death. The rotten branches will burn more fiercely in the flames. O think what torment it will be to think that you spent your life in pretending to be a Christian, and lost your opportunity of becoming one indeed! Your hell will be all the deeper, blacker, hotter, that you knew so much of Christ, and were so near him, and found him not. Happy are they who endure to the end, who are not moved away from their hope of the gospel, who, when others go away, say, Lord, to whom can we go? In prosperity, they follow the Lord fully; in adversity, they cleave to him closer still, as trees strike their roots deeper in storms. Is this your case! Endure it to the end. Be not moved away from the hope of the gospel. We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. Even in the dark valley you will cling to him still. Come to him as ye came at first—a guilty creature, clinging to the Lord our Righteousness. Thou wast made my sin. This is to die in the Lord. and this is to be blessed.—*Sermon by the late Rev. R. M. M'Cheyne.*

The Untruth.

Night came. With a sad heart Emma stood by her mother's knee. She was ready to go to bed, and her mother taking her hands within her own, bade her kneel down and say her evening prayers. What ailed little Emma? Never before was her mother obliged to require her to kneel to her usual devotions. She always came cheerfully, and with simple earnestness asked God for Christ's sake to bless her and make her a good girl. But to-night she stood irresolute, her eyes were filled with tears, and when her mother bade her kneel, she drew back and said, "not to-night mamma, I don't want to pray to night."

"Why not, my child?" said her mother, tenderly.

"Because mamma," said she sobbing, "because I have been so very naughty, God won't hear me if I do pray."

"My daughter," said her mother, "what have you done? tell me all."

"Oh, mamma," said the little girl, "I was so wicked, I am afraid you'll never love me again, as you used to, if I tell you, for God knows it all, and he don't love me as he did, I know, and I can't pray now, I am so wicked."

"My daughter, just tell me what you have done," said her mother.

"Well, mamma, you remember to-day when I asked to play in the garden, you told me not to touch the green grapes I said I would not, but while I was running along they looked so pretty, and one bunch was just beginning to turn a little purple on one side—indeed I thought it was nearly ripe: I looked all around to see if any body was near, and I thought you would never know if I did pull just that one bunch, so I gathered it and run down to the bottom of the garden beyond the willows, where no one could see me, to eat them. But they were so sour that I could not touch them, so I threw them over the wall, and ran back to play, but I felt so mean and naughty. When I came to the house, you said, "Emma, did you remember not to touch the grapes when you were in the garden!" I don't believe you thought I had done so, for you did not look at me, and I knew you thought you could trust me. I felt my cheeks burn, but I said very softly, No ma'am. Oh, I wish I had never told that ugly lie. I don't think I'll ever do it again, I had rather be punished twenty times than to feel so mean. Do you think God can forgive me, mamma?"

"Yes, my daughter," said her mother, "if we confess our sins, he is faithful and just to forgive us. I hope you have confessed your sin to your Heavenly Father, and asked his forgiveness"

"Yes, mamma, I have, and if he will only forgive me, and love me, I'll never do so wickedly again."

"May God strengthen you to keep your promise, my child," said her mother, "and never forget, that He is everywhere, that he knows our most secret thoughts, and though we may put the rememberance of him far from us, and follow the desires of our corrupt hearts, yet for all these things he will bring us into judgment."—*Monthly Visitor.*

CONFLICT WITH A MAD DOG.—The Charleston Mercury of Monday last, states, that Mr. Hapholdt of that city, keen as a sportsman as skillful as a gunsmith, met with a great misfortune a week or two since, in the loss of a fine pointer by hydrophobia, and under circumstances of uncommon peril to himself. After shooting till past mid-day, observing that his dog became disobedient and exhibited a suspicious repugnance to water—he tied him with a handkerchief to a sapling—leaned his gun against a tree and ate his luncheon a few yards off. On returning towards his gun, he found the dog, evidently mad, in the act of tearing himself loose and making at him. Without being able to reach his gun, Mr. H. ran into some water near, and stood on a log until the dog, having gone out of sight, he was returning for his gun, when suddenly the dog rushed upon him over a hillock, and he only escaped being bitten, by seizing the rabid animal by the throat. A struggle ensued between them for more than half an hour, requiring the exertion of all the muscular power of the assailed, while the dog mangled his own tongue dreadfully, and covered Mr. H. with foam and blood. He at last succeeded in getting at his belt, putting it around the dog's neck, and buckling it to the stem of a small bush, regained his gun and shot the dog. Mr. H., though he escaped fortunately without a scratch, was much exhausted and the muscles of his arms were swollen from the exertion for two days after.

The Georgia Flag of the Union contains a correspondence between two gentlemen of so extraordinary a character that we can do no less than mention it. A Mr. S. M. Strong, in a note to one honorable Benjamin B. Smith, asks him if a certain difficulty said to have occurred between him (Smith) "and an abolitionist in Twiggs county," had been rightly reported. Mr. Smith returned the following reply. When southern men cannot oppose the patriarchal institution upon their own soil; when slaveholders cannot speak without suffering blows, let the North speak for them. Silence is a crime.—*Chris. World.*

MACON, OCT. 25, 1844.

Dear Sir,—It is true that there are open and avowed abolitionists in this county! On Monday the 6th of October, the day that our congressional election took place, a man by the name of Henry Holmes, a citizen of this county, and a slaveholder, publicly stated that he was an abolitionist, in the presence of at least seventy-five or eighty men. Upon his making the avowal, fearing that I might have misunderstood him, I asked him to state what he had said again. He then said that he was an abolitionist,—upon which I gave him several blows.

I should be glad to stop here, but there are two other men of the same principles in our county; one of whom, George W. Bostwick, announced himself an abolitionist in my presence; and the other, James Adams, Jr., is notoriously so, and has declared himself in the presence of some of our most respectable citizens.

Trusting that there is yet sufficient strength and patriotism (!) left among us to protect the South from those vile and infamous incendiaries, I remain yours, respectfully. BENJ. B. SMITH.

S. L. Strong, Esq.

Gen. O'Donnell has issued a proclamation declaring that, after the 1st of January next, all vessels arriving at Cuba, with slaves on board, will be confiscated. This proclamation is the first fruits of the law prohibiting Spanish subjects from slave dealing.

In one of Dr. Bailey's letters from Virginia to the Cincinnati Herald, he says, the slaveholders are fast leaving the State. Some lands sell for 75 cents an acre; the average price is two dollars; for choice tracts, five dollars!

A bill has been introduced into the South Carolina Legislature, for the repeal of the present law of that State, relative to the choice of Presidential Electors, and to provide for their election by the people.

☞ The Paris papers announce that France is taking steps to abolish negro-slavery in its colonies. The Governor of the Island of Bourbon, in opening the Colonial Council on the 20th of May last, made a similar statement. Into that Island, free laborers from China and the East Indies will be imported.

Post Office.—We hope the people will think a little, now that the election is over, of reform in this department. The postage tax is entirely too high. It amounts to a real burden, and should be greatly lightened—put down to its lowest point. Yet Congress will not do this unless there is some decided expression of public opinion in its favor; for of all men, your hacknied politician is the least informed about that class of legislation which looks to the advancement of reform of society.—*Cin. Gaz.*

REMEMBER THE WHEEL.—Let our rich men remember that their own offspring may sometime be poor. History tells us of the ancient conqueror, who having harnessed several kings to his triumphal chariot, noticed one of them frequently looking back, and narrowly watching the wheel. The conqueror asked him why he did so.

"I was thinking," said he, "how quick the top of that wheel would come down into the dust, and the part now down, would be on the top." The conqueror unharnessed him. Rich men! remember the wheel.

HOW THE PEOPLE'S MONEY GOES.—The House of Representatives, at their last session, proposed a reduction of $522,079 *for the army alone without dismissing a single officer.* The dismissal of seventy supernumerary lieutenants, curtailing $80,000 more, makes a total reduction of $600,000.—It is a fact, that until recently there has been one commissioned or non-commissioned officer to five privates in the army,—one officer to five soldiers!! The bill makes a reduction of $41,600 in the pay of sixty-four men.

SELF-EXAMINATION.—He that never examines his own heart, is like a captain of a vessel who never examines his ship to see if there is a leak; and without reformation, all such will finally shipwreck their souls, and all will be lost. Alas! what multitudes, who once shone as burning lights, have perished for lack of self-examination. Reader! art thou secure?

PAUPERISM IN EUROPE—Among the $178,000,000 individuals who inhabit Europe, there are said to be 17,900,000 beggars or persons who subsist at the expense of the community without contributing to its resources; a little more than one person in ten, a beggar or a pauper! Whence this immense amount of pauperism? Nearly all of it might be traced, directly or indirectly, to war.

NINEVEH.—Important discoveries have recently been made by the excavations near Nineveh. Doors and walls, adorned with bas reliefs representing battles, which are explained by inscriptions, have been brought to light. The doors opened into a hall 120 feet in length. Many interesting facts have been already ascertained, and it is hoped that the explorations, which are now actively going on, will reveal much that is curious, and help to explain some passages in Scripture—especially some connected with the doings of the prophet Jonas.

Apples.—The demand in England for American fruit is likely to become a matter of considerable importance. A large quantity of apples were sent there last season, and paid well. Many orchards of five, ten, and twenty thousand trees have lately been planted in the Hudson river counties, with a view of growing apples for export to foreign countries. We see no reason why peaches from New Jersey and other Atlantic regions where they will grow, cannot be sent to England by the steamers, and arrive in a good condition.

ROBBERY AT THE SABBATH CONVENTION.—During the sitting of the National Lord's Day Convention on Wednesday, the house being much crowded, some scoundrels managed to mingle among the audience, and to pick the pockets of three gentlemen of their pocket-books. The last robbery was committed after night, in the abstraction of a pocket-book containing forty dollars, from the pocket of the Rev. Mr. Mitchell, while he was engaged in taking up the collection to defray the expenses of publishing the proceedings.—*Baltimore American.*

SOUTH CAROLINA.—Mr. W. Gilmore Simms introduced in the House of Delegates, on the 29 ult., sundry resolutions, embracing the subjects of the tariff, Texas and abolition, and inviting the slaveholding States to meet in convention at Nashville, in March, 1846. Referred to the committee of the Whole.

CHURCH ROOM IN PARIS. Mr. Cheever in his letters, in the Evangelist, says, "that, all told, all denominations, there are not more than forty churches" in Paris—which is, on the largest estimate, church accommodation for not more than 50,000; or in other terms, accommodation for only one in twenty of the people.

OBITUARIES.

Departed this life in this town, Dec. 22d, Mrs. REBECCA, wife of Mr. Timothy Hoyt, in the 34th year of her age. The deceased was a worthy Christian, lived beloved and died lamented. She has left a husband, 2 children and numerous other relatives to mourn. The funeral services were performed by the writer. May God grant that the above dispensation may be sanctified to all concerned. S. W. PERKINS.

Died in S. Berwick, Oct. 7, Mr. LEWIS M. MESERVE son of John and Sally Meserve, aged 25 years, 1 month and 9 days. By this dispensation of Providence his aged parents are called to mourn the loss of a dearly beloved son, who they trusted would be their staff and support and alleviate their cares and sorrows in their declining years. Also a family of five brothers and four sisters, are called to mourn the loss of a beloved brother together with one whose very nature had entwined itself as it were with his own, and who expected in a few days to become his partner for life. Thus we see the judgments of God are unsearchable and his ways past finding out. He was one that was esteemed and beloved by a large circle of friends and relatives, who by his many virtues and amiable disposition had won the love and esteem of all that knew him. But God saw fit in his all wise providence to remove him hence after a brief illness of one week. Thus we see one in the full bloom of strength and manhood cut down as the morning flower. R.

Died at Effingham Falls, Sept. 12, 1844, NANCY BEAN, aged 15 years, 1 month and 14 days. Sept. 14, MARY JANE BEAN, aged 18 years, 2 months and 20 days. Oct. 2, ASAEL BEAN, aged 42 years Nov. 14th THOMAS L. BEAN, in the 17th year of his age. These were all of one family, a father, two daughters and a son. Bitter indeed is the cup of the surviving widow and orphan children. We could but think, while death was making its ravages in this family, O cruel death, when wilt thou be satisfied? One of the daughters and the son were the subjects of hopeful conversion in a small revival here last winter, and though they were ridiculed by their mates at the time, yet the fact has been demonstrated since, that they made a wise choice. The father thought he obtained hope in Christ a few days before his death, and expressed a willingness to die. Their funerals were attended by the writer, amidst deep and solemn feelings. OLIVER BUTLER.

Departed this life on the 2d Dec. 1844, in Chester, O. CHARLES M. BRANCH, eldest son of Josiah and Lucy P. Branch, in the 15th year of his age. The subject of this notice was a very promising youth, and had gained the love and esteem of all his friends and associates. His loss is very much felt by his father and only sister, as well as associates.

O. BRANCH.

Died in Starksboro, Vt. Dec. 12, Mrs. NANCY, wife of Elisha Ferguson, Esq. Sister Ferguson, was a worthy member of the M. E. church and died in the triumphs of the Christian faith. She was a sister of Bishop Hedding. Her last interview with him was two months ago, when she saw one of her sons ordained an Elder in the church of which she was a member. Our sister was beloved in life and died lamented.—Brother Foster, the preacher in charge, delivered a discourse at her funeral, from the text, "Precious in the sight of the Lord is the death of his saints."

N. W. BIXBY.

Died in Starksboro, Vt. Dec. 14, FRANKLIN, son of Henry Stokes aged 1 year and a half. A discourse by the writer at the funeral from "Suffer little children to come unto me and forbid them not," &c.

N. W. BIXBY.

Died in Manchester, Dec. 11, Mrs. JOANNA BEAN, suddenly, aged 65 years. The same day, Mrs. NANCY BEAN, wife of Mr. Sinkler Bean, formerly of Lisbon, aged 41 years. In her last sickness she was resigned, and longed to go and be with her Savior, and died in peace.

Dec. 12, JOSEPH F. LAMPER, son of Mr. Joseph Lamper, aged 12 years. D. P. C.

Died in Raymond, Nov. 21, Capt. BENJAMIN BEAN, aged 64 years.

Nov. 30, Miss SALLY, daughter of Capt. Jonathan Cram, aged 20 years.

Also, Dec. 15 Mrs. ABIGAIL, wife of Capt. Levi S. Brown, and daughter of Capt. Jonathan Cram, aged 27 years. COM.

Died in Portland, on the night of the 5th inst. sister MARY WINSLOW, wife of Bro. Joseph Winslow, aged 53 years. Sister W. was a beloved member of the F. W. Baptist church in P., and had long been a Freewil Baptist, having in early life given evidence of religion, and become a member of the 1st F. W. B. church in Lewiston. Her disease was a cancer, and her sufferings were excruciating; but, although she longed to go and be with Christ, she murmured not at her lot, but rejoiced in hope. A volume might be filled with an account of the life and sufferings of this lamented sister, but "her works follow her." A. K. M.

Died in Harpswell, Oct. 21st, of worm fits, EUNICE E. SNOW, a twin daughter of Isaiah and Mary Snow, aged 3 years and two months. S. T. CATLIN.

Died in Nov. at the Massachusetts General Hospital in Boston, sister RELIEF ROBERTS and sister MARY A. HALL, within one week of each other. The above sisters were worthy members of the F. W. B. church in Hallowell, Me. and came to this city last spring, and until taken sick they formed a part of our little band meeting at the Marlborough. They suffered a severe illness of typhus fever about a month, during which time they were often visited by the writer, who found them in a state of great Christian resignation. They died in the Lord and now are resting from their labors.

E. NOYES.

Died in Lyndon, Vt. on Sunday evening, Oct. 27th, 1844, brother HENRY GREEN, aged 40 years. About the 1st of June 1842, the writer had the privilege of baptizing brother Green and 5 of his near relatives, together with several of his neighbors; and from that time until his death, he was a very worthy member of the Freewill Baptist church in this place. Brother G. attended meeting through the day and evening as usual, took an active part in the evening meeting, manifesting a deep interest in the things of religion. Soon after retiring, he was called to visit a near neighbor, (as some young persons had been severely injured by being thrown from a wagon,) and was found dead in the road, about three-fourths of an hour after, some 30 rods from the house. On examination, nothing satisfactory could be discovered as the cause of his death.—A wife and 5 small children, together with a numerous circle of relatives, feel that they are deeply afflicted;—yet they sorrow not as those who have no hope.

T. P. MOULTON.

Died in Gilford, N. H. November 29th, 1844, Mr. ELIJAH HUTCHINSON, aged 72 years. By this dispensation of Providence an aged widow is called to mourn her bereavement of an affectionate companion, and six children their loss of an earthly Father. Funeral Dec. 1, attended by the writer. Remarks from Job 14:14.

E. G. KNOWLES.

THE MORNING STAR.

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MORNING STAR.

For the Morning Star.

Christian Baptism. No. 3.

BY H. WHITCHER.

SUBJECTS OF BAPTISM.

Having answered the arguments that are usually adduced in favor of infant baptism, we now proceed to show that faith in Christ is an indispensable prerequisite to baptism.

1. On the day of Pentecost, when the convicted people inquired what they must do, Peter directed them to repent and be baptized.—1st. repent, and then, 2d. be baptized. Here baptism was demanded of none only those who should first repent.

Now who were baptized? Answer. They that gladly received the word were baptized. Receiving the word is believing what is delivered. This can only be done by adults.

2. When Philip preached to the Samaritans, (Acts 8th,) it is said, "But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Who were baptized? Men and women who believed Philip, and no others.

3. When Peter preached to Cornelius, (Acts 10,) and they had received the Holy Ghost, he proposed baptism. But to whom did he propose baptism? Ans. To them who had received the Holy Ghost: *such* he commanded to be baptized. But he did not command them to have their infants baptized with them. No such thing is intimated here, or any where else in the whole Bible.

4. When the eunuch asked, "What doth hinder me to be baptized?" Philip replied, "If thou believest with all thy heart, thou mayest." Now had not Philip understood that faith in Christ was essential to baptism, he would not have required it in this case.

5. The commission given to the apostles confirms this same sentiment. "Go teach all nations, baptizing them." 'Teach' here comes from *Mathateno*, which means to disciple or make disciples. First then, make disciples of all nations, and then, second, baptize them.

Again, "He that believeth and is baptized," showing that believing or faith must precede baptism.

No Bible doctrine can be made plainer to the mind than this, and it is strange that any enlightened mind can think otherwise. If the advocates of infant baptism will show one passage in the Bible that requires infant baptism, or that gives an account of its being performed, we will yield the point. But this has never been done, it cannot be done. I challenge the whole world to produce the passage.

6. Church history furnishes evidence that infant baptism was unknown in the church until about the close of the second century, and then it was introduced because it was supposed that baptism was essential to salvation. At first, the baptism of infants was only allowed when it was supposed the infant was in danger of immediate death. Subsequently others were admitted to baptism lest they should die suddenly without it.

That it may be seen that the above position is correct, we will quote the testimony of a few learned Pedo-baptists on this point.

1. Curcellus says, "Infant baptism was not known in the world the two first ages after Christ. In the third and fourth, it was approved of by a few."

2. Winer says, "Originally only adults were baptized, but at the end of the second century in Africa, and in the third century generally, infant baptism was introduced."

3. Matthias says, "In the first two centuries, no documents are found which clearly show the existence of infant baptism at that time."

4. Rheinwald says, "The first traces of infant baptism are found in the western church (i. e. in Africa) after the middle of the 2d century."

We might add the testimony of many others, but the above is sufficient to satisfy every unprejudiced mind that church history is against the doctrine of infant baptism.

There is one argument more sometimes adduced in favor of infant baptism, to which we will reply, and close this part of our subject.

It is often said that baptized infants are more likely to be converted in their youth than those who are not baptized.

That this is a false assumption may be seen from two considerations. 1st. Let the examination be made, and it will be seen that as many of the children of Baptist parents become pious in early life, as those of Pedo-baptist parents. 2d. Where a part of the children of a Pedo-baptist family have been baptized (as it is called) and others not, the latter are as likely to be converted as the former. I have known some cases where the unbaptized children were converted, and the baptized ones were not.

The fact is, baptism makes no person a Christian, neither has it any thing to do in making a Christian. It is simply a duty for a Christian to perform, to show his faith in Christ. We will close with the following syllogisms.

Baptism is a Christian duty, and a Christian duty can only be performed by a Christian.

Infants are not Christians;

Therefore infants cannot properly perform Christian baptism.

2. Baptism is a voluntary act of a moral agent.

Infants cannot act voluntary in baptism;

Therefore infants are not proper subjects of baptism.

Unadilla Forks, Dec. 20, 1844.

For the Morning Star.

Missionaries, Avast!

We are inclined to think there are not a few of our brethren, who, by their parsimonious acts,—or no acts at all,—and not only so, but by their cold, heartless avowal, virtually endorse the sentiment of our caption. And while we have witnessed this total indifference to the claims of the poor idol-worshipper, our heart has been grieved, and our gushing tears have told the silent story of our attachment to this holy cause. Some aver that the gospel *has been preached to all the world;* and in proof, refer us to an expression of David, where he says, "The heavens declare the glory of God, and the firmament showeth his handi-works." That "there is no speech nor language where their voice is not heard." This text, or Paul's quotation of the same, is adduced to support the false theory, that the heathen have the gospel. What a gospel! Were this the "word of salvation" presented in the New Testament, the Savior of men had no need to come to earth, on so foreign a mission to Adam's lost race. But a thought or two before we subscribe to the doctrine, that *all nations* have been taught the way of life. 'Tis true, the works of nature declare a Maker. Day and night—the changing seasons—the spangled heavens—the sun, moon, and stars—every thing has a voice, which speaks the wisdom, power, and goodness of an Unseen One; but whoever dreamed that this *voice of nature* is the gospel, which the children of Jesus are bound to preach to every creature? If so, the *great work is finished*, and nothing now remains for the church of Christ to do, but fold up her arms—call home her missionaries—and labor to make herself *rich* and *happy* and *comfortable*. Another class of objectors oppose the friends of missions with the assertion that the heathen have the *spirit of God*, and this is sufficient to lead them to heaven. Were we to apply the same reasoning to ourselves and others in Christendom, we should dispense with the Bible and the ministration of the gospel entirely. Although the heathen may hear the voice of nature, & be reproved by the spirit of God; yet while the scriptures affirm that there is no other name under heaven, given among men, than Jesus, by which we can be saved, and they being destitute of a knowledge of *this name*, how can we expect their salvation? Even the holy Prophets of God—with a special anointing—scarcely knew what, or what time, the spirit that was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Samuel heard the voice of God, but knew not who addressed him till informed by Eli. Thus with the heathen. They hear the voice of God—his spirit convinces them of sin, but they know not the Savior—the world's only great saving remedy. The church of Christ understand this voice, and are commanded to expound its meaning to the heathen. Another case presents itself. The Ethiopean eunuch, though in possession of the *written oracle* of God—the prophecies which pointed to the Savior,—yet, even then, he needed instruction from Philip, before he could understand. The ancient people of God were saved through faith in a Savior *yet to come*. And, says an Apostle, "For until *this day*, remaineth the veil, untaken away, in the reading of the *Old Testament;* which veil is done away *in Christ*." So we see, the *way of salvation* was *blind* and *obscure*, even to those who were in possession of the Old Testament: what then, must be the situation of those who possess neither old or new? It is true, a Plato—that "deep judging sage"—a heathen of most profound philosophy—with all his subtle reasonings—may arrive at the vague conclusion of the soul's immortality, and of a Savior; but still he is left in darkness and *uncertainty*, and at best, his noble ideas only swim in the whirlpool of conjecture. Then how shall we contemplate those immortal millions, *less blessed* with reason than Plato, yet, *like him*, in ignorance of the way of salvation? Indeed, the Indian's untutored mind may see God in clouds, and storms, and tempests—in sunshine and shade—in the wild desert, and in the wild torrent that rushes along his native valley: he may conjecture some "safer world" beyond the ethereal cope, or some "happy island" embosomed in the ocean; but he does not know of Jesus, the *only name* by which he can be saved.

It is a sober fact, that after more than eighteen centuries have passed away since the establishment of Christianity, that some 600,000,000 of souls are yet without the gospel. A large part of Asia, much of Europe—most of Polynesia—the greater part of Africa—with many of "Columbia's painted tribes," are still in heathen darkness. Over the hopeless millions reigns an unbroken night.—Here Satan holds undisputed sway. But is there no balm in Gilead? Is there no physician?—no remedy? Verily, the gospel of Jesus, as presented in the Bible, describes a way of life and salvation to all; and proffers pardon to those who will accept on the conditions it presents. The ascending Redeemer bequeathed this gospel to his children as his only legacy, with instructions to preach it to *every creature*. Why then do Christians oppose the cause of missions? Why withhold from famishing millions the bread of life, without which they must perish forever? We hope a new impulse may be given to the enterprise of missions:

"And that to us the privilege may be given,
To see o'er earth, extended wide, the reign of heaven."

GEORGE ULMER.

Billerica, Dec. 1844.

For the Morning Star.

Ladies' Sewing Circles.

At the last session of the Clinton (now Whitestown) Q. Meeting, the following resolution was passed:

Resolved, That the sisters in all of our churches* be and are hereby solicited to form Sewing Circles, for the assistance of indigent brethren, in their preparation for the gospel ministry at Whitestown Seminary,† under the following

CONSTITUTION.

Art. 1. This Association shall be called the Ladies' Sewing Circle of ——, auxiliary to the Parent Circle at Whitestown.

Art. 2. The object of this Association shall be to assist indigent brethren in their preparation for the ministry at Whitestown Seminary.

Art. 3. Any lady may be a member of this Circle by paying one shilling annually, and any gentleman may be an honorary member by paying the same sum.

Art. 4. The officers of this Circle shall be a President, a Vice President, a Secretary, a Treasurer, and three Directors, who shall constitute a board of managers, five of whom shall constitute a quorum.

Art. 5. It shall be the duty of the female members of this Circle, to meet once in two weeks, to make up such clothing as may be beneficial to its object.

Art. 6. It shall be the duty of the officers of this Circle to forward to the parent Circle, near the close of each term of the School, what funds it has on hand.

Art. 7. The annual meeting of this Circle shall be held the first week in July, when the officers shall be chosen, and a report of the treasurer made.

Art. 8. This Constitution may be amended at any regular meeting provided the amendment was proposed at the previous meeting.

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Now friends permit me to say a word to you on this subject.

1. We expect the sisters in each church will immediately call a meeting and form their Sewing Circle, and commence operations.

2. We hope our brethren will all become honorary members, so as to encourage the sisters, and assist in the cause.

3. A parent Sewing Circle has been formed at the Seminary, which bids fair to be efficient in this work.

4. Any Sewing Circle has the right to designate the brother to whom their funds shall be applied; but where no such designation is made, the Parent Circle will use their judgment in the distribution of the funds. In this way much can be raised for the assistance of our brethren, and we never be the poorer for it, but the richer "in good works."

H. WHITCHER.

* We mean all the churches in this State. † This includes those in the literary and Biblical School both.

BIOGRAPHICAL.

For the Morning Star.

Elder James Emery,

Late Pastor of the 1st F. W. Baptist church in Tamworth, N. H.

It is to be regretted that this worthy and eminently useful servant of Christ left no sketches of incidents connected with his labors and travels, much of which would have been highly interesting to hundreds, and perhaps I might with safety say thousands of the readers of the Star; consequently it will not seem strange should some remarks here be rather imperfect.

Elder Emery was born in Limington, Me., about the year 1794. Nothing remarkable is known of his youth, save that almost the entire means of education were withheld from him. He experienced emancipating grace at the age of sixteen; but, in a short time after, relapsed into sin, and was found on the dancing floor. While in this state of backsliding, a good old brother called on him and said:—"James, I want you should follow me." James arose, followed him to a grave, where he presented him to the Lord with tears.—The stubborn heart of James soon began to relent, and he began to cry to God for mercy. He there covenanted anew with the Lord, and arose immediately and went to all in the vicinity, saints and sinners, confessing and seeking their forgiveness. I mention this incident to show what blessed results often take place, from faithfulness by brethren in a private capacity. Eternity alone can declare the glorious result of this brother's faithfulness to a wandering youth.

At what time after the above incident he received baptism, we have not the means of knowing. But one incident connected with his baptism is worthy of notice. When called upon to relate his experience, his mouth as he remarked, "appeared to be closed," so that about all he could say was, that he believed his sins had been forgiven and he loved the Lord. This at the time was a bitter cup to him, but afterwards of the utmost consequence. "Had it not been for this," says he, "I might have refused baptism to many who afterwards proved to be useful Christians."

Elder Emery thought he received divine impressions to go out and preach the gospel to dying sinners soon after his conversion;—but for a number of years he disobeyed, until he was brought down by sickness almost to death's gate; but, promising the Lord he would be obedient, he was restored and soon began to travel and preach Jesus to dying sinners, and the spirit of the Lord attended his labors in a glorious manner. The first part of his ministry was spent in itinerating. He traveled and preached extensively in Limington and the adjacent towns, where he saw many converted to the Lord. Soon he extended his labors to this State, and traveled and preached extensively in what is now the Wolfborough and Sandwich Quarterly Meetings and the same glorious results attended his labors. He also traveled and preached some in Vt. and N. Y., to what success we have not the means of knowing.

Elder Emery commenced his labors with the 1st church in Tamworth in 1831, and a glorious out-pouring of God's Spirit succeeded, in which revival about forty were hopefully converted to God. The year following, by the earnest solicitation of the brethren in Tamworth, he moved his family, and for the first time became settled as pastor of a church. Some time previous to this he had been ordained, at what time we have not the means of knowing. He continued his labors with this church, traveling however some, and witnessing several revivals in other places. In the winter of 1834—5, he had the satisfaction of witnessing another powerful revival with his beloved people; and in 1838 another, called 'the Great Reformation.' In 1840, another considerable work was experienced; and in 1842, another glorious work was manifested. During the intervals of these reformations, he witnessed some good revivals in other places, as also a number of accessions to his own church. How many he baptized during his ministry is not known; but it must have amounted to a large number. During his labors with the church at Tamworth, he baptized and added to that church 240.

The last two years of his life he spent principally abroad. A part of the last year was spent in Lowell, Mass. A few weeks before his death, the church in Tamworth had, as they thought, secured his labors for the present year. But, alas! death has disappointed their fond expectations.

On the 14th Nov. he was seized with a kind of paralytic shock, which continued with but brief intervals until Friday, the 22d, at about seven o'clock in the evening, when his happy spirit took its flight from all his sufferings.—On the Sabbath following, an appropriate discourse was delivered at the funeral by Elder N. Brooks, from 2 Timothy 4:7, 8, "I have fought a good fight," &c.

Elder Emery's literary advantages, as has been noticed, were poor, a defect on account of which he often mourned. He did not like some such cast his influence against Biblical knowledge or Biblical Schools. Not long before his death, he remarked to the writer, that so much did he feel the need of more knowledge and better discipline of mind, that were it not for his age and his long accustomed habits, which it would be almost impossible for him to correct, he would immediately enter on a strict course of study—notwithstanding, he had improved much upon the advantages he had, and had kept pace tolerably well with the times.

The general deportment of this beloved and much lamented servant of Jesus Christ was easy, mild, and affable. He was never subject to heated flights of passion.—The characteristic of his piety was *humility*, though eminently of a cheerful and social character. He was for the most part what every one ought to be, a cheerful Christian. As a minister, he ever maintained that high regard for the ministerial dignity, which is becoming every servant of Christ. His preaching was decidedly evangelical—simple in structure, though forcible and generally attended by the Holy Spirit. His was such a strong and penetrating mind, and so much was he assisted by the Spirit, that he hardly ever failed in his prognostics of a revival.—His gift, though somewhat of an itinerant nature, was not such as would soon wear out. Although he had labored with the church at Tamworth most of 14 years, yet in engaging him for the present year there was not a dissenting voice. Among the numerous mourners are a wife and four children.

OLIVER BUTLER.

Effingham, Dec. 17, 1844.

Sabbath Schools.

Anniversary of the Freewill Baptist Sabbath School Union, at Plainfield, N. Y. Monday, eve. Oct. 7, 1844.

REPORTS OF SPEECHES TAKEN FROM BRIEF NOTES BY D. MARKS.

Elder A. Caverno, from Maine. Brother moderator, I hold a resolution in my hand which I wish to read, and which I hope will not be passed in silence, but call forth remarks from brethren which are present.—[He then read the resolution, the purport of which was, that the *conversion* of children is the paramount object of the Sabbath school institution, and that parents and teachers ought constantly to keep this object prominently in view, and labor earnestly for its accomplishment.] The resolution does not say the conversion of children to this, or to that sect should be the object, but their conversion to God. Oft this objection has been brought against the Sabbath school, that it is a proselyting machine, to make converts to a sect, and though the institution may have been thus abused, the resolution contemplates no such departure from its noble design,—countenances no such object, but urges that which should be the paramount object of all our Christian labors. A changed heart and a renewed spirit should be the object—the "putting off of the old man, and the putting on of the new man, which after God is created in righteousness and true holiness." In short the great object at which parents and teachers should constantly aim in the S. school, is to get the pupils to become the children of God. The resolution recognizes the practicability of this. And here let me say that there is a great deal of scepticism—even in the church on this point. How often we hear it said even by Christians: "Children can't understand much"—"He is too young to comprehend the truths of religion," &c. Much hurt is often done in this way. Children are often the subjects of serious impressions, which by the unbelief of parents or teachers, instead of being cultivated, and brought to maturity, are stifled in the very bud. By parents or teachers expressing a want of confidence in the serious impressions of children, they become discouraged and yield the more readily to temptation. I have heard some say that we were not to expect much of children. If so, why did the blessed Savior take such interest in them?—take them up in his arms and bless them, saying, "Of such is the kingdom of heaven." I know of a child that was a member of the Sabbath school, and a subject of prayer till twelve years old.—While that child was in school, the preceptor proposed to the scholars to select, each one, an individual in their own minds to make a subject of especial prayer for their conversion. A sister of the lad was selected by him. The next morning her eyes were bedewed with tears, and it was not a week before that child was converted. That child was my own. I recollect another case. In a Sabbath school connected with a church where I labored, one of the pupils, a little girl, was often urged to seek the Lord, but she put it off, and was finally taken sick. I visited her, but she still hoped to get well, and did not seem very anxious for salvation. At length she drew near her end, and the truths she had learned in the Sabbath school were impressed on her mind. She felt their force. After I had left one day, she said to her mother, "I wish you would take me out of bed, and put me on my knees, that I may try to pray as I ought; for I am so wicked that I cannot die." Said the mother, "O Esther, I think you are too weak, and you cannot kneel without injury." "But," said the anxious child, "I can't die as I am, and I want to kneel before the Lord, and beseech him for mercy." The mother took Esther carefully from her dying bed, and placed her on her knees, and she fervently sought the Lord, on the floor. All were much affected, she was converted, and soon after expired happy in God. Here was an instance of salvation as the fruit of following up truth on the mind of a child. O that parents and teachers could realize what good they might accomplish in this way. In another instance where the father was obstinate, a little son prayed in the family, and his sister becoming convicted, said to her mother, "I don't know as it is of any use for me to go to Sunday school, I am so wicked." The mother was affected, and replied, "O my child, don't say so; there you may learn how to forsake your sins." She invited her little anxious daughter into the chamber, where they engaged in prayer, and in about twenty minutes, the child exclaimed: "I have found the Lord" She went to the Sabbath school, told it to her teacher; it soon reached my ears, and a revival followed. She is now a member of the church. Again, let it be observed that the conversion of Sabbath school children tends to produce a respect for the institution. O how vastly important is an institution which at the very opening of life's buddings shields and stereotypes the infant mind against all the immoralities which have made the world so miserable!" And how vain the supposition that the duties of a Sabbath school teacher are but a light task. They have much, very much, and important work to do. So have parents, pastors, church members, and all, to sustain this blessed institution. Yes, my brethren, we have all a solemn and awfully important obligation to fulfill in relation to the support, efficiency, and usefulness of Sabbath schools. Let us do what we can to bring all the children to Christ, remembering that the immense and incomprehensible worth of the soul presents to us the strongest motive for activity.

Elder Place. I know the people have been setting long, and heard so much speech making, that some have become tired; still, I wish to say a few things, and I don't expect that any will go out of meeting while I am talking, because I am so odd that it will be rather new to them. All Christians who have examined the subject, are now satisfied that a Sabbath school at least during a part of the year, is of vast importance to the church, and to the community; and that where there is none the state of religion and morals at length becomes exceedingly bad.

Go search the prisons of our land and who will you find to be their inmates? Sabbath school children? No! scarce ever can you find a Sabbath school scholar there. In the vicinity of Strafford, my own neighborhood, since the country was settled, three or four have committed crimes, which have consigned them to the state prison. But who were they? Not the children of the Sabbath school, but such as were deprived of its privileges—some of whose parents could get rum Saturday night as a preparation for the Sabbath. If we dont have Sabbath schools in our churches, even the ministry which is raised up from among them will soon fall behind the common children which from infancy enjoy the vast and increasing advantages of this institution. The duties of the Sabbath school teacher are timely indeed.—For example: let us contrast them with those of men in other callings. The sick call the physician; he comes, examines the patient, and often exclaims, "I am too late." During my ministry I have visited about five thousand beds of sickness, where often, to the keen anguish of my heart, I have seen the soul feel that its application to the mercy seat had been put off too long. But such is not the experience of the Sabbath school teacher. He cannot feel that he is too late. Look at the counselor at law—he gets a bad case, and says to his client, "You had better compromise; for you have got into a bad fix, from which I cannot save you." Nothing like this in the experience of the Sabbath school teacher. To him all is new and brightly prospective of good. There is a child to be taught for God,—and the Lord has given us the Sabbath for rest unto him, and not to ourselves. And our young men, members of our churches, to be afraid to labor a little for God when the Sabbath comes! O no, there ought to be in every young man and young woman in our churches a mind to work in the Sabbath school, and thus labor perseveringly for the conversion of the rising generation. The salvation of our country depends upon it. So deeply impressed have I been with the sacred importance of this nursery of the church, that I have, with all the duties of the ministry pressing on me, felt almost as though I too must be a Sabbath school teacher. O were I young, I would go right out into the work. Why, such is its importance, and such its influence in the church, that should even Knapp the evangelist engage as a Sabbath school teacher his usefulness could scarcely be less than it now is. God requires our young men and women to come up to this great and precious work. We had an interesting case in Strafford not a great while since. A little girl twelve years old was in the Sabbath school, and the influence she there received led her to give her heart to God. Her father was a Universalist, and intemperate, though a man of talent, and a justice of the peace. She often besought him, saying, "O my dear kind father, (for he was a very kind man,) do cease drinking, and seek the Lord. It had little effect till the entreaty was renewed and urged from the dying bed of the affectionate daughter. The friends stood around to see her die, while the father paused, and hesitated, whether to comply with her entreaty or not. Said he, as she entreated him to give her his hand in token of the pledge. "O my daughter, I wish I could." A few moments after, it was said, "She's gone"—The father now exclaimed in great agony, "O is she dead!" Amid his wailings, one said, "No! she breathes!" The father hasted to the bed-side, and extending his hand called three times, O my daughter, can you hear the pledge? She opened her eyes, he leaned over her and made the promise. Her mouth was opened, and she said, "O father, let me hear you pray for mercy!" He did pray and was converted. Here, mark a specimen of the fruits of the Sabbath school. There needs to be, my brethren, a reformation among Freewill Baptists about Sabbath schools; and O may Heaven favor us with a revival in relation to Sabbath schools; and then we shall be able to say, "Behold me and the children thou hast given me."

D. M.

Twelfth General Conference
OF THE F. BAPTIST CONNECTION.

Brief Reports of Speeches, &c.

BY D. MARKS.

Continued.

TUESDAY, A. M. Oct. 8, 1844.

A resolution was introduced to reduce the number of delegates composing the General Conference. It was, however, without debate indefinitely postponed.

MISSIONS.

The Committeee on Missions reported a resolution recommending to all the churches to observe the first Sabbath evening in every month, as a concert of prayer for the success of missions.

Elder Place. I am in favor of the spirit of the resolution; but the circumstances of the churches are so varied, that I doubt whether in all cases it will be convenient for every church to observe that time for this object.

Eld. Coltrin, from Northern Ohio. Brother Place's objection does not seem to me to weigh any thing against the resolution—since each church can, when occasion requires, vary the time to suit their own convenience. The greatest difficulty in the way is, that many churches do not even know that there is such a concert throughout the whole world; and unless something is done to get their attention to the subject, they may still remain ignorant and indifferent on the subject.

Elder Lansing, from Central Ohio. There ought to be some action on the subject to awaken among the churches an interest in it. The subject is of infinite importance to the church, And what is better calculated to secure attention, thought, and finally right action, than the monthly concert for prayer?

Elder Noyes. I feel much on this subject, and could speak for hours on it; for my heart is full. But I know that our time is drawing to a close;—much business has yet to be disposed of by this Conference, and I will set an example of silence.

Elder P. S. Burbank. I too am willing to set an example of silence when I can and be true to the truth. But I believe that Brother Place's objection ought to be answered. I believe every church ought to observe and can observe the monthly concert. Why, if chh. felt as they should feel for the conversion of the world, would it be a hard matter for them to come together only once in a month, to hear of, consider, and talk about, the condition of a world lying in wickedness, and pray for their salvation. I think ministers, instead of apologizing for those churches that neglect so to do, ought to urge their obligations home to their consciences.

Elder Curtis. It is easy for ministers to think that the churches are so weak that they can do nothing, and then the churches will think so of course. But ministers ought to move forward and lead their churches as to the monthly concert.

Elder S. Wire. One thing I wish to say, and I shall feel condemned if I don't say it—There was a time when we in the West all labored as missionaries. Then all our churches were small, and we were nearly all poor. But, glory to God, we could find time, not only to attend to the little churches here and there in the wilderness, but also to break up new ground. Thus we labored, till from a little band, a handful in the wilderness, we have increased to many thousands, with large and flourishing churches, that have meeting houses and wealthy men. But, alas! many of these churches feel as though they could not do much—some don't feel able to keep up even the monthly concert. Alas! I fear that some of them have forgotten the time of their poverty, when they were weak and small, and how glad they then were to see a minister of the sanctuary. I heard a pastor say not long since, that he wished these poor chh. would join the larger churches; for, said he, they don't help us the first red cent. But the truth is, brethren, our rich churches don't do their duty, and bear their proportion of needful expense to sustain and spread the gospel, as well as the small feeble churches.

MORAL REFORM.

The Committee on Moral Reform introduced a resolution recommending thorough discipline in the churches upon those members overtaken in the sin of licentiousness;—but containing a clause advising to forgiveness where genuine repentance became manifest. The last clause elicited considerable discussion.

Elder Chaney. One clause of the resolution recommends an exception to immediate exclusion, and this when penitence becomes clearly manifest. Ministers are of course included under the same rule. For this reason I cannot vote for the resolution. For the word of God requires that a bishop be of good report of them that are without; and the church has no right to retain an officer that has not the needful qualifications. A minister guilty of licentiousness, however penitent he may be, cannot have a good report of them that are without.

Elder C. Coltrin. I understand the resolution to allude merely to the *membership*, and not to ministers. I read my Bible—"If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." And again, that we are to forgive till seventy times seven. Where are we to find the rule not to forgive in certain cases?

Elder Chaney. I think I can show that the resolution does apply to ministers as well as private members. Indeed there is neither distinction nor exception contemplated in the resolution. Nor do I think that it is right to make the mere saying, "I repent," a rule in all cases of labor, even with private members. Our circumstances, and the "fruits meet for repentance," are to be taken into consideration. Paul wrote to the church at *Corinth*, to put away from among them *the* licentious person. The direction is *positive and unconditional*, though such an individual might be "called a brother." In his next epistle to the same church, it would seem that this salutary course of thorough discipline had worked well, in bringing such individuals to deep repentance, insomuch that they were in danger of being "swallowed up with overmuch sorrow." I will illustrate the impropriety of making the mere profession of repentance in all cases a shield against expulsion, by an anecdote of an occurrence which once happened in my own church. There was one of the members, who was one of the most faithful in some respects—always attending meeting, and always speaking. But during a revival there were ten or twelve young females converted.

who resolutely refused to unite with the church, or to assign any reason for their refusal. The circumstance was so singular, that it elicited attention and examination.—The result was, it was found that the church member before named had been in the habit of insulting those females at every opportunity from their childhood. He was accused, broke down, appeared penitent, and confessed immediately. Now I ask every brother of candor, whether we could with justice to the name of religion and the honor of the cause of God forgive that man in such a manner as to retain him in the church? What would have been the impression of such a course on the world? Would they not have said, and with a plausibility which none could dispute, "Ah! he practiced his deeds of darkness for years under the cloak of religion; and the reflection that GOD knew it never entered his mind so as to produce any reformation. But the moment his neighbors, brethren and the world find it out to his disgrace, oh! he is very sorry, very penitent! and now, since he can no longer conceal his guilt, he is heartily sorry, and is going to reform." Now I ask, what weight has such repentance with common sense men, before by the due fruits of repentance, it has proved itself to be genuine? I need not enlarge: the case for illustration is a plain one, and I affirm that the most of men can but feel its force.

Eld. E. G. Page, from Me. I am in favor of there being something passed more to the point than the resolution now before the Conference. Every one knows that men are generally bold and hard as to other sins; while there is such shame attached to the sin of licentiousness, that it is usually concealed with the most resolute caution; and when detected oft the mortification is such as to produce a flood of tears, confusion, and apparent penitence, which are often mistaken for genuine repentance. Thus, because they hold their heads down, feel guilty and ashamed, many churches have become habituated to hope for the best and pass over their crimes in silence. I am satisfied that there is a very criminal oversight and neglect in the church as to thorough discipline on this subject. And never will there be that vigilance and watch-care among Christians that the honor of our holy religion requires, till the church wakes up and draws up closely the cords of discipline.

There was now a motion made to recommit the resolution to the committee for amendment.

Elder Steere. The church is of no use, and cannot be the light of the world, if public sentiment, feelings, and jealousies are to control her discipline. The world single out the sin of licentiousness, and in their entire want of compassion, or any feelings like those of a pitying Savior, they consign the transgressor to hopeless infamy. Now I am in favor of this sin being treated precisely as other sins are treated. What means the Savior where he says, "If thy brother turn and say unto thee, I repent, thou shalt forgive him?" Did the Savior make any difference between this sin and others, requiring one course of discipline in relation to one sin, and another in relation to other sins? We have the Bible for our rule—I regard it, and take it reverently as such; and feel constrained to say, beware how you regard consequences to the neglecting of the divine rule! Our business is to pity sinners of every class, and meekly attempt to recover them out of the snare of the devil. There are many persons, who, lacking the needful instructions to secure them against the wiles of the devil, fall suddenly into this snare, and can be saved from continued degradation alone by the most kind and tender treatment. And now, if the church, without exercising the compassion and forgiving temper which was always manifested by our Lord toward all transgressors with whom there was hope of reform, join with the world and cry them down, they will sink, and sink to rise no more. I hope invariable exclusion will not be recommended. Churches can best judge for themselves, when cases arise, what will be the best course to pursue in accordance with the divine rule.

Elder C. Coltrin. I still think that brother Chaney's argument tends to set aside the divine rule as to forgiveness, and amounts simply to this: That licentiousness is an exception to the divine rule in relation to forgiving one another; and that if the church adheres to Christ's directions in case of forgiving the licentious person, they will be disgraced in the eyes of the world. The drunkard used also to be treated as a hopeless transgressor, and the general effect was to drive him to despair, and confirm his degradation. But I thought that what is called the Washingtonian movement had taught the church a new lesson, namely, that tenderness, kindness, and compassion are the only means of reforming those that have fallen under the influence of strong temptations.

Elder Chaney. Don't let me be misunderstood. I agree with my brother, that kindness and tenderness should be shown to all transgressors—the licentious as well as others. I go still further, and admit fully the obligation to forgive, according to the very letter of our Lord's directions. Still all these are perfectly distinct from church fellowship, and by no means necessarily imply any obligation to retain an individual in the church. Who can believe that the Savior's directions as to forgiving seventy times seven, should be applied, or were by him intended to apply to retain in the church an adulterer till he had committed this sin and asked forgiveness 490 times! The idea is so absurd, and even ridiculous, that I will not dwell a moment in answering such an absurdity.

Eld. Stewart, from N. Hampshire. I object to the resolution, because it amounts to just nothing at all. It first advises expulsion, and then recommends forbearance in case of penitence, just as it would be natural for any church to do with any transgression. The structure of the resolution is such that in my judgment it is uncalled for.

Eld. Place. I have been sorry to hear brethren on this, as well as on some other resolutions, say gravely that it is best to leave the churches to do as they may judge proper—just as though where this Conference passes a resolution or gives advice, it was a departure from the sacred principle to which, in our constitutions, and in all our decisions, we have most scrupulously adhered; namely, that the churches are independent bodies, and that no decision of this Conference could amount to a law, binding a new yoke or obligation on them. I supposed that from the beginning it was perfectly well understood, and could not be doubted, that all the action of this body is to be viewed in the light of advice and counsel, instead of law, and that the only standard book of law or discipline that there is, or can be, among Freewill Baptists is the holy Bible. In relation to the resolution now before the Conference, I wish to add a few remarks. Circumstances and different cases in relation to licentiousness, are so varied, that it is, to say the least, extremely difficult, if not impossible, to form a resolution giving advice that would be suited exactly to all cases. As well might we try to find, or make a medecine that would be applicable amid all the varied and changing symptoms of disease. Who cannot see, that instead of having a stereotyped rule on this subject, it is necessary that Q. M's. and churches should vary their discipline to suit the necessities of different cases?

Much discussion followed on this subject, and several amendments and substitutes were alternately introduced and finally withdrawn or lost. Each speaker was very short, as a feeling of hurry pervaded the Conference.—Several members having voluntarily fixed the time when they supposed Conference would close, and left, or sent appointments, and made engagements or arrangements for leaving, there now began to be manifested a general impatience to listen to much discussion on any subject. The question before the Conference was finally disposed of, by passing a resolution, introduced by Eld. Rollin, recommending to the chh. the immediate expulsion of all that fall into the sin of licentiousness, and that they be restored only on the plainest and most convincing evidence of heartfelt and genuine repentance. For this resolution, (see No. 31 in Minutes of Conference,) twenty-nine voted in the affirmative, and seven in the negative.

A number of members now asked dismission from Conference, and were called on to give their reasons. Some assigned as a reason that their families were not very well when they left; others that they had left appointments; and yet others that they must reach a certain stage at a given time, or be unable to get a passage under two or four days later, &c. On the motion to grant their requests,

Elder Marks said: I am opposed to this motion for several reasons. 1. The expense of this Conference has been too much for individuals to take upon them the responsibility of virtually breaking it up by making arrangements when to leave, and then asking a sanction of their premature conduct. 2. The churches never paid their money to send delegates to attend a part of the Conference, and then leave their interests to other hands, nor to take upon them virtually to break it up by the example of leaving. 3. There is now much important business to be done, which has got to be passed off in a hurry, because members have made their arrangements to go home, and it is taken for granted that Conference will break up, and so we must not discuss any thing. Already the standing rules restrict each member to ten minutes for a speech. This is well enough, but now the spirit of hurry has become such that scarcely a member dares speak ten minutes on any subject, and the most will scarcely venture to speak over a minute. Almost every one that arises feels that he can scarcely have any hearing at all, unless he prefaces his speech with, "I have one word"—"I only wish to occupy one minute"—"I merely wish attention to one point." Now, brethren, I feel grieved to see such a hurry in a body of men whose meeting is so important, and to whose decisions sixty thousand constituents are looking with deep interest. That which is done in a hurry is ill done. Here is the Peace question, has been put over from Conference to Conference, for many years; and even now we have no time to discuss the question as it ought to be discussed. There are brethren here prepared on both sides to discuss the question ably; but at this rate we shall be hurried precipitately to a close, because of the premature arrangements of a few brethren to leave the Conference. Notice was given in the Star, requesting members not to make their appointments and arrangements for leaving. And I think the reasons assigned are not sufficient. One brother says his family was not very well when he left home, and another that his stated appointment comes at a certain time, and it is important he should be there. But did not these brethren know these things when they left home? And did they not still prefer to come themselves to do the business of their Yearly Meetings, rather than let the *reserve delegates* come in their stead? And now have they come to foreclose the time?—set the time virtually when this Conference shall break up, and then ask us to sanction it? I know my remarks may be thought severe; but there is a great principle concerned, and I must solemnly protest against their course, and against the Conference sanctioning it. If they have a mind to leave, let them do it on their own responsibility, and account to their constituents for their course;—but I do hope that this Conference will not sanction their precedent. Who does not know that when we have once given leave to a brother to depart for such reasons as have been assigned, we are virtually bound to extend the same courtesy to every one that asks it? And what member is there here that would not feel glad to be on the way home? I doubt whether a single member could present a better plea for dismission than I could. Here I am in an extremely feeble state of health, with a small old horse, (24 years old,) and with 500 miles to travel, facing the western winds, and the weather and roads growing worse and worse. But I had not thought of setting any time for departure.

Brn. who had asked dismission, defended their course, 1st. By the constitution, which they alledged contemplated the right of asking leave of absence in the article that said, none should leave without permission from the Conference. 2d. From the fact that past Conferences had generally held but about a week. 3d. From the alledged fact that too much discussion and long speeches are not profitable. 4. From the supposition that the business of the Conference was nearly finished up already. Others defended the motion to dismiss on the ground that they would not bind their consciences, yet hoped they would waive their arrangements and stay till Conference closed. Some said they would vote for the dismission of no more hereafter, and hoped no more such requests would be made.

The question being called, leave of absence was granted by almost a unanimous vote, only one voting in the negative.

From this time there was little calm discussion, during the 25 hours that intervened between this and the close of conference business was done off with rail-road speed. It was, as used to be said of the Irishman: "A word and a blow; and sometimes the blow came first." Sometimes near half a dozen sentences would be put in as it were edge ways by different speakers, in such rapid succession as would baffle even a skillful reporter. The moderators however presided with great dignity, and no absolute disorder, nor unkind feelings prevailed. And the minutes themselves will show that the most of the business was done up well.

At 11 o'clock, Tuesday, A. M. Oct. 8th, the number of delegates was reduced to 48, six having returned homeward.

The next resolution that elicited any discussion, was one introduced by Elder Caverno, chairman of the committee on Sabbath schools, recommending to the Trustees of the Printing Establishment, to make another effort to get up and sustain a small periodical devoted to Sabbath schools.

Br. Wm. Burr, Agent of the Printing Establishment. It is of little use to recommend to the Trustees to publish such a paper, unless ministers, and brethren, who are friends of the Sabbath school enterprise, will take into their own hands the laboring oar, so far as to get us a list of subscribers sufficient to sustain the work. Would *all* that feel interested, instead of waiting for others to do what they wish to be done, and what they really hope will be done, take right hold and at once do their part, it would give us a subscription which would at once sustain the work. We have already made two efforts to get up a list of subscribers to sustain the Sabbath School Repository. We appealed again and again for efforts to get subscribers. All felt friendly, and *hoped* the list would be made out—but few, very few, went to work *themselves* in earnest to get subscribers.

Question. How many subscribers were obtained at each time respectively?

Wm. Burr. At our first effort *two hundred*, and *one hundred* only at the second.

Elder Whittemore. The Repository failed in Rhode Island because we did not know whether it would be published.

Bro. Burr. It was published regularly for one year.

Elder E. Noyes. It is a pity that there is not interest enough among our brethren, when so important a work as that of the Sabbath School Repository is started, all should not join with one heart to do what they can in their sphere to sustain it. To me it is painful to think of, that when a few hundred subscribers would sustain a work so important to put into the hands of our Sabbath school children, we must be dependent on other denominations for these publications. When I have taken up a Sabbath school periodical, which I introduced to the children of the Sabbath school, and there seen a picture of John the Baptist *pouring* water on the head of our Savior for Baptism, I have felt wounded, and ready to enquire, 'When will our brethren realize the importance of affording their children those religious helps which are free from the doctrines and traditions of men.'

Elder J. B. Davis. If this paper is published; in short, if it is published, and can be depended on, we can get subscribers, and it will go.

A motion was now presented recommending the appointment of one or two agents to travel, wake up the churches on this subject, and establish Sabbath schools.

Elder J. B. Davis. It will not do to multiply our agencies to any great extent. Agencies are *expensive*, and should never be appointed except where the demands are very urgent, and the prospects of their success very good. Agencies that but little more than pay their way, are worse than none. I do not believe that the circumstances and interests of the churches at present will justify the expense of an agency on this subject. Again, we have no funds on hand to meet the expenses of such an agency. In my opinion, the work needful to be done to increase the number and efficiency of our Sabbath schools, might be better urged on the ministers. Let the pastor of every church, and every one that preaches to a church, take up this subject, and rest not till he succeeds in establishing a good Sabbath school.

A motion was now made to lay the resolution on the table.

Elder R. Dunn, of N. H. If that resolution, instead of being laid on the table, were amended so as to recommend to each Q. M., to appoint an agent to use his influence to establish Sabbath schools, and to get subscribers in all the churches for the paper in question, in my opinion it would effect something good.

Elder Place. I hope we shall not hurry over this subject. It is too important to be disposed of hastily. I like brother Davis' motion.

General J. D. Quinby, from N. H. Here are the representatives of the churches, and we ought to do justice to this subject.

Calls; "question"—"question."

The resolution was now laid on the table.*

The next resolution introduced by the committee on Sabbath Schools, recommended the observance of the *Monthly Concert* for this institution.

Elder S. Curtis. At Lowell our Sabbath school is very interesting, and the monthly concert excites a good deal of interest. It has been customary at the concert to call on the teacher of each class, to give an account of his class, increase, &c. &c. We have forty-five classes, twenty-five of adults, and twenty infant classes. The pupils have also been in the habit of committing pieces to memory, to recite at the concert, all which make the concert a meeting of thrilling interest.

Elder P. S. Burbank. There are some plausible objections against the multiplying of concerts for prayer. *Every Sabbath evening* in the month has been claimed for a concert for some particular object. And this principle of action may be carried out in such a place as Lowell, and in other large cities; but not so well in country towns, and in small churches. In the smaller churches, and in country places, where the people have to go a considerable distance to meetings, it is better to bring in these different objects of prayer at one and the same concert.

Elder E. Noyes. I can but agree with brother Burbank as to the impropriety of attempting to multiply concerts, especially in small churches. I have sometimes felt the same difficulty under which the Roman Catholic labored, when he said that there were not days enough in the year to give place to their feasts, holy days, &c.

Elder Steere. I move that the resolution be amended by inserting the words, "so far as practicable." Then it will read, that the churches be advised to observe the concert for Sabbath schools, "*so far as practicable.*"

This amendment was adopted, and the resolution passed, 30 voting for it, and none against it.

Another resolution was introduced by the Committee, saying that the church which neglects to maintain a Sabbath school, when practicable, is *guilty* of neglecting one of the most efficient means of grace.

Elder Coltrin, from Ohio. I am glad that this resolution has been introduced. There is certainly a criminal neglect in many of the churches on this subject; and all that is possible ought to be done to awaken their attention, and excite them to action.

Brother M. Chamberlain, from Illinois. In our little churches at the West, it often seems impracticable to keep up a Sabbath school. For example, when a Quarterly Meeting comes, nearly all the active members that can teach a Sabbath school class, are absent till the Tuesday after the Sabbath.

General Quinby. When I am to be absent from my class on a Sabbath, I get my wife to fill my place as teacher.

Question. But what if she wishes to go with you?

Bro. Quinby. Then I get some other one to hear their lessons.

Elder Steere. What do brethren mean by a *Sabbath school*? Is it two children in a family that need to be taught the Scriptures? If so, I have no objection to the plea, unqualifiedly, that each church should sustain a Sabbath school, to some extent.

Elder N. K. George, of N. H., related an interesting circumstance of his meeting a boy in the mountains of the upper part of New Hampshire, to whom he spoke on the subject of religion, and he answered with deep interest, saying, "We have a Sabbath school every Sunday, and our parents teach us the word of the Lord."

Elder Page, from Maine, asked the Conference whether the principles of Non-Resistance ought to be a test of membership in the churches.

A motion was made to lay the question on the table.

Elder Coltrin, from Ohio. I hope this question instead of being laid on the table, will be answered. There are very many of our churches, in such a situation as to need to know what course to take when members set themselves against the churches, call them Babylon, and all that.

Elder Sinclair, from Maine. I think it not best to answer this question, because it is so complex, that it will be understood differently. If we restrict ourselves to the *letter* of the question, it is certain that there is nothing *criminal*, or that demands discipline, in a member holding that force should never be used to secure or retain his rights. But if the question refer to those non-resistants, which resist the whole church, call it Babylon, and set themselves violently to oppose all good order in every thing, a very different answer should be given. Again, particular cases vary so extremely as to their character and circumstances, that in my opinion it is more safe to leave it with the churches.

Elder Steere, from R. I. Doubtless there are non-resistants that ought to be expelled But the question relates to their mere principles as non-resistants.

* It appeared to me, that the *hurry* in the Conference was the *only* cause of this subject being dropped where it was, instead of the adoption of the excellent suggestions of Brethren Davis and Dunn. [REPORTER.]

Elder E. Noyes, from Boston. If the question be answered at all, "*Non-Resistance*" ought to be defined. But such unmerciful cruelty, I hope this Conference will not stoop to exercise. [A laugh.]

Elder Whittemore, from R. I. It has been often remarked, that certain things had better be left to the churches, and though much sensitiveness has been created by such observations, still it is true, that we better leave it to the churches. We dont legislate for them.

The question of laying the subject on the table being called, 23 voted for it, and 13 against it. D. M.

MORNING STAR.

WEDNESDAY, JANUARY 8, 1845.

Better Times.

The winter session of our Q. M. [Whitestown] has just been held at Middleville. God is waking up a good interest in several of the churches in this Quarterly Meeting. Good revivals are being enjoyed, the brethren and sisters came together full of the Holy Ghost, and a most precious season was enjoyed.—The ministry were more deeply imbued with gospel grace than usual, warm hearts mingled in supplicating desires at mercy's seat, and we can but think good will be the result. It is good to have refreshing showers after so long a drought. Oh how have the ways of Zion mourned, while false doctrine has been poured in upon the churches like a desolating flood, and wave of excitement after wave has swept over God's vineyard, prostrating its fairest hopes, and leaving in its train nought but ruin. But as these causes of religious declension have in a measure ceased, may the church humble herself, find forgiveness, and return to her great work, the conversion of the world. Let brethren look over the Star and notice how barren of revival news, how few are the accounts of conversions to God. Let them ask the cause, seek the divine favor, weep over Zion's far spread desolation, and in Christ's name awake to the salvation of souls, for peradventure God will have mercy, and save Zion from farther reproach.

We know that the charge has been made that our ministers have come down from their appropriate work to engage in the Anti-slavery, temperance and education movements, and thereby caused the work of revival to cease. In relation to this, we have only to ask if those denominations of Christians who have as yet kept their airy elevation, and pertinaciously refused to come to the rescue of humanity, have been blessed more than we? Are not their papers as destitute of revival intelligence as ours? But we are sure there are enough of them who have not defiled their priestly robes by meddling with man's degradation and sins, and again we have to inquire if those ministers of our own persuasion who are deaf to humanity's call, who have suffered the slave to toil, sweat and bleed on, without prayer or preaching in his behalf, who admit rumsellers and rum-drinkers to pass unrebuked, and have set dead against the cause of ministerial education, have thereby secured the presence of the Holy Ghost, and more frequent revivals of God's work than others? If so, let them report progress, and give us a clue to their prosperity! On the decision of these questions we dare venture the issue. Oh no, it cannot be that God loves the heartless and mouthless for the dumb. The gospel is too full of good will to men, it is too antagonistical to injustice and wrong. J. F.

By special request, we venture a few remarks on the following question published in the Star week before last, viz: "Is it right for ministers to indulge brethren and their hearers in penuriousness, by attempting to support themselves by manual labor?"

1. The gospel principle we think is, that those whom God calls to the work of the ministry should "give themselves wholly to it;" that is, make the ministry their principal business, not leaving the cause of God "to serve tables," or procure their subsistence by another avocation. In accordance with this arrangement, God has ordained that those who preach the gospel should live of the gospel, and receive of the carnal things of those to whose spiritual wants they administer; that the minister may receive an ample support and not be perplexed and encumbered with the cares of the world, nor be tormented with a sense of the covetousness of the people, nor muzzled by a sense of their indifference to the wants of himself and family; and how else could a minister give himself wholly to the work? It follows, then, of course, that it is the duty of a minister to cultivate a portion of the vineyard which will yield him a support rather than one which will not, *other things being equal.* The duty of a minister also undoubtedly requires him to represent to his hearers the importance of sustaining the gospel, and to warn them against withholding their offerings, as he would warn them againt other sins.

2. But we have known at least one minister to preach to a people, a portion of whom were unable and the remainder unwilling to afford to himself and his family the means of a subsistence; while at the same time, he was receiving invitations from different societies, from which he could have received an ample support. His argument was, that the poor *wanted* the gospel and the covetous *needed* it, and if he did not preach it to them, *nobody else would.* So he provided for himself and family what was not otherwise provided, and toiled on. And that minister, if he has not backslidden, would, we think, under similar circumstances, do the same again. And why not? We send the gospel to the idolatrous Hindoos free of charge, and why not to idolatrous Americans? and Paul pronounces covetousness to be idolatry, and declares that the covetous man is an idolater. Circumstances in relation to this matter, as well as all others, exert a great influence over one's duty. If a minister becomes convinced that he can effect a greater amount of good to the cause at large, by sustaining himself in part, or in whole, by other business, and expending the remainder of his energies in the gospel field, than by removing and bestowing his labors where he can be entirely supported, and yet forsakes the *barren field*, we cannot see how he can avoid the charge of being a hireling, or a shepherd that cares for the fleece. Paul seems to have been influenced by circumstances in relation to this subject. Although he strongly insisted that it was an item both in the economy of the law and the gospel, that the workman [minister] was worthy of his meat, and though he soundly lectured the churches on covetousness, and insisted on their supporting the gospel, still in several instances he preached the gospel without charge. He robbed other churches, taking wages of them, that he might preach the gospel free to the Corinthians. He was chargeable to none in that wealthy city, receiving his supplies from the Macedonians and others while at Corinth. While at Thessalonica the brethren at Philippi sent once and again to his necessities; meanwhile he labored with his own hands and ate no man's bread for naught, that he might be an ensample to others and be chargeable to none. At Corinth also, he wrought with the tent makers, and at Ephesus his hands ministered to his own necessities and to those that were with him.

From all these considerations, the conclusion seems to be, first, that it is the duty of every community to sustain its own means of grace; second, if they fail to do this, it appears to be the duty of other communities if practicable to sustain a missionary among them; and, third, when this is not done, it appears that instances are not wanting in which it becomes the duty of a minister to sustain himself by his own efforts and still continue his labors in the gospel field.

The direct answer to the above inquiry appears then to be this: 1. It is wrong to countenance or indulge a church in any sin, covetousness not excepted. If therefore no *special* good seems likely to be accomplished, it is rather a minister's duty to leave a church with which he is associated than to leave the walls of Zion, where God has placed him, to dig for a living. 2. But a minister should not, on the other hand, allow himself to be influenced by a love of ease or a love of gain, and ascribe his own acts to covetousness on the part of the church which are justly attributable to his own slothfulness or covetousness.

May the Lord deliver us from a bloated, selfish, covetous ministry on the one hand, and from a worldly, selfish, covetous church on the other. A. K. M.

Bro. Burr:—I think you give the Universalists too much credit in your notice of Pages' "Commentary." I have the book to which I suppose you allude—*Entered* in 1833, entitled "Selections from eminent Commentators, who have believed in punishment after death; wherein they have agreed with Universalists, in their interpretation of Scriptures relating to future punishment. By Lucius R. Page."

It is cut from Commentaries just as the Universalists cut from the Bible. A. K. M.

The Reporter from Gen. Con. makes me say, as for ought I know I made myself say, that "*to take life without the divine direction is* MURDER! So I say still, provided the man taking life know what he doeth. But I do not charge all who have taken life without the divine direction with malice aforethought, or necessary unfitness for the kingdom of heaven. Ignorance is in many cases innocence, and innocence is the favor of God.

M. J. S.

OPPOSITION TO SLAVERY IN KENTUCKY.—One of our subscribers in Ky. writes us, that "Anti-slavery, temperance and the Mission cause are all gaining ground" there. "A large portion of the people in this section of country," he says, "are opposed to the system of slavery."

GREAT REFORMATION IN FRANCE.—No less than forty townships in France have recently abandoned Popery for the Bible. The noble band of evangelists at Geneva, with D'Aubigne at their head, are scattering evangelical light over all the southern provinces of France. May the Lord continue to bless their efforts.

MR. GOUGH has recently been lecturing in the city of New York to crowded houses on the subject of temperance. The N. Y. Observer says, multitudes have been benefitted by his labors. Over 31,000 have taken the pledge through his instrumentality.

Wood wanted in payment for Star.

Our friends in this vicinity are informed that we will take WOOD in payment for the Star, if forwarded soon.

REVIVALS. We have the pleasure this week of publishing several accounts of revivals.—May all our churches soon be favored with seasons of refreshing from the presence of the Lord.

Elder C. QUINNAM, having removed to Litchfield, his P. O. address is now Litchfield Corner.

Elder JOSEPH EDGCOMB has removed to Mt. Vernon village, Me. His correspondents will address him accordingly.

Elder J. KEENE jr's. P. O. address is Raymond, Me.

For the Morning Star.

Benevolent Enterprises.

Bro. Burr.—

For the purpose of calling the attention of our brethren to the too much neglected subject of Christian benevolence, and hoping thereby to encourage them to make some new efforts in this work, I wish to give your readers a little account of what the church in this place is doing for our Benevolent Societies.

It is probably well known to most of the readers of the Star that for more than two years past this church has labored under trials and severe embarrassments, which were occasioned by the failure of the meeting house corporation, by which most of the members lost more or less of their property, and several lost nearly all they had of this world's goods. On this account they have been able to do but little besides defray the current expenses of the church. There have been, however, a Female Foreign Mission Society and a Female Benevolent Society in connection with the church. The former of these Societies has annually done something towards aiding our Foreign Mission cause, and the latter has been in active operation in assisting the poor and distressed, and in clothing and bringing poor children into the Sabbath school. Last Sept. it was proposed to form one society embracing all our benevolent enterprises and the common cause of benevolence. On a Sabbath evening I gave a discourse on Missions, in which I gave a history of our Home and Foreign Mission operations, after which a society was organized and a constitution was adopted. The subscription book contained four columns, one for F. Missions, one for H. Missions; one for the Education Society, and the other was headed benevolence, the object of which is to aid the poor, distressed, &c. The persons who became members were requested to subscribe such sums as they were willing to give within six months for either or all of these causes—nearly seventy dollars were subscribed that night.

Sewing Circle.

Since then a sewing circle has been formed in the Society, which meets every other week. In these meetings brethren and sisters meet and spend about an hour and a half in social conversation. Most of the ladies are employed in labor—a contribution is taken at each meeting, in which they generally give two cents each, which is on the principle of the "cent a week" system. The meetings are closed with singing and prayer. These meetings are very interesting and profitable. They afford an excellent opportunity for those who were strangers to become acquainted with each other, and their feelings become enlisted in the cause of benevolence. The meetings of the sewing circle have been increasing in members and interest ever since it was formed. The last meeting there were about 150 present.

Since the formation of this society, which is about three months, one hundred and fifty dollars have been subscribed, and about one hundred have been paid. I now send you from the funds of the society, $24,92 for the H. Mission Society, and $7,78 for the F. Mission Society. $15 have been appropriated by vote of the Society, for the purpose of defraying the expense of getting maps for Br. Bacheler as proposed by Br. Noyes. About $20 have been paid to Br. Woodman, for the Education Society. I also send you $20 for F. Missions, which were in the hands of the treasurer of the Female Mission Society. Besides the above, within the last six months, five of our Sabbath school teachers have been made life members of the Education Society by the members of their Bible classes. The agent of the Ed. Soc. has just visited us and he collected over $70, nearly all of which was paid by members of the church.

The Children's Mission Box.

In the primary department of our Sabbath school, which is composed of little children, the superintendent has provided a Mission box, into which the children, once a month, put one cent each, for the Foreign Mission cause. After these Sabbath school children have been instructed respecting the condition of poor heathen children, who have no Bibles, no Sabbath schools and no praying fathers and mothers, it seems to afford them great pleasure to bring their cent every month and drop it into the Mission box. This box was opened a few days ago and it was found to contain *six dollars*, principally in cents, given by the children. Some individuals put in two dollars more, and it was agreed that the $8 should be appropriated towards the maps for Br. Bachelor's school. The practice of having a Mission box in the Sabbath school is worthy of being adopted in all our S. Schools. It inculcates the principles of benevolence in the minds of children, and "as the twig is bent the tree is inclined."

Life Members.

One article in the constitution of our Mission and Benevolent Society provides that any person may become a life member of it by paying at one time the sum of $3 or more. At the organization of the Society, six persons became life members by paying as follows: David Y. Emerson $5, George Parker $5, William R. Stacy, E. W. Dickinson, J. Cogswell, and Elizabeth Latham $3 each.

From the above account it appears that, with some $20 now in the treasury of the Mission and Benevolent Society, the members of the congregation connected with the first F. W. B. church in Lowell have paid for benevolent purposes, during the last six months, $220, besides the expense of sustaining their own meeting, and their proportion of the expense of delegates to General Conference, &c. All this has been done by small sums; as there are none belonging to the congregation who are wealthy; and it is presumed that those who are the most able to do have not *done* the most. What has been done has been the free-will offerings of those who have, under a sense of duty, cheerfully cast in their mites into the treasury of the Lord.

I am acquainted with some churches in the country whose members I have no doubt, are worth far more than all the members of this church; and yet how much have they done for the last six months or even for the last six years for the benevolent causes? There are F. W. B. men who are worth tens of thousands of dollars, and how much have they done for our Mission cause or our Education Society? How much will you do, brethren, when Br. Woodman, the agent of the Ed. Soc., calls to see you? Do liberally this once and God will liberally bless you. Will not our brethren wake up to this subject and all of them do what they can? SILAS CURTIS.

Lowell, Dec. 25, 1844.

For the Morning Star.

LYNN, Dec. 26, 1844.

Bro Burr:—I send you 11 new subscribers to the Star for a New Year's present. They have not all paid in advance, but will pay within the first three months. We are about trying to pay for our house at this time, which makes money rather scarce at present. I shall probably be able to increase the number at the opening of the next volume. I feel it to be my duty as well as a great advantage to get all that I can of my congregation to become subscribers for the Star.

Through the suggestions of Br. Noyes, we have formed a penny mission society, which works well. The week ending on the 7th of this month I obtained 8 subscribers, which is the first I believe that has been collected from this little church. Since then I have increased the number to 31 names, and expect to have many more. Though poor, we mean to help the poor a little. God loveth the cheerful giver.

Our congregation increases steadily. The house is nearly full in pleasant weather. The Sabbath school is quite flourishing and interesting. We hope in a short time to have our little house full of learners of the Bible.

We have not quite faith enough to break thro' the enemies' ranks and gather souls unto Christ, though God seems to be at work with the sinner. We are praying that God will pour out his spirit till sinners will listen to his voice and live. Brethren, pray for us, that our faith fail not till God shall give us the victory. W. H. L.

Read! Read!!

The Lowell Missionary Society have voted to give $15, and the children's department $8, for the purpose of publishing maps for bro. Phillip's school children for which they have my sincere thanks. I would also acknowledge $5, from Elder E. Hutchins and 50 cts. from Mr. J. Parker. Brethren and sisters will you not do something to supply the poor little Hindoo children with the means of acquiring knowledge. I would also repeat the call, sometime since made in the Star, to our friends who may feel disposed to send me something with which to pay for bro. Bachelor's school apparatus. Remember the silver and the gold are the Lord's. E. NOYES.

Union Missionary

—Is an excellent quarto paper of 8 pages published by a society composed of different denominations in N. Y. that have no connection with slavery. We have been favored with the 4 first numbers for which the donor has our thanks. E. N.

Religious Intelligence.

SODUS, N. Y. Bro. SAMUEL WIRE writes Dec. 23, 1844:—"God has revived his work in this place. We commenced a series of meetings Nov. 15, and continued them three weeks, mostly evenings, and the fruit has been, 1st. The reviving of the church. 2. The reclaiming of a number of backsliders. 3. A number have learned the new song, and are now rejoicing in hope of the glory of God.—Three have joined the church, 2 by letter and one by baptism, and the probability is that a number more will go forward in that ordinance soon. Eld. E. Tallman, of Perrington, labored with us a part of the time with good success. More anon."

NEWPORT, R. I. Bro. D. H. LORD, writes under date of Dec. 22:—"Our prospects are good—our meetings solemn and interesting—and there is some prospect of a revival. We have organized a new church on the principle of thorough reform, and commenced building a meeting house. Our church numbers 30 members, 20 males and 10 females, who are all abolitionists. We are not under the necessity of going to the south to find men who will declare that slavery is right and ought to be sustained. We have a plenty of such here. The ministers are gagged, and the meeting houses closed against the cause of the oppressed. If a minister dares to speak against the accursed system of slavery, he is sure to be under the necessity of leaving the pulpit. But thank God, if we ever get our house done, there will be one place where the whole truth can be spoken. My health is good, but my wife is quite out of health.—I expect to be under the necessity of leaving the place, as the air is too bracing for her."

For the Morning Star.

Revival in Russia, N. Y.

Dear Brother Burr:—

The age of revivals is not past. On Saturday evening, Nov. 9th, I commenced preaching in the north part of the town of Russia. The first meeting was solemn—I preached twice during the following day, and again in the evening. As soon as I closed my sermon, one young man arose voluntarily, and requested Christians to pray for him, confessing his undone condition. The scene around us was awfully solemn—the cries of the broken-hearted were heard in every part of the congregation—Christians rallied to throw themselves upon the first waves of salvation, while *Sinai* and *Calvary* blended their sublimities, to induce the whole congregation to turn to God. About twenty young persons requested the prayers of Christians, and a number found rest in coming to Christ that night. Whether damned or saved, I never shall forget the interest of that evening; God manifested himself in such power, that it left no room for boasting on the part of the people, and scarcely have I heard during the whole session of the meetings since, any other expression, than, "It is the Lord's doings and it is marvelous in our eyes." The Congregational minister of the place came to the rescue the 3d evening, and we continued the meetings four weeks, every afternoon and evening. The meetings are now held only in the evening—the work is yet going on—nearly a hundred souls have been reclaimed and converted since the meetings commenced. I have baptized three, and a number more have given their names for baptism. Bro. Mooers Cole held a short series of meetings in Poland during my absence, in which a number were converted to God, and the church was much revived. Glory to God. D. W. McKOON.

Poland, N. Y., Dec. 20, 1844.

For the Morning Star.

STARKSBORO,' Vt. Dec. 14, 1844.

Brother Burr:—The Lord has been gracious unto us. Some precious souls have been led to seek the pardoning mercy of God in this town of late. Although some have been taken from us by death, others have been added to the church, such as we hope will be saved. Since my return from the Conference, I have baptized four persons, two of whom joined the first, and two the second F. Baptist church in this town. Others have been made to rejoice in the Lord, and will undoubtedly, if "not disobedient to the heavenly vision," soon follow the footsteps of the flock. Of those baptized, some had before this obtained hopes; but, like many others, neglected this important duty. O brethren, who love the work of the Lord, pray for us that we may see greater things than these. The Methodist society has had a precious revival season in the south part of the town, and we ardently desire that all Christians may awake to the subject, and "the people have a mind to work."

May I be permitted to say to the churches in the Owego, Gibson, Ashtabula and St. Lawrence Quarterly Meetings, I am still their brother in the hope of the blessed gospel, and the kingdom and patience of Jesus Christ. I have been laboring two years and a half in the Huntington Q. M. Dear brethren, let us take hold of the work and carry out the excellent resolutions and recommendations of the late General Conference, and be ready to every good word and work.

N. W. BIXBY.

For the Morning Star.

Bro. Burr:—I write to inform the friends of God and his cause, that the cause of religion among us of late has been gaining ground. I commenced preaching with the 2d church in this place in May last, under circumstances somewhat discouraging. They had been a long time without stated preaching, and were in a very low state; but soon after I commenced laboring we found that God was present by his Holy Spirit and that to bless. We have had an interesting Sabbath school and Bible class the past summer, and we have a few that have been sighing for the abominations done in the land, viz. American Slavery, War, Intemperance, and Licentiousness. The subject of Missions has had our attention, the church and congregation are well united, our meetings are powerful and interesting, and we thank God that he has heard and answered the prayers of those that have been praying for some months past for his work to be revived. We have been permitted to see wanderers reclaimed and sinners inquiring the way to Zion. We hope and pray that we may soon enjoy a glorious revival of religion. O my brethren, pray for us, that we may see and realize the desire of our hearts, and that we may be prepared to every good word and work, and after having finished our work in the church militant, be permitted to join the church triumphant above.

JAMES H. MARSTON.

East Lebanon, Me. Dec. 24, 1844.

For the Morning Star.

Revival of Religion in Burns.

About the first of May, there appeared to be quite an interest awakened in the minds of some of the members of the church upon the subject of religion. Prayer meetings were appointed in various places in the neighborhood, brethren of different orders united, and love to God and each other abounded. The interest of the meetings continued to increase, and prayer we believe was offered in faith for God's blessings upon the means of grace, and for the salvation of the impenitent. Sinners became convinced of their lost situation whilst out of Christ, and sought and found refuge in the hope set before them, backsliders too confessed their wanderings, and returned to their Father's house.

I have witnessed a number of revivals of religion, but think I never saw the blessings of God more powerfully manifest than in the late revival in this place. Although the enemy raged and the lukewarm cried out enthusiasm, yet the reformation spread and upwards of twenty have professed to experience religion or have been reclaimed. The spirit of reformation has not yet entirely subsided. O bless the Lord for such manifestations of his goodness to the children of men. Ten have been added to the F. W. B. church in Burns, and we expect others to unite soon.

E. S. CARMAN.

Burns, N. Y. Dec. 17th, 1844.

Quarterly Meetings.

Farmington Quarterly Meeting.

The winter session of the F. Q. Meeting was held with the church in Readfield. They were well convened in their new and convenient house, recently erected by them for the worship of God. It exhibits elegance with economy and convenience, and reflects much credit on the builders as to taste and workmanship. The season was one of more than ordinary interest. Harmony and despatch characterized the meeting of business, and the public exercises were interesting, at the close of which Br. BARLOW DYER was publicly set apart to the work of the gospel ministry. In the course of the meeting were the following preamble and resolve passed:

Whereas it is a common practice among young people to assemble in large companies, for social mirth and vain amusements, and frequently engage in exercises not consistent with Christianity; and whereas many of our young brethren and sisters are liable to be ensnared and drawn into practices detrimental to their spiritual interest—therefore

Resolved, That religion never was designed to make our pleasures less; but to purify and heighten the social enjoyments of life; that balls and plays, which are frequently introduced in social interviews, are inconsistent with the soul's best interest and calculated to destroy the Christian influence of those that engage in them, and ought to be avoided by all Christians.

In view of the low state of religion generally, agreed that it be recommended to the churches composing this Q. Meeting to observe the last day of the present year as a day of fasting and prayer for the revival of the work of God.

A collection was taken to be appropriated for the benefit of the H. Mission Society in this Q. M. and of the parent Society.

The next session of the F. Q. Meeting will be held with the church in Farmington, 2d Thursday in March next. THOMAS PARKER, *Clerk*.

Farmington, Me., Dec. 18. 1844.

Harmony Quarterly Meeting

—Held its Dec. term with the East Liberty church, on the 7th and 8th inst. Br. John Jones was chosen to preside. Elder I. Datson, from Marion Q. M., was cordially received as corresponding messenger. The weather being very stormy, the delegation was not full. But all of our churches save one were reported. From the information we received, we are enabled to say that the Lord is still with us, and a general steadfastness prevails; yet some of our churches are in a low state. Some have been added since the preceding term.

Our meetings of worship were very interesting, the preaching was pointed and instructive. Many of the saints spoke of the loving kindness of the Lord, and their determination to stand fast upon the Rock of Ages, and hope to the end for grace to complete their salvation.

Our next term will be held with the Providence church at Woodstock Village, Champaign county, Ohio, on the 1st Sat. in March next—Conference Friday preceding at the same place.

ERASTUS HARVEY, *Clerk*.

East Liberty, Logan Co. O., }
Dec. 20th, 1844. }

Jefferson Quarterly Meeting

—Held its last session with the Clayton church—Elder S. Hart in the chair. This session was not so interesting as some, though the interest seemed to increase from beginning to end. Most of the churches reported a low state of religion, but were hoping for better times. One, however, reported revival.

Eld. M. H. Abbey was chosen corresponding messenger to the Clinton Q. M., and Eld. S. B. Padden to Oswego.

Voted, that we raise a committee of five to make an effort to establish a mission in the village of Watertown.

Voted, that said committee be brethren Helon Norton, Ichabod Thompson, Prince Jenny, Levi Humphrey, and Eld. R. Way. This committee have made arrangements to meet at Watertown, at 1 o'clock, P. M. on the 4th Wednesday of Jan. next, at Perkins' tavern.

Our next session is to be held with the Harrisburg church, commencing on the Friday previous to the 3d Sab. in Feb. next, at 1 o'clock, P. M.

M. H. ABBEY, *Clerk*.

Harrisburg, Dec. 23, 1844.

Deerfield & Nottingham Q. Meeting.

The Oct. session of this Q. M. was held with the church in Deerfield. The reports from the churches were not altogether so encouraging as we could have wished; yet steadfastness generally prevails, and a revival is progressing in one of the churches. We feel to thank the Lord and take courage.

Harmony and love prevailed during the Conference. Br. ASA WITHAM, a member of the church in Nottingham, received license to improve his gift in public, for the term of one year. The 6th Art. in the Constitution of the Q. M. had the following addition appended: "And we also believe it to be our duty to plead the cause of the down-trodden African in our land, and as Christians we are resolved to do it, both *in* public and in private."

Elds. I. G. Davis and S. B. Dyer were chosen corresponding messengers to New Durham Q. M.

The next session of this Q. M. will be held with the church at Nottingham, in the F. W. B. meeting house, on the last Saturday and Sabbath in Jan. 1845—Conference on Friday preceding at 1 o'clock, P. M. We hope that Elders from sister Q. M's. will attend. A. LUCY, *Clerk*.

DEDICATION.—The new meeting house recently erected in Eaton was dedicated to the service of God on Wed., 18th ult. Services as follows: 1. Voluntary, by the choir; 2. Reading of Scripture and Invocation, by Eld. A. W. Hobbs; 3. Hymn 732, C. Melody; 4. Prayer, by Elder H. Blaisdell, Meth.; 5. Hymn 617, C. Melody; 6. Sermon, by Eld. S. Gaskill, founded on Ez. 43:12; 7. Dedicatory Prayer, by Eld. O. Butler; 8. Voluntary, by the choir; 9. Benediction, by Eld. J. Runnels. The services of the day were solemn and interesting. The choir sung with the spirit and with the understanding also. The meeting was protracted over the Sabbath, during which the Lord was with us. A number were converted, and Zion refreshed and made glad, while wanderers came home, confessing their sins. We hope the good work will progress till loud hallelujahs shall re-echo among the high hills of Eaton, from scores of new-born souls. J. R.

For the Morning Star.

The F. W. Baptist meeting house in Pownal was dedicated on the 7th ult. Order of exercises as follows: 1. Singing; 2. Reading the Scriptures by Eld. A. Redlon; 3. Introductory prayer by Rev. Mr. Jordan, Congregationalist; 4. Singing; 5. Sermon by Elder P. Folsom; 6. Dedicatorial prayer by A. Redlon; 7. Singing. The day was pleasant, the congregation full, and the services extremely interesting. The Great Head of the church seemed present to accept the offering. We cannot close this notice, without acknowledging the goodness of our Savior, manifested to us as a church in a peculiar manner. The church was organized about 4 years ago, consisting of 4 members. During the first two years, the increase was but two, nearly half the time since we have enjoyed a revival. Our present number is about 65. All the glory be to God.

J. F. HAMBLEN.

Religious Notices.

Notice.

The ministers of the Bowdoin, Kennebec, Windsor, and Edgecomb Q. Meetings, are hereby notified, that there will be a meeting held at the Freewill Baptist meeting house in West Gardiner, commencing on Jan. 21st, at ten o'clock, A. M. for the purpose of adopting measures to secure uniformity in doctrine and union in effort among the ministers of the above-named Quarterly Meetings. A punctual attendance of all the ministers in those Quarterly Meetings is earnestly solicited. Per order, J. L. K. STAPLES.

Topsham, Me. Jan. 1, 1845.

Notice.

The Ministers' Conference of Farmington Q. M. is adjourned to meet at the house of brother John Foster, Thursday, Jan. 16th, at 10 o'clock, A. M. Punctual attendance is desired. D. WATERMAN, *Sec.*

Notice.

Monroe Academy--To the Trustees.

At the last meeting of the board, the following persons were added to the list of Trustees:

Benjamin Evans, Nathaniel Oak, Exeter, Josiah Bartlett, Garland, John McClure, Waldo, Thomas Finson, Bangor, Edmund Smith, Thorndike, Ephraim Loud, Plymouth, Henry Erskine, Montville, Nathaniel Wiggins, Brooks, Richard Comforth, Unity.

The Corresponding Secretary was instructed to give notice to the Trustees to forward to him the amount of their subscriptions forthwith. The Corresponding and Recording Secretaries are authorized then to call a meeting of the board to make the necessary arrangements for building. It is very important that the Trustees make an immediate and faithful exertion, and returns of the same, as a state charter from the Legislature this winter is wanted. Will all the Trustees specially regard this request. A form of subscription will be found in the Morning Star, No. 22, present Vol. page 87. The names of the other Trustees are found Star, present Volume, No. 16, page 67.

JOSEPH NEALLEY, JR., *Cor. Sec.*

Monroe, Dec. 22, 1844.

General Intelligence.

The Methodists are about erecting an Academy in Northfield, N. H.

The Emancipator, published at No. 7, Cornhill, Boston, has increased its subscription list at the rate of 250 per week since the first of Nov. It is a first rate anti-slavery paper.

The people of Portland are talking in earnest about a railroad from that city to Montreal, in Canada. A memorial to the Legislature on the subject is in circulation. The distance is about 185 geographical miles, and the estimated cost of a railroad two and a half millions of dollars.

INDIANA FREEMAN. The above is the name of a newspaper published in Indianopolis, In. devoted to the cause of Abolition. The 2d No. Vol. 1, has been forwarded us by a friend, and we have read it with much interest. We bid its editors God speed in their efforts to extend the spirit of liberty in that important field. E. N.

North Carolina.—The N. C. House of Representatives have rejected a resolution in favor of the annexation of Texas, by a vote of 119 to 62.

The Legislature of N. Hampshire, to its disgrace, has passed resolutions in favor of annexation.

The Dorr Case.—The Supreme Court at Washington, has refused to allow a writ of *habeas corpus* in the case of Thomas W. Dorr, on motion of Mr. Treadwell. The opinion was delivered by Judge McLean, who said the Court had no jurisdiction under the common law, and that the case did not come to it by appeal.

Anti-Rent Disturbances.—The difficulties long subsisting in the counties around Albany, between landlords and tenants, have given rise lately to a multitude of disturbances of a serious character. Sheriffs are seized and maltreated by men disguised as Indians. The Coroner, in the case of Rippenburg, reports accidental death by the discharge of a pistol. Various arrests have been made in Renselaer County by the Sheriff. Gov. Bouck has issued a Proclamation.—*N. H. Statesman.*

Victims of the Slave Laws.—Rev. Charles T. Torrey has been sentenced for the offence of which he was convicted at Baltimore, of abducting slaves. He made a motion in arrest of judgment, but it was overruled by the Court, and the following sentence was pronounced upon him on Saturday last—a sentence which we fear he will never live fully to endure: "On the 1st indictment, confinement in the Penitentiary from December 28th, 1844, to 2d of April, 1847. On the 2d indictment until 2d April, 1849. On the 3d indictment until 2d April 1851."

Miss Delia Webster, of Massachusetts, tried for the same offence in Lexington, Kentucky, was found guilty, on Monday the 3d ult., and also sentenced to ten years imprisonment in the Penitentiary. Rev. Mr Fairbank, who was indicted with Miss Webster, had not had his trial, at the last accounts, though it is probable that he is to be added to the list of victims of this insatiable monster which we are nursing in our bosom. Henry Clay did not appear as counsel for Miss Webster, as it was stated that he would.

Henry Boyer, another citizen of Massachusetts, has also been arrested, tried and condemned for the like offense in Virginia, and sentenced to four years imprisonment. The liberties vouchsafed by our free institutions are growing more valuable every day.—*N. Y. Evan.*

CONGRESS.

MONDAY, Dec. 30.—In the *Senate*, a number of petitions and memorials on various subjects were presented and referred.

Mr. Sevier of Arkansas, announced the death of his late colleague, Mr. Fulton.

The *House*, after some discussion about the precedence of business, took up the joint resolution as to widows' pensions. It was proposed to refer it to the Committee of the Whole, but Mr. Winthrop and others having urged that such a delay was unnecessary and inexpedient, it passed as it came from the Senate, as follows:—

Resolved, &c., That the Act entitled, "An act making appropriations for the payment of revolutionary and other pensioners of the United States, for the fiscal year ending on the 30th June 1845," shall not be so construed as to affect the claims of those widows whose application for a pension or an increase of pension, at the passage of this resolution, shall have been made and filed in the pension office, awaiting the decision of the Commissioner of Pensions thereon.

Among the petitions presented were several against the annexation of Texas.

TUESDAY, Dec. 31.—In the *Senate*, Mr Choate presented a memorial from the inhabitants of Northboro', Massachusetts, remonstrating against the annexation of Texas.

Mr. Benton submitted a resolution, which lies over one day, calling on the President for a copy of the letter from Mr. Shannon to the Department of State, in reference to the payment of the Mexican indemnities of April and July; also, calling for the name of the agent who receives this money there, by what authority he was appointed, what his pay is, and for any information he (the President) may have concerning the indemnity.

M. Haywood gave notice that on Monday next he would ask leave to move to take up the bill to provide for the annexation of Texas to the U. S.

In the House, Mr. Tibbatts, of Kentucky, wished to introduce by general consent, a proposition for the annexation of Texas. Mr. Bernard objected, and Mr. Tibbatts gave notice that he would introduce his proposition on a subsequent day.

Mr. Darragh offered a resolution calling on the President for information and certain correspondence in relation to the non-payments by the Mexican Government that are due our citizens for indemnities, which was adopted.

After the transaction of some unimportant business, the House adjourned until Thursday.

LEGISLATURE OF N. H.

The Legislature adjourned on Saturday morning after a session of 39 days. The bill securing to married women their rights in property was indefinitely postponed. The bill appointing a Common School Commissioner was postponed to the next session by a vote of 119 to 108. A bill regulating bowling alleys, which passed the House with great unanimity, was so neutralised by amendments in the Senate, that the house refused to concur. These establishments have become so numerous, and such instruments of demoralization, that petitions numerously signed by ladies and men, have been presented for abolishing the nuisance. The act regulating the militia, which had passed the House, exacting military duty from volunteer companies only, was postponed in the Senate. The Governor vetoed the act establishing the Trustees of the Episcopal Church. A bill passed both Houses making a new apportionment of taxes.

Mr. Preston of New Ipswich, presented the following joint resolutions which were laid on the table—the yeas and nays being called—by a vote of 107 to 88:—

Resolved, &c., That while we deeply sympathize with Thomas Wilson Dorr in his cruel imprisonment, we cannot forget those other citizens of the New England States, Jonathan Walker and Charles T. Torrey who are now suffering an imprisonment equally cruel, for having attempted to secure to the oppressed, rights which are recognized by the Declaration of Independence as inalienable.

Resolved, That we also sympathize with those other three million of our countrymen who are groaning under a bondage, "One hour of which (in the language of the illustrious Jefferson) is fraught with more misery, than ages of that which we rose in rebellion to oppose."

Resolved, That our Senators in Congress be instructed, and our Representatives be requested to endeavor to procure the passage of a law abolishing Slavery in the District of Columbia, and the Territories of the United States.

Resolved, That the Secretary of State be directed to furnish copies of these Resolutions to each of our Senators and Representatives in Congress, and to each of the Governors of the several States.

The following resolutions were introduced in the House for the annexation of Oregon and Texas:

Resolved by the Senate and House of Representatives in General Court convened, That the result of the Presidential election demonstrates that the people of this State and the United States are in favor of the immediate re-annexation of Texas to the Union.

Resolved, That the usurpation of Santa Anna and his subversion by the sword of the compact under which Texas became one of the States of the Mexican confederacy, the triumph of Texian arms at the decisive battle of San Jacinto, the subsequent acknowledgement of her independence by the usurper and by the great powers of both continents, the maintenance of that independence for a long succession of years against every foe,—all combine to absolve Texas from all further allegiance to Mexico and to establish her independence in law and fact, *and her perfect* freedom to negotiate treaties and contract alliances with the other sovereignties of the globe.

Resolved, That we regard it as an insult to the people of Texas who have gallantly achieved their liberties by the sword of revolution to make the consent of Mexico a prerequisite to their re-annexation to the United States, and that an attempt to procure the assent of Mexico, now convulsed with insurrection and torn with contending factions, each claiming to wield the rightful powers of government, would be as fruitless as unnecessary and uncalled for by the justice and law of the case.

Resolved, That the annexation of Texas is as constitutional and expedient as was the purchase of Louisiana by Mr. Jefferson, of which purchased territory, we believe the present territory of Texas constitutes a part.

Resolved, That the re-annexation of Texas aside from its restoring to the South West its mutilated territory, bargained away by the treachery or folly of our diplomatists is founded in the interests of every section of our country—the agriculture of the South and West and the commerce and manufactures of the North.

Resolved, That we do not recognize the right of foreign nations to interfere in the negociations upon this subject, and that the two countries consenting, and as against foreign nations, Texas should be re-annexed to the United States, if need be by armed occupation.

Resolved, That national honor and national policy alike forbid all further aggression upon American soil.

Resolved, That we believe with Mr. Clay, "that the re-annexation of Texas will add more free than slave states to the Union, and that it would be unwise to refuse a permanent acquisition, which will exist as long as the globe remains, on account of a temporary institution.

Resolved, That our Senators in Congress be instructed and our Representatives be requested to use their exertions to procure the adoption of such measures by the general government, as in their opinion shall be best calculated to effect the re-annexation of Texas to the United States, and to assert and maintain our rights to the Territory of Oregon.

Mr. Conant, of Canaan, moved that the resolutions be *indefinitely postponed.*

On this motion the test vote was taken, (that of Mr. Cooper of Croydon excepted) and resulted—yeas 77, nays 152—absent or not voting, 16 democrats, 5 whigs.

Those who voted in the affirmative were,

Messrs. Taylor of Derry, Porter, Connor, Wing, Brooks, Carter, Tuttle of Nottingham, Emery, Brewster, Knowlton of Portsmouth, Wiggin, Eaton, Lane, Hill of Windham, McDaniel of Barrington, Boody, Merrill of Farmington, Huckins, Swazey, Howard, Dame, Plummer, Leighton, Roberts of Alton, French of Gilmanton, Clifford, Lewis, Hanson, Perkins of Eaton, Sawyer of Wakefield, Chandler, Pearsons, Hill of Canterbury, Seavey, Nesmith of Franklin, M. Colby, Sawyer of Pembroke, Boylston, French of Bedford, Brown of Manchester, Pratt, Parker of Merrimack, Conant of Mt. Vernon, Walker of Peterborough, Smith of Temple, Gove, Abbott, Stebbins, Hale, Chamberlain, White, Sherwin, Philips, Bellows, Maynard, Proctor, Pierce of Winchester, Capron, Challis, Freeman, Handerson, Williams, Garfield, Batchelder of Bridgewater, Bartlett, Conant of Canaan, Knowles, Hadduck, Morse of Haverhill, Liscomb, Lathrop, Kilburn, Moulton, Barney, Spaulding, Merrill of Rumney, Bishop, Weeks.—77.

Those who voted in the negative were,

Messrs. Sawyer of Atkinson, Smith of Candia, Pillsbury, Dearborn, Peaslee of Danville, Meloon, French of East Kingston, Batchelder of Epping, Goodwin of Exeter, Heath, Marston, Webster of Kingston, Nesmith of Londonderry, Frost, Doe, Batchelder of N. Hampton, Furber, Peaslee of Plaistow, Pecker, Goss, Woodbury, Currier of Sandown, Jewell, Ham, Cowan, Roberts of Dover, Wilson, Otis, Demeritt of Lee, Hilton, Shaw, Sleeper, Walker of Barnstead, Perkins of Centre Harbor, Thing, Blaisdell, Ladd, Wadleigh, Tilton, Brown of Sanbornton, Robinson of Brookfield, Eastman of Chatham, Drake, Rice, Thurston, Brown of Ossipee, Wentworth, Cate, Bean of Tuftonborough, Avery, Whitton, Rowell of Allenstown, Rowe, Morgan, Jones, Martin of Epsom, Howe, Austin, S. Colby, Chase, Peasley of Newbury, Clark, Knowlton of Pittsfield, Fellows, Page of Sutton, Robertson of Warner, Collins, Currier of Wilmot, Davis, Huntington, Shattuck, Manahan, Richards, Sargeant, Ramsey, Ware, Goodale, Pierce of Hillsborough, Merrill of Hollis, Hadley, McQuesten of Litchfield, Manning, Morrison, Webster of Manchester, French of Manchester, Rowell of Manchester, McKean, Hogg, Atwood, Nay, Paige of Weare, Glover, Jackson, Walton, Webster of Gilsum, Giffin, Fisher, Taylor of Stoddard, Wilcox, Parker of Swanzey, Albee, Tracy, Powers, Cooper, Willey, Smith of Grantham, Parker of Lempster, Metcalf, Mudgett, McDaniels of Springfield, Huntoon, Laws, Knowlton of Wendell, Welton, Hibbard, Whitcher, Bean of Bethlehem, Cheever, Follansbee, Merrill of Enfield, Jessaman, Ross of Hanover, Eastman of Haverhill, McClure of Hebron, Forbes, Poor, Bowles, Kellogg, Fifield, Clement, Gray, Pitman, Tuttle of Carroll, Smith of Dalton, Eastman of Jackson, Summers, Smith of Milan, Perkins of Pittsburg, Martin of Stewartstown, Ross of Stratford, Cole, Demerit of Durham.—152.

Mr. Cooper, of Croydon, moved to amend the resolutions by inserting at the end of the sixth resolution the words "*provided it can be annexed as a free domain.*"

The amendment was rejected—63 to 121.

On the question "shall the resolutions pass?" (a large number of the members having left the Hall) Mr. McDaniels, of Barrington, (whig) demanded the yeas and nays, which were ordered, and resulted—yeas 136, nays 61.

So the resolutions passed.

The subject of the license law was postponed to the next legislature. Bills incorporating the Boston, Concord and Montpelier Railroad, the Cheshire Railroad, the Colebrook Railroad, the Ashuelot Railroad, and Wilton Railroad Companies, passed both branches. The number of acts and resolutions passed during the session was ninety-two.—*Concord Journal.*

Weekly List of Letters Received.

N. K. George, W. Odell, J. W. Cole, J. Rand, O. Dike, J. Atkinson, J. Edgecomb, S. Clough, T. C. Hart, J. W. James, G. P. Ramsey, M. Atwood, J. C. Holmes, D. Cross, B. F. Parker, E. G. Page, J. J. Butler, S. S. Manson, S. M. Haggett, J. Spaulding, T. Lamnis, B. F. Henry, J. Jewett, J. W. Darling, A. Dodge, W. C. Byer, A. K. Moulton, A. Merrill, D. P. Cilley, E. Hutchins, S. L. Julian, S. Krum.

From Post Masters.

B. D. Austin, D. Hale, J. M. Harper, J. Springall, C. W. Sanborn, H. Whitehouse, C. S. Norris, R. Ball, A. Kingsbury, G. Hilton, M. Cram, L. Morrill, R. W. Henry, L. Robinson, H. T. Keyes, D. Nayson.

New Agents.

WM. ODELL, Meredith Lake Village.

T. C. HART, Meredith Village.

B. F. HENRY, Georgetown, Pa. will act as Book agent for Crawford Q. M.

Receipts For Books.

A. Lucy 2,24. O. Dike 50. G. P. Ramsey 50. J. C. Holmes 50. S. S. Manson 50. J. Cotton 2,25. W. Bacon by A. K. Moulton 5,00. A. K. Moulton 9,01. S. L. Julian 16,55.

Subscribers for the Star.

N. K. George 2. G. Pinkham 1. D. Hale 1. J. Rand 1. J. Springall 1. S. Shorey 1. T. C. Hart 1. J. W. James 3. G. P. Ramsey 1. J. C. Holmes 1. G. Hilton 1. M. Cram 1 B. S. Manson 1. S. M. Haggett 3. J. Spaulding 3. L. Morrill 2. J. Jewett 1. J. W. Darling 2. L. Hills 1. W. C. Byer 2. A. Merrill 1. D. P. Cilley 3. S. Krum 3. D. Nason 1—38.

Home Mission.

Female Benevolent Association, West Tamworth and North Sandwich,	5,00
B. F. Parker, Wolfboro,	1,00
A friend in Woolwich, Me.,	25
N. Brackett, N. Berwick, do.,	1,00

Whole amount, 7,25

WM. BURR, *Treasurer*

Foreign Mission.

G. H. Adams, Biddeford, Me.,	1,00
S. D. Gray, Saco, do.,	1,00
Church and friends in Madison, towards constituting Eld. Joseph Withee a life member,	5,16
1st installment of a sum of money bequeathed to the Society by D. H. Collins, Esq., of Deerfield, deceased, and interest on same,	101,00
Proceeds of a ring, contributed by Abigail H. Haines of New Market,	38
A. Merrill 1,00. Mrs. S. Merrill 1,00. J. Rundlet 1,00. Mrs. B. D. Rundlet 1,00. Greenleaf Brown, Jas. Hervey, Roger Sherman and Howard Malcomb, children of J. and B. D. Rundlet, 12½ each, S. H. Hunt 12½. P. Wiggin 50. S. Rollins 50. O. Stevens 12½, all of Stratham,	5,75
N. Brackett, N. Berwick, Me.,	1,00

Whole amount 115,24

WM. BURR, *Treasurer.*

For Education Society.

Betsey Williams, Wiscasset, Me. subscribed to Eld J. Woodman, at the Kennebec Y. Meeting in June last,	5,00
Gershom Ricker, Acton, Me.,	50
Susan Ricker, do.,	50

Whole amount, 6,00

WM. BURR, *Treasurer.*

Books Forwarded.

One package to John W. Cole, Providence, R. I. by Niles Express.

One package to Eld. A. K. Moulton, Portland, Me. by railroad.

One package to Eld. A. Merrill, Exeter, by Niles' Express.

One package to S. M. Haggett, North Belmont, Me. by rail-road and Stage.

Monies received for Mrs. Work.

Miss Nancy Runnals, Dover,	1,00

Payment for Books.

Those who received books to sell of J. J Butler, and have not paid for them, are hereby re-informed that *their accounts were passed into the hands of the undersigned for collection.* It is hoped that they will be settled immediately. There

POETRY.

WOODS IN WINTER.

BY LONGFELLOW.

When winter winds are piercing chill,
And through the white-thorn blows the gale,
With solemn feet I tread the hill
That overbrows the lonely vale.

O'er the bare upland, and away
Through the long reach of desert woods,
The embracing sunbeams chastely play,
And gladden these deep solitudes.

On the gray maple's crusted bark
Its tender shoots the hoar-frost nips;
Whilst in the frozen fountain—hark!—
His piercing beak the bittern dips.

Where, twisted round the barren oak,
The summer vine in beauty clung,
And summer winds the stillness broke—
The crystal icicle is hung.

Where, from their frozen urns, mute springs
Pour out the river's gradual tide,
Shrilly the skater's iron rings,
And voices fill the woodland side.

Alas! how changed from the fair scene,
When birds sang out their mellow lay;
And winds were soft, and woods were green,
And the song ceased not with the day!

But still wild music is abroad,
Pale, desert woods, within your crowd;
And gathered winds, in hoarse accord,
Amid the vocal reeds pipe loud.

Chill airs and wintry winds, my ear
Has grown familiar with your song;
I hear it in the opening year—
I listen, and it cheers me long.

From the St. Louis Reveille.

TO THE STARS.

BY 'PHAZMA.'

Beneath thy mystic light,
As water 'neath the moon, my heart is swelling;
Sinking again with thoughts that have no telling:
Sweet stars of night!

My heart is a lone deep,
Silent and sad, where in the gloom profound,
Things wild, and rich, and strange, lie scattered round
In solemn sleep.

And when the storm-wind blows,
As the tumultuous waves of ocean rise,
So doth my stuggling spirit seek the skies,
In fruitless throes.

Oh! it doth pall the hours
To feel the yearning sympathies decay—
Pining unknown, or reckless thrown away,
Like blighted flowers.

Bud, branch, and root, all blighted!
I stand a lonely and a hopeless thing,
Counting the moments of my withering,
Lost and benighted.

No sweet returning spring
Shall bid the drooping blossoms bloom again;
Deep in the root the canker-worm hath lain
Its deadly sting.

Farewell! all words are vain—
Within the gathering darkness of its cell
My heart shall sigh its last and long farewell
To pride and pain.

And ah! ye sparks of light!—
Though ye may not the erring spirit save,
Yet you will smile upon the lone one's grave,
Sweet stars of night!

COMMUNICATIONS.

For the Morning Star.

Way of Salvation.

An old disciple of the Lord Jesus, who had been highly esteemed by the late father in the gospel, Rev. John Wesley, when he lay on his death-bed, was thus addressed by a friend:—"You may look back with pleasure on a well spent life." Though in a very weak and suffering state of body, he could not permit such a remark to pass without using every effort of failing voice, to show that he had a more excellent foundation on which to build his hopes, than what his friend called a well spent life. "I can look back," said he, "on the time when I was convinced that I was a lost sinner: I can look back with joy on the day when I heard Mr. Whitfield preach from that text, "Christ the Passover is sacrificed for us," when joy overpowered me, so that whether I was in the body, or out of the body, I could not tell; and when I appear before my Savior, I will cast my crown at his feet." Reader, beware of resting upon any of thy doings for salvation. Jesus is the way, the truth, and the life. Faith in his atonement is the royal road to the city of habitation; and this faith, like a good tree, bringing forth good fruit, the fruit of a devout and holy life, this is the way of salvation. C. H. S.

For the Morning Star.

The Prayer Meeting.

The feelings of professed Christians respecting the prayer meeting are various, and their conduct differs no less. Some feel that the prayer meeting is an important means of grace, and they are punctual in their attendance; some think it ought to be sustained, but do not attach much importance to it; those attend only when it is convenient; others have no objection to a prayer meeting and they appear to be quite willing that there should be none, and months pass away and they are not at the weekly season of prayer. Which of the three pleases God and is the most useful Christian? And if only one is saved, which will that one be? Some Christians cannot find time and health to attend an evening prayer meeting, but can go to a neighbor's on a visit without any trouble! Why is it so?

R. Q.

For the Morning Star.

How to Make Abolitionists.

The following is a short dialogue between two Sabbath school children, taken from the mouth of the teacher who heard it.

A colored sister and her son coming into school, William says to George, "There goes a nigger."

George. (Indignantly rising from his seat, and with an earnest look,) You should'nt say nigger, for they are only black folks.

Wm. Yes they are niggers, too.

Geo. You should'nt say niggers, for they are just as good as we.

Wm. They are niggers too, for they are black. They ain't as good as I, for I am white.

Geo. (To his teacher.) They are as good as we, ain't they; only God has made them black and we white.

Teacher. They are just as good, if they behave as well; color makes no difference.

Wm. They are niggers, and I dont care, Father says they ain't so good, for they will swear.

Geo. Well, my mother always told me that black folks were just as good as white ones. ("Thou shalt teach it to thy children.")

W. H. L.

For the Morning Star,

A Remarkable Contrast. An age maiden lady resides in Newmarket, N. H., who has not been to meeting for half a century, except on a few funeral occasions in her own house. As her health has not been very poor till within a few years, this is a very singular circumstance. An aged pious man died in the same town, about two years since, who prayed so much, that the place in his orchard where he used to kneel on the sward, is yet hard, and is not grown over with grass.

S. S.

MISCELLANY.

The North.

The current of events, during the past few weeks, connected with the slavery question, presents an array of circumstances and occurrences of remarkable interest and import. The fingers of time, ever busy in the web of destiny, have plied themselves more swiftly and diligently than ever, fast filling the warp with its many-colored woof. We have, *first:* the conviction of Captain Walker, of Massachusetts, in the Territory of Florida, of the offence of giving aid and comfort to a few Christian friends and brethren, who had fled to him for deliverance from an unjust and wearisome bondage. He was tried, convicted, sentenced, and has suffered a part of his punishment, (by standing in the pillory and being branded in the hand,) under the statutes of the United States, for an alledged crime committed within the exclusive jurisdiction of the general government; so that, for all the iniquity and injustice of these proceedings the whole people, and not a part of them,—the whole people of the North American Union are jointly responsible. We have allowed the national constitution to be outraged, for years, by the permission of negro slavery in the territories, in direct contradiction of the doctrines of the declaration, and to the manifest subversion of all those constitutional guarantees under which alone, (so far as we owe our protection to the government,) are there any personal rights secured to the people. We have stolidly permitted the paramount law of the land and the everlasting law of God and the most sacred rights of humanity to be utterly set at nought, by supporting the slavery of the colored race under the forms of law, by Congressional enactments, and by the civil and military force of the Union; not reflecting nor remembering, that the same enactments might as well and as rightfully resolve away forever, the liberty of every white man on the soil, within the same exclusive jurisdiction. We have allowed it to be enacted that, to give a helping hand to a poor heart-worn refugee of sorrow shall be a crime; and that whosoever will be obedient to the ancient command of God, to 'Hide the outcast and bewray not him that wandereth,' shall be branded, fined, and imprisoned. And now, a benevolent Christian, a true and noble Massachusetts man, holds up, from within the walls of a dungeon, his labor-hardened hand, the palm scarred and seared, as a testimony against us.

Next comes the case of Torrey. A minister of the gospel, of blameless life, has fallen a victim to the impulses of his philanthropy; and under the slave-laws of Maryland, must wear away, we know not how many precious years, for no other crime than that of helping a few fellow beings to escape from bondage, to seek a land where they might find, what they had never known before, protection of their right to 'liberty and the pursuit of happiness.'

And, as if to try how much the conscience and the dignity of the North could bear, we have now to record, at last, the insulting defiance of South Carolina, hurled at Massachusetts, and not only at her, but at the whole confederacy, spurning the right of our own free citizens to be protected in their personal liberty when standing upon her soil; denouncing violence and ignominious punishment against the peaceful agents of liberty, who only ask, in the name of existing laws, what the laws themselves, after their own forms and in their own way, will give us; challenging the right of the national tribunals to adjudge the issues which South Carolina has herself made with every citizen of every other State, declaring that she will not 'try conclusions,' where only by our national charter, they are determinable; planting herself upon the extreme verge of a revolutionary position, and hurling from her borders, by force, a venerable and an honored embassador of Massachusetts, for whose very life, the frosty head of age and a daughter's presence, a legal errand and the Ægis of the nation, were no defence had he remained within them.

Here, thick and fast are showered down, in quick succession, blow upon blow, aimed at the very heart of liberty. Stupid and indifferent, has saint and sinner at the North borne to be involved in all the sin and shame of territorial slavery; to be *particeps criminis*, in law and in fact, to all its accumulated violations of private right and the public charter; they have paid, without a loud complaint, their forty millions of dollars, for the expenses of a great national slave-hunt, in the ever-glades of Florida, dignified by the name of war, (involving all its guilt, without any of its glory;) they have exposed and devoted their sons to death, by disease and the hazards of battle and skirmish with the exasperated Seminoles, to preserve the safety of the 'patriarchal institution;' they are about, perhaps, so 'stand the hazard of the die,' by whose cast, Texas' innumerable woes, and incalculable crime may be added to our destiny,—all this for slavery too; and well would it be, if some strong convulsion might galvanize into life the unbreathing humanity of the people, before it is too late, forever.—*Chr. World.*

The Wilderness of New York.

The writer of the following article, which we copy from the New York Observer, is Rev. John Todd, of Pittsfield. To a large class of American readers, he is little more known than the wild country of New York, which he here so graphically describes; but in almost any provincial town in England or Scotland, you will see "Todd's Students' Manual" among the show books in the shop window. He has written several books which have been largely reprinted and widely circulated in England, and which *will* be circulated more extensively here when the benevolent writer is dead. We reward our prophets well after they are dead, and should sooner if we had wit to discover them.—*Morn. Chron.*

THE LAND.

The formation of the vast wilderness in the upper part of New York is so very peculiar, that it cannot be understood by one or even two visits. On what side soever you approach it, every thing is forbidding. The lofty and barren mountains frown on all sides. If you enter from lake Champlain, the bold peaks of the Keen mountains and the hard stony soil, makes you dread what is to come. If you enter on the west from Potsdam, you meet with a frightful belt of land.—The region seems like a porcupine, and the quills bristle in every direction. If you once get into the wilderness your first desire is to get at some lake, and in a little boat follow the waters, as this is the only way you can travel any distance. But the land around most of the lakes, and next to them, is like the land lying next to lake Champlain, rocky and stony and forbidding.—You must go back one tier of lots to find the good land. Your correspondent intimates that there is but little good land in this immense forest. I wonder at the intimation. Did he ever follow the Racket river from Long Lake down to the Big Bogs, and see the valley it creates? Did he ever look at the 200 acres where the Indians once had corn on the shore opposite the mouth of Stony Brook? Did he ever pass through to township No. 24 or 25, where the river winds and is twenty-two miles in passing through it? Did he ever view the land near Fish Creek on the Upper Saranac Lake, and between that and the St. Regis?. Did he ever see the land at Cold River, or the township which lies south of Great Tupper's Lake, or the land on the Racket Lake, or that which lies between Mud Lake and Handsome Pond? I think I might ask this question of at least twenty townships, each ten miles square, which we visited and pronounced among the most beautiful land we ever beheld. Let no man think he can explore this wilderness in a few days or even weeks. The Rev. Mr. Allen and myself have spent two vacations in it, and very few men ever labored more severely. At our last visit we penetrated between 80 and 90 miles after leaving the last habitation of man. I believe out of the 200 lakes which are already known, we have visited over 24 in the two visits, and to do that we worked early and late, camped where the night found us and ate what we could obtain and when we could obtain it. We probably, including returning, traveled over 300 miles in the forest at each visit. I think I speak advisedly, then, when I say that though it is an Alpine region, a country of mountains and rocks, of lakes and ponds, a region of storms and long winters, yet after all there are immense tracts of as beautiful land as need be, and such as will not suffer by comparison with the best any where found. Much of it,—nay, most of it,—was never visited except by the hunter.

FORMATION OF THE COUNTRY.

Suppose you were to take a triangular board, having the sides about equal. On this board you may throw balls of melted wax; throw them on any how and any where; if they fall one upon another, so much the better, only observing that you must have the most balls near the sides of your board. Now gently pour on water, till you have 200 little ponds, and some 12 or 15 rivers running from them. Then cover all, except the waters, with little trees—making one uninterrupted forest and you have this wilderness represented. The mountains are huge, lofty, piled up in all shapes and run in no particular direction, and no one seems to have any connection or fellowship with his neighbor. But on the table-land, when you get fairly *up* into the wilderness, there is much to admire. The highest table-land is probably nearly 2,000 feet higher than Champlain. The irregular shape of the mountains, and the confusion in which they seem to stand, is *one* of the peculiarities which strikes the beholder. If these were the very mountains which Milton says the angels plucked up and hurled at each other, we could hardly expect them to fall with a greater appearance of terror and confusion. Another peculiarity in this wilderness is its *newness*. I mean by this, that the lakes, the rivers and the forests, all seem as if they had been created within about 80 years. Every thing around the shores of the lakes is fresh and green. On the bottom is pure white sand, or gravel and stones—very little *mud*, and where there is any, it is but a few inches deep. Instead of finding it several feet deep as in the ponds and lakes in Massachusetts, you find it surprisingly shallow. You would suppose the freshets would, in five years, fill up the lakes more, and give them an older appearance. If you leave the waters and go into the forests, you still have the same feeling. The trees are thrifty and young. They are of quick growth, and are less than a century old. Then there is no old, decaying timber—no logs piled up in all manner of layers, as in the forests on the White Mountains in New Hampshire, or in the ancient forests of the Alleghanies in Pennsylvania. What is the reason? Where are the trees that have been centuries in growing? Where are the former generations of trees? Why is it so that you might almost drive a team through all this forest, so far as the fallen trees and timber are concerned? Was there a great fire some eighty years ago, which burned all this over and consumed every thing,—and if so, would we find no marks of fire on stumps or on rocks? I do not know whether Prof. Emmons, in his splendid work—the Geology of the State—has mentioned this peculiar feature—I had almost called it a phenomenon—in this region. But there is at every step such an appearance of *newness* that you are amazed and puzzled. You can account for it on the supposition that it has all been burned over at a recent period; and then, would there remain no marks of the fire, and no traditions of it among the Indians? If this feature detracts from the awe which you feel on entering a wilderness where all is ancient and venerable, it nevertheless gives a freshness to every view that is enchanting. You feel surprised that you find even the traces of the Indian hunters in a region apparently but just created. It is emphatically the region of *iron*, and will undoubtedly, one day, become the Sweden of our country. The mines are of easy access, profusely scattered, and exceedingly rich. You find beds of it in the mountains, and also bog ore in almost every place you visit. When these mines are worked, and these forests used in smelting the ore, what an inexhaustible amount of iron may be made here!

CLIMATE.

It is difficult to say what the climate will be after the forests are removed. Most suppose it will be colder than at present, inasmuch as the forests break and shut off the winds. If my own opinion is of any value, I think it will be milder after the removal of the trees. At present, the winter sets in suddenly, is long, *very* cold, and as suddenly passes away. Then, in a few days, the ice breaks up and is gone. In the summer the weather is very warm during the day. When we were in, about the middle of September, the thermometer stood at 93 deg. in the shade in the daytime. But the moment the sun goes down, even in midsummer, the cold is decided and painful. You need a large camp-fire all night. The reason is, that the moment the sun passes below the horizon, all sources of heat are cut off. The ground, covered with a thick forest, does not become warm and continue warm all night, as it will when the trees are removed, and as it does in an open country. Hence, though the waters are warm, the ground is always cold, and during the warmest night in the summer, a large fire at your feet, and a buffalo robe around you are most comfortable But when the sun shall be let in to warm the earth, and the warmth shall be returned to the atmosphere, is it not reasonable to suppose the climate will be softened and milder?

SCENERY.

The feelings awakened by the scenery of the forest, are unlike any others. You sit down in a moonlight evening, after a day of hard fatigue, and look off. You are on a pine knoll some twenty-five feet higher than the lake before you. That lake is now as calm, and as still, and as bright as if molten silver. Its surface is only broken, here and there, by the large trout or salmon, as he throws out his fluked tail. The islands covered with forests, loom up in the mirage, and seem to move and float; and all seems like a fairy land. The lofty mountains rise up all around, and seem to stand in the majesty of solitude. They repose like monsters, too independent to emit a single sound. Their sides are covered with the richest trees, whose leaves are dyed, in the pure atmosphere of autumn, orange, straw, yellow, crimson, scarlet, and carmine.—They look as if a thousand rainbows had fallen to pieces and dropped their glories upon them. Not a sound is heard save the distant scream of the lonely loon, or it may be the howl of the wolf, or the peculiar who-ha-ho of the "laughing owl." The fishing eagle has uttered his last scream for to-day, and the blue heron has taken his misshapen form to the tall pine for the night. Your camp-fire sends its light far up among the magnificent trees around you, and makes them look like so many mighty pillars sustaining a canopy of silver; while beyond the reach of your light, the forest seems a thousand times darker than common darkness. At the head or the foot of the lake is the heavy waterfall, now sending up its hoarse roar as a part of nature's evening hymn. Perhaps, too, as was the case with us on one occasion, your tent is pitched close by a tree which has a large cross cut deep into its wood. Your guide tells you what it means. It is the monument of some Indian who lies buried in front of that cross. How far off we know not. The Indians would know, and go at once to the spot. But you only know that a son of the forest lies buried close by, and the solitary grave near you contains one who will start up at the call of the archangel's trumpet. What griefs, or joys, or deeds were his, will not be known until that day. These graves are scattered through the wilderness, and the memorial will long remain, for the hunter is very far from being the man to cut down these trees. I hardly need add that they are probably the graves of the St. Francois Indians, who are Catholics, and who know little more about religion than to mark the cross as the sign of salvation When you are thus in the midst of a great forest, knowing that you must go fifty or sixty miles ere you can reach a human being—knowing that here man has left no prints of his puny foot—that God himself reigns here in solitude, you have a subdued feeling of dependence and insignificance that is new and peculiar. You feel that you might fall like one of the leaves that is falling around you, and the forest would stand, the mountains cast their deep shadows, and the lake mirror back the bright heavens, and the world move on just as if you had never been.

Popery.

"*The Influence, Bearing and Effects of Romanism on the Civil and Religious Liberties of our Country,*" is the title of a pamphlet just published by J. H. Martin, "a native-born Tenneseean."

He takes the position, "that, as a Protestant nation, it is our interest and duty, in order to our own self-preservation, to exclude all Catholics, with the exception of those who have heretofore been naturalized, or who have been born entitled to the privileges of American citizenship, from holding office and voting; that is, from all political power, as a separate party in the government."

The writer distinguishes between "rights" and "privileges," and considers, that by his proposition, the former will not be violated, whilst the latter will be curtailed. The subject demands a thorough investigation, as it will doubtless soon receive by the American people. As a nation we undoubtedly have a perfect right to prescribe the conditions of citizenship; and no foreign power or people has any cause of complaint, so long as their "rights" are not interfered with. Nay, the preservation of our Protestant republic is a duty we owe to God, to mankind, and to ourselves; and in order to this, something must *soon* be done to check that foreign influence which is pouring, like a flood, upon us. Are we Americans as capable of directing the interests of our country as the Pope of Rome, acting through his sworn adherents, the clergy, and those powerful societies, the "Leopold Foundation," the "Society for the Propagation of the Faith," and the "New Plan of Emigration?" If so, it becomes us to bestir ourselves, and take such precautions as shall secure to future generations the goodly heritage bequeathed to us by our fathers. It is a fact that ought to be generally understood, that popery is arousing its energies, and aiming at universal conquest. And as she prospers, she becomes, as natural, more and more intolerant.

In the Canton de Vallais of Switzerland, Protestant worship has lately been prohibited by law, and Roman Catholic worship declared to be the only worship tolerated. In Austria, and even in France, the spirit of intolerance is beginning to exhibit its popish characteristics, in deposing from office, imprisoning, and otherwise persecuting the true worshipers of God.

In view of facts before the world, it is an important question for the American people to decide, whether, as a nation, they will open their arms to receive the enemies of civil and religious liberty.

Does the spirit of religious toleration, of which we so justly pride ourselves, require us to encourage intolerance? Is it wise to cherish the chilled serpent in our bosom, when we know that he will plunge his deadly fangs into our vitals? Let the people discuss this whole matter, and without doubt, under the guidance of God, they will come to a just conclusion.

The pamphlet which occasions these reflections, though spiritedly written, and perhaps a litttle too severe, is worthy a perusal. We hope it will obtain a general circulation. P.

Zion's Herald.

Northern Abolitionists.

It would be very well for those who are straining every nerve to raise an excitement in relation to two certain offenders against the laws—premeditated, predetermined aggressions beyond their own limits,—to first inquire into the facts. The cases of Torrey and Walker, we are told, are extremely offensive and glaring in that community where the offences were committed. Rev. preachers of the Gospel and others who are attempting to excite the sympathies of women in behalf of the culprits, would do well to reflect how much they injure religion and its professors by identifying their churches with the violators of law.—*Hill's Patriot.*

This is the language and spirit of modern, cutaneous democracy. How unlike that of Jefferson, whose name his degenerate followers applaud, while they denounce and vilify his principles. Torrey and Walker disobeyed law, therefore it is improper to sympathize with them. Thomas W. Dorr disobeyed the law, therefore the Democrats should not sympathize with him.—One conclusion is as logical as the other.

But we will not descend to argue so plain a matter. All authorities grant that when law countermands the dictates of natural justice, or the law of God, it is to be disregarded. So even the *lawyers* tell us. But we quote the above paragraph, to say that we regret that the rebuke of the closing sentence is not deserved. Very few and far between are the ministers of the Gospel who have uttered a word of sympathy for their fellow Christians in prison. We have reason to fear that many of them, like the editor of the Patriot, guage their sympathies by the laws of men, rather than by the law or Gospel of God, of which they are the accredited teachers. If they had lived in the time of Daniel, they would have called him "imprudent" for exposing himself to the den of lions. *True* ministers of the Gospel make God's law paramount, and teach that God is to be obeyed at all hazards, whatever laws wicked men may establish.—*Granite Freeman.*

Against Idleness.

Since even angels, which are all spirit, be yet administering spirits, and execute the commissions and embassages of God, and communicate with men; should man, who is not made all soul, but a composed creature of body and soul, exempt himself from doing the offices of mutual society, and upholding that frame in which God is pleased to be glorified? Since God himself, who so many millions of ages contented himself in heaven, yet at last made this world for his glory; shall any man live so in it as to contribute nothing towards it? Hath God made this world his theatre, that man may represent God in his conversation; and wilt thou play no part? But think that thou only wast made to pass thy time merrily, and be the only spectator upon this theatre? Is the world a great and harmonious organ, where all parts are played, and all play parts; and must thou only sit idle and hear it? Is every body else made to be a member, and to do some real office for the sustension of this great body, this world; and wilt thou only be no member of this body? Thinkest thou that thou wast made to be a mole in the face for ornament, a man of delight in the world? because thy wit, thy fashion, and some such nothing as that, hath made thee a delightful and acceptable companion, wilt thou therefore pass in jest, and be nothing; If thou wilt be no link of God's chain, thou must have no part in the influence and providence, derived by that, successively to us. Since it is for thy fault that God hath cursed the earth, and that therefore it must bring forth thorns and thistles, wilt not thou stoop down, nor endanger the pricking of thy hand, to weed them up? Thinkest thou to eat bread and not sweat? Hast thou a prerogative above the common law of nature? Or must God insert a particular clause of exemption for thy sake?—*Dr. Donne.*

An Inch of Time.—'Millions of money for an inch of time,' cried Elizabeth,—the gifted, but ambitious queen of England, upon her dying bed. Unhappy woman! reclining upon a royal couch—with ten thousand dresses in her wardrobe,—a kingdom on which the 'sun never sets,' at her feet,—all are now valueless, and she shrieks in anguish, and she shrieks in vain, for a single 'inch of time.' She had enjoyed three-score and ten years. Like too many of us, she had so devoted them to wealth, to pleasure, to pride and ambition, that her whole preparation for eternity was crowded into her final moments; and hence she who had wasted more than half a century, would barter millions for an 'inch of time.'

An Editor's Occupation.—The editor of the Kennebec Journal, writing on this fruitful theme, indites the following, which concerns some readers as well as editors:—

"Those who control presses always find it difficult to steer clear of all snags, whether they go straight ahead or not. They have to fight their own battles, and those of all their friends; and moreover are very often obliged to differ with those friends, and to reject advice urgently and sincerely offered. One good friend will advise one course, and another will advise exactly the opposite. One will offer a communication which he thinks first rate, cutting up somebody in grand style, and though the writer is not willing to face the music himself, the editor must publish his phillippic, and stand the brunt of the battle. What business has he to have any scruples about hurling any sort of missiles at any body?"

Roman Catholic Miracles are becoming more and more frequent. A London paper states, on the authority of a letter from the duchy of Nassau, that the clergyman of a village in that duchy related to his congregation from the pulpit, that in a procession going to Treves to see the coat of our Lord, there was an infidel; the coat, however, when the procession appeared before it, perceiving that this sinner was near, had leaped out of its case and given him a box on the ear. The coat afterwards returned to its case. Whether this has helped the patient to become a believer does not appear. The priest did not need to work a miracle. His faith was so strong that he counselled his parishioners to sell all they had, and even to borrow, in order to enjoy the sight of the holy coat.—*Boston Courier.*

Statistics of the Non-Conformists in England and Wales.—The Annual Report of the English Home Missionary Society, gives the number who are communicants, or in society, in the several Non-conforming denominations, as follows: Wesleyan Methodists, 331,024; Wesleyan New Connection, 15,812; Wesleyan Association, 22,000; Primitive Methodists, 88,405; Baptists, 131,372; Independents, 200,000; Calvinistic Methodists, 59,358; smaller Denominations, 52,029; Total, 900,000. Adding to these, four persons for every communicant, and the number of Sabbath School scholars, in the schools of these several denominations, the whole number of persons connected with dissenting congregations in England and Wales, is 5,268,628, or about one third of the entire population.

A Scene—Morning after Election.—"Pa, does wine make a beast of a man?"

"Pshaw! child—perhaps once in a while!"

"Is that the reason why Mr. Goggins, the tavern keeper, has on his sign, 'entertainment for *man* and *beast*?'"

"Nonsense, child, what makes you ask?"

"Because ma says that last night you went to Goggins' a man, and came home a beast; and that he entertained you!"

"That's mother's nonsense, dear. Run out and play: papa's head aches."

Slavery in the Danish Colonies.—In one of the last sittings of the States of Denmark, a motion was brought in, in order to request the King that he would be pleased to abolish slavery in the Danish colonies. The Assembly decided unanimously, that in a next sitting, it would nominate a commission, charged to propose the best means of removing the serious and numerous obstacles which still prevent the realization of this step.

OBITUARIES.

Died of consumption, in Hopkinton, N. H. Nov. 3d, 1844, sister Susan Merrill, consort of brother Samuel Merrill, aged 61 years. Sister Merrill embraced the Savior's cause in her early years, and since which time it may be said that she practically illustrated the great truths of Christianity. During her illness, which lasted but four weeks, she seemed impressed with the idea that the time of her departure was at hand, and felt perfectly resigned to the will of her God. In her last moments she solemnly exhorted her friends to be faithful, and felt to rejoice in the glorious prospect of a blessed immortality beyond the grave. By this dispensation several children are deprived of a devoted mother, and brother M. of a beloved companion, at a period when it seemed to him that he could least be deprived of her society; but he acknowledges in this affliction the hand of God, and feels to say with pious Job, though he slay me yet will I trust in him.

James F. Sargent.

Died in Starksborough, Vt. Oct. 10, brother Sidney Brown, son of deacon Ephraim and sister Charlotte Brown, in the 24th year of his age. The subject of this notice embraced religion five years ago, and was baptized the following spring by Eld. O. Dike. He adorned his profession by a consistent life, the life of a Christian. The church sensibly feels their loss, for he was constant in his attendance at meetings, and faithful in his duties when there. His afflicted parents and sisters mourn—the former the loss of an only and dutiful son, the latter an affectionate, kind and only brother. Before he departed to be with his Savior, he faithfully entreated such as had not given their hearts to Christ to do so immediately, and prepare to meet him in heaven. We trust that many will yet heed the kind and timely warning. One of his sisters has recently obtained a hope in Christ, and several other persons in the vicinity are giving attention to the work of salvation. Well would it be if all the young men of our town would choose that good part that Sydney chose, which did not fail in the dying hour. His death was triumphant. This, said he, when death had cast its dark shade over him, is not so dreaded a place as I have sometimes expected. From the gospel of the grace of God he drew all his support now.

"But the dreadful conflict grows deadlier still,
Till the last fatal symptoms have birth.
Till the eye-ball is glazed, and the heart's blood is chill'd,
And this is the portion of earth."

Yet his faith did not fail. The resurrection day and the hope of heaven animated the struggling soul, and he exclaimed,

"Oh glorious day—oh blessed hope!
My heart leaps forward at the thought,
When in that happy, happy land,
We'll no more take the parting hand."

His funeral was attended by brother S. Buzzell.

N. W. Bixby.

Departed this life, in Buxton, Me. Dec. 17, 1844, Mrs. Betsey Dennett, wife of Mr. John Dennett, aged 79 years. She left a husband 84 years old, 9 children, and a numerous circle of grand children, to mourn the loss of a kind and loving wife, a kind mother, and a good and obliging neighbor, who was ready to administer to the wants of the needy and distressed. She experienced religion about forty years since, but lived in doubts and fears. She lingered in sickness over six years; which for most of two years was very distressing; but she bore it with Christian fortitude; and in her last hours was resigned and feared not the pangs of death. She died without a struggle or a groan. We trust our loss is her eternal gain. May this dispensation of divine providence be sanctified to the good of all the relatives and friends of the deceased. She was born in Saco, Me., and was the daughter of Samuel and Eunice Gould. David Dennett.

Died in Pownal, Oct. 12, 1844, Mrs. Rebecca Johnson, wife of Bro. David Johnson, in the 83d year of her age. Com.

In Eaton, Dec. 17, Mrs. Betsey, wife of Mr. David Giles, aged 60. May God sanctify this affliction to the good of the surviving husband and children, who mourn their loss. Her end was peace. Sermon by Elder J. Runnals, founded on Luke 12:37. Com.

Died in Nottingham, Oct. 24, 1844, of consumption, sister Fanny Gerrish, wife of deacon Edward F. Gerrish, in the 33d year of her age. Sister Gerrish professed a hope in Christ when about 12 years of age; but like many others as she grew up, she turned back to the world, and lost her confidence in the Savior.—But in a revival, a few years since, she came forward, confessed her wanderings; and was baptized by Elder A. Tuttle, and united with the first F. W. B. ch. in Nottingham, of which she remained a worthy member until she was called home. Often was her voice heard in prayer and conference meetings, and her whole soul seemed bound up in the love of the Savior. On her death-bed, the welfare of the church seemed near her heart. Oh, said she, tell the brethren to be faithful and never give over the struggle. She has left a great number of near relatives to mourn; but we trust that our loss is her eternal gain. An appropriate discourse was delivered at her funeral by Eld. A. Tuttle. A. L.

Died in Veteran, Chemung Co. N. Y. Nov. 14th, brother Daniel Coffin, aged 86 years. He formerly resided in the State of Maine, where, about 50 years ago, under the labors of Elder John Buzzell, he sought and found the pearl of great price. Sometime after, he became connected with a band of the followers of Christ in Bethel. Some six or seven years since, he removed to this town and became a member of the F. Baptist church here, where he has constantly maintained a godly walk and conversation. During his last illness, which was extremely painful, he exhibited in a wonderful manner the meekness and patience of the Christian. He often spoke of his departure with joy, and seemed fully prepared for a contest with the king of terrors. His last hours were as peaceful as his life had been faithful. He has left behind an aged widow, who is left alone as respects relatives, to mourn her loss. Remarks were made at the funeral by the writer from Ps. 107:30. O. S. Brown.

Died in Wakefield, Sept. 5, Nahum Brooks, youngest son of Mr. Reuben and Mrs. Dorothy Cooper, aged 4 years. J. B.

Mrs. Pantha Leona Hebbard, wife of Mr. Albert Hebbard, died of quick consumption, in Oquawka, Henderson Co. Ill. Nov. 17th, 1844, aged 25 years.—Mrs. H. was a natural sister of the writer, the youngest of a family of eleven children, and the first of that family, except our lamented father, that has been summoned to the eternal world. She was baptized and united with the F. W. Baptist church in Stanstead, Canada, (her native town,) when in her thirteenth year. She afterwards removed her standing to the F. B. church in Conneaut, O. and subsequently took a letter from that church, when she removed with her husband to Ill. Sister H. was an ornament to her profession, dearly beloved by all. She left an almost disconsolate companion, supported, however, by a firm trust in God, and an infant son, eleven weeks old. While her body was slumbering upon the banks of the Mississippi, her mother and other relatives assembled in Conneaut, and listened to an affecting discourse from Elder F. W. Straight, from Philippians 12:1. Our sister died in faith, with a sweet smile upon her countenance, without a groan or sigh. A. K. M.

Another revolutionary soldier fallen.—Died in New Hampton, Dec. 11th, 1844, Mr. Richard Durgin, in the ninety-fifth year of his age. He was born in the town of Durham, N. H. During the revolutionary struggle, he served his country in the American army, at Bunker hill, Rhode Island, and other places; for which during the latter part of his life he received a liberal pension. He removed with his family to New Hampton some 25 years ago, a few years after which, he became serious and peculiarly attentive to religious meetings. Although he never made a public profession of religion, yet he entertained a hope in the Savior. He was an honest, peaceable and industrious citizen. During the last ten or fifteen years of his life, he was almost entirely blind, and for some years his wife was blind also. She died Aug. 12, 1843. She had been a member of an evangelical church for many years. They have left six children to mourn their loss. Com.

Died in Rochester, Oct. 2, 1844, of typhus fever, Mary Ann H. daughter of Levi and Mary Bean, at the age of fifteen yrs. and eighteen days. She was a lovely girl, had a thirst for education, and desire to be useful—she indulged a hope in the Savior in 1842, at Meredith Village, the place of her former residence, under the labors of Eld. I. D. Stewart. She neglected the ordinance of baptism, thinking as her father was not a believer in water baptism, that she did not enjoy the common privilege of converts, and measurably lost much enjoyment. In her last illness she sought anew the favor of Heaven, and found the Savior's promises sure, prayer was offered by her pious mother in her behalf, and every cloud of darkness disappeared, and she manifested the patience and fortitude of an older Christian. She did not express any desire to recover, faithfully exhorted her brother, older than herself, and young mates to seek religion in health, and her mother to tell her absent relatives how happy she died. One remark she made to her father, which should sink deep into the heart of every prayerless parent: "Father, I never heard you pray." May the former acquaintances of this youth remember that they too must die. This is the third child these parents have been called to part with. May the Lord sanctify this affliction to the best good of surviving relatives, and they be prepared to meet her in heaven. N. J. Hawkins.

Printers in Mass. and Maine are requested to notice.

Died in Farmington, Me., Dec. 11, Br. John Kempton, Jr. aged thirty-six years. The deceased made a profession of religion in 1824, and united with the F. Baptist church in this place, of which he remained a worthy member until called, as we doubt not, to join the church triumphant. His life was an exemplification of the Christian religion, as he reduced the holy principles which he embraced to practice, and showed a readiness to engage in every good word and work. His sufferings for the last two and a half years of his life were great, but uniformly borne with Christian patience, though he sometimes expressed fears that his desires to depart and be with Christ were too strong. For the last eighteen months he experienced few of those changes of mind so frequently spoken of by the Christian, but enjoyed a deep and uninterrupted peace. A few days before his death, however, there was a change. The light of God's countenance was withdrawn, and all the powers of hell seemed let loose upon his afflicted soul. In anguish and tears he inquired, 'Will the Savior forsake me now?' But this trial was succeeded by a greater manifestation of divine grace and glory. The deceased has left a widow, a father and brothers, with numerous friends, to mourn their loss. His funeral was attended on the following Sabbath, when some remarks were made by the writer from 'Let me die the death of the righteous, and let my last end be like his.' G. W. Bean.

Died in Wilmot, N. H. Nov. 8th, 1844, Br. Nathaniel Pervier, in the 79th year of his age. He left an aged widow and 4 children, 19 grand children, and seven great grand children. The subject of this notice experienced religion in the first reformation which ever took place in Andover, N. H., about forty years ago, and united with the first F. W. Baptist church there. He lived a F. W. B. and died in hope of a glorious immortality in a better world than this. His sickness was very distressing, which he bore with christian patience and resigned his mortal life for one that will never die. The Christian community, with the widow and children, feel his loss. God sanctify it to our good. His funeral was attended by the writer on the 10th and remarks made from Job, 14:10, "But man dieth and wasteth away; yea, man giveth up the ghost and where is he?" Timothy Flanders.

Adrastus M. Putnam died of typhus fever, Oct. 20, 1844, aged 20 years and 6 months. The subject of this notice made a public profession of faith in Christ about 2 years previous to his death, and united with the Freewill Baptist church in Sutton, Ms. where he remained a worthy member until death. He bore his sickness with patience and met death with composure. He took his leave of his dear mother, who is a widow, and all his friends, exhorting them to meet him in heaven, after which his spirit took its flight to the eternal world. The funeral services were attended by Eld Benjamin D. Peck. He spoke on the conscious state of the dead and the happiness of the righteous, much to the comfort of the mourners. Willard Fuller.

Departed this life, Sept 11th, 1844, Fanny Colby, daughter of William and Lucy Colby, formerly of Me. The subject of this notice experienced emancipating grace and made a public profession of faith in a crucified Redeemer and was baptised by Eld. Alonzo Hopkins, and joined the church in Sodus, N. Y. Sept. 1835. She remained a worthy member till death closed her mortal career. I will now describe the trying scene. Her mother (who is now the partner of my joys and sorrows,) and myself were returning from the protracted meeting in Scotsburg, not even suspecting that evil had befallen the family in our absence. When we were within 5 miles of home, we met a brother who informed us that two of the daughters were not expected to live. We made all haste. And what a scene presented itself when we arrived. We found five children weeping and lamenting, while the greans of the distressed daughters mingled with their grief. You can better imagine our feelings than we can describe them. But the cup of our sorrow was not yet full. The one that we thought could not live but a few hours has partially recovered. But the subject of this notice, whom we thought might recover, five days after we returned bade us a long, a long farewell. The last hours of her life were truly touching. She left her dying counsels with all her friends and lifted her warning voice to all the un

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MORNING STAR.

For the Morning Star.

Universalism---Absurdity.

"The relation exists independent of moral character, and can never be dissolved."

This is the sentiment of an Universalist, expressed in defence of his doctrine, while endeavoring to prove that all mankind, indiscriminately, are the children of God, in the strictest sense, and the most extensive meaning of that term. That this moral relation does exist to the very fullest extent, perfectly independent and regardless of either virtue or vice. Such monstrous absurdity can hardly be conceived of as coming from a man of common intelligence. We make the following deductions from the sentiment of the above passage.

1. That the relation of father and children actually and morally exists between God and his creatures, perfectly regardless of *moral character.* The liar, the thief, the murderer, the robber, the pirate, are as much the children of God as the most pious persons on earth. Judas was as much the beloved son of God, when betraying his Master, and committing suicide, as was Paul, when suffering martyrdom for the gospel of Christ!

2. That this relation, existing entirely independent of either virtue or vice, can never be altered. Man, by being ever so vicious, cannot dissolve it; or by being ever so virtuous he cannot make any possible alteration in it. Although he may hate the Deity ever so much, and would wish to place himself at the greatest moral distance from him, he cannot. He must at all events be a child of God. Fate fixes its eternal chains upon him! God himself cannot dissolve the relation. However obnoxious man may be to the divine nature, God cannot prevent his moral connection to him. Mortals may claim moral kindred with the heavens in defiance of Omnipotence. So Universalism destroys one of the most powerful incentives to goodness.

3. It renders the atonement of Christ entirely nugatory. If the relation existed independent of moral character, man was as much the child of God after as before the fall; his transgression had not the slightest effect; the relation could not be dissolved; the atonement is altogether inoperative as to moral union between God and man. The atonement is nothing; sin is nothing.

4. Allowing the sentiment of the quotation to be true, then may the beasts, and the fowls, and the fishes, and the reptiles of the earth, be the spiritual children of God, and go to heaven. I do not see why this is not a just inference, if moral character has no bearing on the relation. If the relation may exist separate from sin and holiness, why may it not exist separate from intellectual and moral faculty? There is certainly a connection between moral character and intellectual and moral faculty.

5. If men are naturally and indissolubly the spiritual offspring of God, then they need no moral and spiritual change, consequently, Universalists' recent pretensions to revivals and conversions are all a humbug.

6. This doctrine is inconsistent with other parts of their system and preaching. They have informed us that all men would unavoidably be made the spiritual children of God in the resurrection. Now I am at a loss to know how to reconcile the two ideas of their being indissolubly the children of God, and then of their being made so in the resurrection.

7. It is inconsistent with itself. The relation is a moral one, both in God and man. It must be a mutual one, and it cannot possibly exist independent of moral character.

8. It is inconsistent with Bible views of the subject. 1. All men are the children or offspring of God by creation, Acts, 17:28,29. "For we are also his offspring. Forasmuch then as we are the offspring of God," &c. Luke 3:38, "Adam, which was the son of God." 2. All men are not the spiritual children of God. (1.) There was a change of this moral relation on the first transgression of man, Gen. 3:22—24. (2.) The language of the Savior to the Jews shows that men are not naturally the spiritual children of God, it also shows that moral character does constitute this relation, John 8:42, 44, "If God were your father, ye would love me." God was their Creator. Love is a moral principle or property. They did not possess this moral principle, therefore God was not their father. They had hatred. This is a principle in the moral character of Satan, therefore he was their father, 1 John 3:8, 10. (3.) A moral and spiritual change is necessary to constitute men the children of God and heirs of heaven, John 1:12, 13, "But as many as received him to them gave he power to become the sons of God, even as many as believed on his name," &c., John 3:5—8. Neither their natural birth, nor the bestowment of their mental and moral powers, makes them the spiritual children of God. Men must repent and be born again before they can say, Abba Father, and before he will send forth the spirit of his Son to witness with their spirits, that they are the children of God.

N. J. ROBINSON.

For the Morning Star.

A man's influence depends almost entirely upon his moral character. By one single immoral act he may so far alienate the affections of a community, that it may take years of sobriety to regain that which was lost in a moment. Although his purposes in doing good may be prosecuted with promptness, and with more than his former assiduity, yet a prejudice exists in the public mind which is hard to be obliterated. Therefore, it becomes the imperative duty of man to adhere strictly to the words of our Savior, to watch and pray that he enter not into temptation. Man being composed of two natures, (I refer to his moral sentiments and animal propensities,) he is every moment of his life liable to temptation. Although he may be a devoted Christian, yet he may have a strong propensity of combativeness, and frequently, by yielding to that propensity, be led into extreme error. And thus, by neglecting to watch, he forgets to pray, and so he loses his former enjoyments, and is frequently led to visit, or rather voluntarily visits, the dram shops, and by occasionally taking the liquid fire, sets on fire the course of nature and is fitted for destruction. Truth has lost its sacred influence over him, and he chooses the company of the vicious, and visits the muster field, or some other place of drunkenness, and before he returns gets so intoxicated that he is unfit to associate with moral beings. Oh how disgusting! May God help us to watch and pray. J.

For the Morning Star.

The Bible.

"Hast thou ever heard
Of such a book? the author, God himself;
The subject, God and man; salvation, life
And death—eternal life, eternal death—
Most wondrous book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely; only star which rose on Time
And on its dark and troubled billows
Threw a ray
Of Heaven's own light, and to the hills of God
Pointed the sinner's eye."

These beautiful lines were written by one of Europe's most gifted poets—Robert Pollok—who traced with pen almost inspired Time's Course. And they are worthy of an abiding place in every mind. Yes, they ought to be deeply engraved on the heart's innermost tablet, and written as with indelible ink on each soul whose final and everlasting destiny is pendent on the reception or rejection of the truths of Revelation. But more especially should the precious contents of the *Bible itself* be printed deeply on human hearts, and so *burned,* as it were, into our memory, as never to become effaced.

The Bible student finds no other book in the universe so well calculated to raise him from the dust of earth by filling and firing his soul with sublime conceptions and aspirations. And from the cross of Jesus a light and glory beams, unearthly and supernatural, which to the Christian believer is enrapturing beyond description. Oh that sinful and Christless ones among us might have the same "joy unspeakable" from the same source! that they might by embracing gospel truths come into the light and liberty of God's dear children.

One peculiar feature of the inspired Word is, that *it contains something applicable to every individual,* be he saint or sinner, bond or free, wise or foolish, prosperous or afflicted —whatever be the condition. How admirably adapted, then, this "wondrous book" to the wants of man! How full of encouragement to the persevering Christian, of consolation to the tempted and tried, as well as of terror to the ungodly.

May it be as a lamp to guide our erring footsteps into the way of life and peace; its threatenings and warnings make us fear to sin; its precepts and commands lead us in the pathway of duty; its arguments and reasonings persuade us into a belief and practice of the truth; its invitations and beseechings lead us to forsake evil and follow holiness; its melting accents of love and mercy through Christ Jesus allure us to happiness and heaven; the examples therein mentioned of faithful and devoted servants of the Lord be patterned after by us; its descriptions of earth's vanity and the soul's worth cause us to live above the world and place our affections on things divine; its descriptions of misery everlasting which awaits the finally impenitent, and our own exposure thereto, lead us to avoid such a tremendous doom; its vivid and glowing representations of the heavenly state constrain us to aspire after, "glory, honor, and immortal life." So shall wisdom be our choice, and Heaven our eternal home. M. S. B.

For the Morning Star.

Bro. Burr:—The following are some extracts from a letter lately received from Bro. Bachelor, which you may publish if you please, as the friends of Missions cannot fail to be interested in any intelligence from our Missionaries.

"It is not often that we receive letters from our ministerial brethren in America. Several propositions have been made by our board at different times, that each member should correspond with the several missionaries, so that each should receive a letter once a quarter. Although these propositions were heartily responded to, yet they have not been carried out. The last was made some two years since, as the result of which I have received two letters, and Bro. Phillips perhaps as many.

The reason why our brethren are not more willing to write, I cannot divine, unless it is because they do not feel interested in our cause. It is not a source of small consolation to us to receive, from time to time, *tangible evidence* that our brethren sympathize with us in our labors, and rejoice in our prosperity. Much as we are obliged to write, and with our journalizing, public and private correspondence, which is not a little, we should be happy to correspond with all of our brethren who are disposed so to do.

The pleasure with which I preach the gospel to the heathen is daily increasing. Before I could speak at all, I was happy in witnessing the labors of others. But when I began to understand the objections of the people, and from the want of language felt unable to answer them with satisfaction to myself, I was often very much distressed. But now I am getting strong in the language, I do not shrink from the warmest conflict. Formerly preaching was a cross—now it is a source of great enjoyment.

The joy with which we met brother and sister Dow can only be realized by those placed in similar circumstances. We had hoped and been disappointed again and again. Our hopes were at length realized, and the native brethren were partakers in our joy. It was really quite amusing to see what permanent smiles had taken possession of their sober faces. I was quite struck with a remark of Rama, one of our preachers. He came laughing along soon after Bro. Dow arrived, and said—"Satan's kingdom trembles now; when a missionary leaves, the wicked rejoice —they point to his empty house and say, a Padree lived there once, but he is gone now and they will all be gone soon—but when a new one comes, they tremble and say they are *coming!* they will *conquer* yet." If this is the case, and we doubt not it is, what encouragement there is to labor. Let them come, re-inforcement after re-inforcement, that Satan's kingdom may tremble and shake, until its proud battlements shall fall to be raised no more."

The preceding extracts corroborate what has already been noticed in the Star—that our Missionaries are anxious to correspond with their ministerial brethren and the friends of Missions in America. Would not such a correspondence increase our ardor in this holy enterprise as well as prove a consolation to those who have sacrificed the pleasures of home and the society of friends, for the privilege of bearing the news of a Savior to the perishing heathen? A. R. BRADBURY.

For the Morning Star.

Bro. Burr:

Whereas, I have heretofore freely and extensively expressed my views upon the subject of Christ's second advent at hand, and faith in the year being revealed in which He would make his appearance, it may be thought proper by some, that I should acknowledge my mistake in the reckoning of time; as the year '43 has past, and our Savior not appeared.

I admit, that so far as I have found myself mistaken, it is proper that I should acknowledge it; and I am ready and willing so to do.

At the first of my lecturing, I believed that Christ would appear sometime in the Jewish year 1843, which ended last spring; and I so expressed from the desk and press; giving my reasons for the same: In *that,* I acknowledge I was *mistaken.*

But before that year arrived, I became satisfied that, should our calculations prove to be correct in the years, there might be a fraction of a year over, not expressed, as on other prophetic periods; to wit, the 70 weeks, Dan. 9th; Ezra having gone forth on the 12th day of the first month, and Christ being alive, to eat the passover on the 14th.

Again, the 70 years, Jer. 25:12, which had a fraction over (to the punishing of the King with death, and nation, with captivity,) of 10 days. See Rollin. Consequently, I then taught from the desk, and press,* that if there should prove to be a fraction of a year over, how much of a year we could not tell; perhaps nearly a whole one. From that position I have never since removed. I have therefore, been constantly looking, and still am, for our Lord's return. Should the Savior come, and time end before this Jewish year is filled, it will, in my humble opinion, prove the calculation I have made on time, to be perfectly correct. But should it continue beyond that period, it will prove the reckoning to be incorrect. Hence I must still wait for the elapse of time to decide. As to err in judgment is human, it is possible that I have erred in point of time, and I trust my brethren will be ready to overlook my error, should time prove it so to be.

My faith in God's word is as firm as ever: not a jot or tittle of it can fail till *all* be *fulfilled.* Our erring in judgment upon the same, will not make the promise of God of no effect. Our blessed Savior will come again, as predicted by the prophets, apostles, the two in white apparel, and himself, to judge the world in righteousness, and to receive his followers to himself; that where He is, there they may be also. Let us, therefore, be looking for "the glorious appearing of the great God and our Savior Jesus Christ." And above all, let us endeavor to be constantly prepared for the glorious and awful solemnities: joyful in the extreme, to the righteous, but awfully appalling to the wicked.

A correct understanding of the theory of Christ's coming, and reckoning of time, will not be a sufficient qualification for that day; but to possess a pure heart will render us prepared; therefore, I have no faith in our being censorious upon those who do not see with us: for I doubt not that all who love the appearing of the Lord in revivals, in the countenance of the saints, and in the sacred pages of his word, will love his personal appearing still more, when they come to see Him without a veil between, in all his resplendent glory.

Relative to Come-outism, if leaving the church and taking a separate stand, is what is meant by the phrase, I can safely say, that I have not been infused with that idea. I have never once thought of leaving the denomination with whom I have had an agreeable standing so long.

As the Scripture saith, "Render therefore to all their dues," I view it due to the Freewill Baptist denomination for me to say, that, so far as my intercourse with them, and observations have extended, they have almost without an exception, treated me in a friendly, Christian-like manner; the Editors of the Morning Star, not excepted. And I shall not do justice to others, without saying that other evangelical orders have treated me in a similar manner. A few, however, belonging to an order I do not fellowship as being evangelical, have been pleased to make a handle of my name, through the medium of the press; but I have thought proper to pass their communications by in silence, viewing them unworthy of my notice. As the Savior saith, "Occupy till I come," I have ever taught that we should occupy, temporally and spiritually, while time with us remains; and what I preach to others I intend myself to practice.

Yours, in the kingdom and
patience of Jesus Christ,
JOEL SPAULDING.

Belgrade, Me., Dec. 16, 1844.

* Signs of the Times.

For the Morning Star.

Friendly as I always have been and hope I always shall be to Theological learning, intimately as it is connected with the cause we love, and powerfully as it contributes to the success of that cause, it is painful for me to know that any one should oppose the facilities now offered for securing an auxiliary so important. It is however some palliation for opposite views on this subject, that prejudices early existed in our denomination against an educated ministry; but it should be recollected that those prejudices at first arose, not against knowledge, but because of men who by force of Biblical literature were working their way into the sacred office without a divine call. Against such a procedure, we should as heartily remonstrate as our fathers could possibly have done; but the friends of sacred learning with us at present contemplate the education of such men only as are God's chosen vessels to bear his name—men who have given all for Christ—who love our Zion well, and who will sustain her interests at the expense of their own. Such are the men we would wish to see educated. They had better spend a few years at the Biblical School, than to murder the same amount of time, backsliding and quarrelling with God, because he has called them to preach, as many do.

J. KEENE, Jr.

Twelfth General Conference
OF THE F. BAPTIST CONNECTION.

Brief Reports of Speeches, &c.

BY D. MARKS.

Continued.

TUESDAY, P. M. Oct. 8, 1844.

On the opening of the afternoon session Elder Pinkham asked leave of absence. A motion was made and seconded to grant the request.

Elder Marks. I think the conference ought not to take on them the responsibility of dismissing members, unless some unexpected Providence of God has called a member to leave.

Leave of absence was now granted, only *one* voting in the negative.

Next *Elder J. Pettengill,* from Vt. asked leave of absence.

Some one called for his reasons for wishing to leave.

Elder Pettengill. One reason is, I have an engagement to preach next Sabbath, which I cannot reach without leaving soon. Another reason is, my family was not very well when I left home. Again, unless I reach a certain point by a given time, to take stage, it will put me to considerable inconvenience in waiting for another stage.

Elder Sinclair. When brother Pettengill left home he knew his work, and he knew the health of his family.

Elder Pinkham. There is no use in reasoning on the question, as many of us here have nothing to say, we may as well be absent as not.

Elder Sinclair. If *that* is the reason for asking leave of absence, I shall be still more opposed to its being granted. I am not conscious that any partiality has been shown—nor that any member has been deprived of his rights as to speaking.

Elder Badger, from Maine. I must not conceal it, that I shall be very glad if the brethren will release me to-morrow morning.

Elder Steere. If it be true that a large number of the delegates have made arrangements for leaving on the morrow, we had better give it up, and let the conference come to a close. I do not wish to bind brethren contrary to their will.

Elder Marks. If brethren conclude to bring the conference to a close, there is no need of voting especial dismissions, but till brethren come to the conclusion to break up, I do think it inconsistent to dismiss members, except in case of some unexpected providence, demanding their return. I therefore move that we cannot consistently grant brother Pettengill's request.

This motion being seconded, was called and lost, only *one* voting for it. Brother Pettengill was then dismissed.

Elder Waterman, chairman of the committee on the Printing Establishment, reported a resolution, affirming that the present method of editing the Morning Star, and the manner in which brother Burr has discharged the duties of principal editor, and Agent, are satisfactory.

On a motion to adopt this resolution: *Elder Whittemore,* from R. I. said, I shall vote against that resolution; and in so doing I am sustained by the ministers' conference of the R. I. Quarterly Meeting, which has passed resolutions on this subject contrary to the sentiment expressed in the resolution now before the conference.

The resolution was now laid on the table, to be called up at order. This was done on account of the absence of brother Burr.

The resolutions on Peace were now called up.

Brother J. D. Quinby, from N. H. Some have made a distinction between offensive and defensive wars; but the spirit of war is the same. It has been intimated that if the peace principles are carried out, all human government must be abandoned; but I assure you that I am very far from being a no government man. On the other hand I believe the prophecy of Isaiah, that "A king shall reign in righteousness, & princes rule in judgment." "The government (of peace) shall be on his shoulder." If Christ's sermon on the mount don't condemn wars I don't know what does. As for the idea of love wars, it is chimerical. Who ever heard of a love battle? Preparation for war keeps alive the spirit of war. The practical results of the peace and war spirit may be seen in embryo in a case of my own experience. Meeting a a man, who very ungenerously demanded the whole of the road, I readily complied, and gave it to him. He instantly felt ashamed and yielded the half of it to me. Now had I joined issue with him, disputing the justice of his claim, a quarrel would have followed. How much better I got along, by yielding to him at once more than his rights? So it is with war. Persist in your claims of justice, & war follows; while the yielding of a nation's rights will often make the unjust ashamed.—But whether this be the effect or not, the yielding of a nation's rights is a far less evil than war. War will not help a bad matter, but only make it worse. Nor would the peace principles leave, as many suppose, a nation without redress. A Congress of nations might be formed to whose decision all cases of disagreement might be referred.—But, says an objector, what shall be done with robbers and pirates? Answer; we are guilty of making pirates and robbers by our laws. [Ten minutes having expired, a motion was made, and prevailed, to allow General Quinby to proceed.] Look at the horrors of war.—And who but Christians are to do these away? Our war spirits forbid us to enter the red men's huts with the message of salvation. But it is objected that the peace principle is not a safe one to act upon. To this I answer, that it is always safe to do right I do hope that the war spirit will be done away from the church of Jesus Christ. And I must confess that I am surprised that we are met by divines to put down the principles of universal peace. But I have an apology for them: *It is for want of study and information!*

Elder Badger. Brother moderator, I wish to ask a question: Are all the members of this conference to have what time they wish on this subject?

Moderator. I have no control as to that point; nor is it for me to say that one shall have more time than another. Those who obtain the floor regularly have the right to speak within the rules of conference, till the conference itself direct otherwise.

Elder Badger. I move that no member be allowed to speak over ten minutes.

Brother M. Chamberlin, from Illinois. The rules of the conference restrict us already full enough in the discussion of important questions, we dont want to be gagged.

Elder Place. It is seen clearly enough, that the feelings of the conference are calling so loudly for its coming to a close that we have no time now calmly to discuss this subject. But I wish to ask one question, what if these resolutions prevail, what are our poor brethren to do, who, refusing to train, will be required to pay three or four dollars fine every year for their delinquency?

General Quinby. I always used when I was an officer to favor such as refused to train from conscientious principles. Officers ought always so to do.

Elder C. Coltrin, from Ohio. Our brother, General Quinby, says he is surprised that the peace principles should meet with opposition from divines. But he has an apology for us —"*It is the want of study and information.*" So of course we are not prepared to decide on these resolutions now, nor even to discuss them. Probably they had better be laid on the table, or put over to the next conference, till we ministers can find time to study on the subject and get the information which we need.

Elder Whittemore, from R. I. I think that we can all learn, if we will. The resolution before the conference says that all war, both offensive and defensive, is sinful. The amendment proposes to strike out "*defensive,*" so that if it prevail, it will read that all offensive war is sinful, a mere truism. I shall not stop here to enquire whether the resolution leads to non-resistance, come-out-ism, or any thing else; but the question that interests me is simply this: Is it *truth?* How can a man love his neighbor as himself and shoot him? I never felt as though I wanted a man to shoot me. I might go on to show that the principle of war is entirely contrary to every part of the law of love, but I forbear.

Brother E. B. Fairfield, from Ohio. As the resolution concerns the settlement of some of the first great fundamental truths of divine revelation, I can but feel an interest in the question now before the conference. We should, before we pass this resolution, be prepared to understand to what it will lead. To adopt a proposition before we are sure we have the word of the Omnipotent to sustain it, may lead to dangerous errors. I have had some experience as to the influence of the proposition now before the conference.—There was among my acquaintances a friend, a class mate, of genius bright, and real piety. He was a warm advocate of what are called peace principles, and he arrayed all the powers of his giant intellect against war in all cases, and under all possible circumstances. It next followed as a thing of course that if war is under all possible circumstances so very sinful, there must be some defect in that Book, and in that religion, which represent *God* as *commanding* war under a *variety* of circumstances. So *as a thing of course infidelity, and finally atheism followed. During these changes in his* progress in what he called more light, we had frequent discussions. The foundation of God's government is love. This they apply to prove that there should be no war under his government. But the argument is as if one should flee from a lion and a bear should meet him. It is assumed that life is inviolable. But is that a self evident proposition? If it be so, why is human life inviolable? The answer is, because life is a means of happiness. On the same principle, we have no right to deprive any person of his *liberty;* for this, as well as life is a means of happiness. And by the same process of reasoning, no human punishment should be inflicted in any case. Hence, those advocates of peace who condemn all war, and yet plead for punishment in certain cases, are inconsistent with themselves. They practically contradict the fundamental principles on which their whole theory rests. Infidelity has done more to spread its poisonous doctrines under the plausible pretences of *love, benevolence,* and kindness, than in any other way. But that there are cases where the law of *benevolence* requires us to sacrifice individual means of happiness, even to life itself, is certain, even on a slight examination. For example. Who does not know that a fire company, when they see the flames raging before a driving wind, have a moral right to blow up the house of even a poor man, though he have no insurance on it, and the destruction thus caused deprives him of his all. And when the question comes, 'By what right have you deprived that man of his means of happiness,' the simple and conclusive answer is, "The general good demanded it." It has been objected that the language of prophecy is, that swords shall be beaten into ploughshares, and spears into pruning hooks, and this passage is brought to prove all wars to be sinful. But why not quote the *whole* passage?—"and there shall be no need of saying one to another, know ye the Lord? for all shall know him from the least to the greatest." Now this latter part of the passage shows that the time alluded to has not yet arrived, for all do not as yet know the Lord. If human life is inviolable—if the taking of it is contrary to moral rights, it was always wrong to take life. But how does this compare with God's conduct! It is evidently contrary to the whole uniform system of his government. Nothing can be more clearly evident than that God, in authorizing the taking of life, and in appointing wars in numerous instances, instead of departing from the benevolence of his own character, appointed these wars, and required the taking of human life on the very principles of his own nature. *Love* required him to act as he did; and that which has been may be again. I will illustrate by an example: Suppose a thousand men are on board a vessel, far off at sea, and a maniac gets loose, and, seizing a brand of fire, runs toward a barrel of powder, avowing his determination to blow up the ship and all on board—you remonstrate,—he becomes more fierce—and you are so situated that there is but one way to save the ship, and 999 lives,—and that is to discharge your pistol, shooting him down, just before he plunges the fire into the powder. Now in such a case, who has a right to charge you with a *murderous* motive instead of according to you that *love* led you to this act which saved so many lives, by only taking one life which had been forfeited, and which had you not taken would have perished by his own hand? There are in the present state of the world, while as yet all do *not* know the Lord, according to the prophecy, multitudes of cases in which individuals forfeit their lives, and the law of love, and public good require, according to the examples, precedents, and positive precepts which God has given to men, that their lives should be taken.

Elder Caverno, from Maine. I think I shall not arise to speak again on this subject. But I cannot forbear to make a remark or two. Some things in the speech of my brother Fairfield struck my ear very singularly. Because we are peace men, we are tending to infidelity. I presume that to father Ladd, the President of the Peace Society, it would be news, that the doctrines of his Society tended to infidelity. Prof. Ripley has written a book on this subject, which I wish I could get into your hands, and induce you all to read. He is not, I assure you, inclining at all to infidelity. The brother will have to labor long and hard to convince us of the truth of his position, that our peace principles incline to infidelity. The practicability of the peace principles has been demonstrated. There is a small nation now in Italy, that will not fight. They are opposed to war. And while other and powerful nations, acting on the contrary principle, have sunk into oblivion, that nation has survived, and still survives, a monumental test of the practicability and utility of our principles.

A motion was now made to lay the whole subject on the table.

Elder Steere. Before that motion prevails I wish to say a few words as to the alledged tendency of the peace principles to infidelity. I affirm that the philosophy of brother Fairfield, by which he reasons from *consequences,* has that tendency. But so far as the real tendency of the peace principles are concerned, all is toward Christ. Doctor Wayland comes to the conclusion that all war is wrong. But brother Fairfield reasons from *expediency.* On this principle, I should feel it duty to shoot the first rum-seller that I came across. Under the old dispensation, the Divine Being was the Legislator, and gave the order for taking life. But under the new dispensation he has given no order for taking the life of man. The meek and quiet spirit of General Washington hung Major Andre, for the very same crime which he himself authorized his own officers to commit. And yet I believe that General Washington was a Christian.—But he acted on mistaken principles. Had Christians from Maximinus to this day acted on the principles of peace, I believe that before this time the world would have been converted. All nations, called Christian, have chaplains, constantly praying for the success of their respective arms, and that against each other! And yet these prayers are offered to the same God and through the same mediator! Is not this horrible? Yet who cannot see that it is one of the natural and necessary results of holding the war principles to be consistent with Christianity.

Elder J. Chaney. I could never be satisfied with our young brother's arguments [E. B. Fairfield] founded on *consequences.* The example he gave of the maniac about to blow up a thousand men, though it is a clear case for *expediency*—an ingenious argument from *consequences,* can never prove without some affirmative previous law, applying to the case, that it would be *right—morally* right—to take a *man's life in such circumstances.* My brother's reasoning on this point, reminded me of that of the Jewish High Priest; "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people and that the whole nation perish not?" I should be in favor of the resolution being so amended as to read, that all *national* wars are wrong. God is the sole governor of the universe, and has a right to rule as such. When he commands the taking of life, then it right. There are also national governments, and *family governments.* All these are distinct in their nature and should not be confounded with each other. He has given laws to govern each respectively. He has made it the duty of a father to govern his children. And I believe that it is sometimes necessary to use force—yes, physical force.—I am a father, and it becomes my imperious duty to rule my own house well, and if I cannot succeed without, it is undoubtedly my duty to take the rod. But all human government should be a copy of the divine law.

Elder F. W. Straight, from Ohio. There is one argument that defensive war is right, which has not been presented, and that is this. There evidently pervades the human mind in all cases of war, an inclination to make it out that theirs is a *defensive* war. Now why should there be such an inclination, unless it were an universal consciousness that defensive war is right, as one of the simple dictates of our nature, and the very laws of our being? Is there any solid argument against this position? [Some answered in an under tone, '*yes.*'] Some have told us that brother Fairfield's position that some of the fundamental principles of the opposers of all war, tend to infidelity, struck strangely on their ear. But it did not strike me so. I have been over the ground. [Eld. S was an atheist 8 years. Reporter.] And who does not know that a *large portion* of the Society of Quakers, the principal advocates of the universal sinfulness of war, has gone off into absolute infidelity.

Elder J. B. Davis, from Mass. Brother Straight thinks he has found an argument for defensive war in the universal *consciousness* of mankind that self defence is an unsophisticated dictate of human nature, of the very laws of our being. To this I answer, that instead of this consciousness arising from the laws of man's being, I would say that it arises from universal *selfishness.* But it is contended that war is good and right. Now let us look at this position. If so there has been a great deal of good in the world, for we have had a plenty of war.

Elder Marks. Brother moderator, I must object to such misrepresentations—and would, through you, call the speaker to order. I believe every member knows that no such position has been taken here, that war *unqualifiedly* is *good!* All very well know that we admitted at the outset, that nearly all wars have originated in selfishness, and were wicked. We only contend for such wars as God has authorized—such as originate in benevolence and are by God designed for the best good, sustaining order and government. Let Br. Davis aim his shafts at *this kind* of war, and I will hear.

Brother E. B. Fairfield. I wish to explain. I am sorry to find that I was misunderstood. I supposed that instead of arguing merely from *consequences,* or from *expediency,* I was understood to assume in so many words that God had in the Bible *authorized the taking of life and war under certain circumstances,* and that some peace advocates from the *undeniable plainness of these positions* had been led to reject the Bible for *these very reasons.* I should have dwelt a few moments on the clearness of evidence that God has authorized the taking of life, and the use of the sword, but for want of time. I now have most to regret that I attempted to say any thing, when circumstances were such with the conference as to preclude a fair discussion—such as not to allow me sufficient time to explain my positions sufficiently to be understood. And for speaking at all, under such circumstances, I beg the pardon of the conference.

The whole subject was now deferred to the next General Conference.

Elder S. J. Pilman, from N. H. now asked leave of absence, assigning as a reason that

he needed to leave now in order to get home by the following Sabbath. His request was granted.

A resolution was reported by the committee on Church Polity, saying that a *ministers'* conference has power to labor with and exclude one of their number. On this resolution said

Elder F. W. Straight, I cannot vote for this resolution, for the simple reason that if a ministers' conference has a right to discipline one of its members, and publish him to the world as excluded, a Quarterly Meeting in connection with the church of which he is a member, has also an undoubted right to try him, and if they come to a different conclusion, they are equally entitled to publish him to the world as innocent, and thus two decisions will come in conflict. Now to me it is evident that the church in connection with the Quarterly Meeting with which it is connected is the only tribunal which can labor with and expel a minister. The ministers' conference being a voluntary association, can have no power of church discipline.

The resolution was laid on the table, to be called up at order.

On a resolution reported by the committee on Church Polity, saying that females have not the right to rule male members in the church.

Elder Whittemore, from R. I. said, I wish to ask a question. If a church consists of 28 members, 25 of whom are females, and the other three males, should the 25 be governed in all church affairs by the three?

Elder J. B. Davis. There must be a *general* rule. Could all see what I have seen there would be no doubt of the utility of this rule, which undoubtedly accords with the divine rule.

On the question being called it passed, only two voting against it.

On another resolution reported by the committee on Church Polity, saying that *minors* who are members of the church, are as to rule, in the same situation of females.

Elder Whittemore said, I am opposed to this resolution. If they are members of the church they have a right to rule. There is nothing in the word of God that restricts the government of the church to members that have passed a certain age. I therefore move to lay the resolution on the table.

On being called, the motion to lay on the table was lost, 12 voting for it, and 24 against it.

Elder Chaney. I knew of a revival where the larger part of those who united with the church were under age. An influential member would have led a majority of the church, being minors, to unite with the Campbelites, had there been recognized a right for minors to rule.

Elders Lansing and Getchel spoke against the resolution, and it was finally indefinitely postponed.

The committee on Church Polity introduced a resolution in favor of excluding *Millerites and Come-outers* in certain cases.

On account of an alledged *indefiniteness* in the resolution, which might allow its application to honest Christians, some one moved that it be laid on the table.

Elder Place gave a description of the evils resulting from Millerism in the circle of his acquaintance: said he had the names of *fifty seven* whom he either knew to have become deranged in consequence of second adventism; or of whom he had good evidence that that doctrine as preached by Millerites had caused their derangement. He stated several cases that had fallen under his own observation, and gave a well authenticated account of the commitment of a number to insane hospitals, and of others who had killed themselves.

Elder P. Lansing, from Ohio. If such are the evils of second adventism, there should be no pains spared to arrest the progress of this error.

Elder J. Pettingill. Perhaps there are brethren here who do not know to what extent some of our churches suffer from these new notions called come-out-ism. Some churches are divided. One church I know of that came near declaring itself independent. I know of five or six preachers in our denomination who advocate these doctrines.

Elder E. Noyes. I wish I could always keep cool on the subject of Millerism and come-out-ism. I have now only time to say that my course has been different from that of some of my brethren in the ministry.—Millerism is either true or false. If false, the watchman ought to guard against it by showing his flock wherein its errors consist. So I have thought it duty to preach against Millerism; and in this course I have reason to believe that my labor has not been in vain in the Lord. Millerism has made deists, and I believe will make many more; and the watchmen ought to be prepared to meet it in all its bearings.

Elder Pinkham, from N. H. This difficulty has been in our church [Gilford.] Some said the advent would be in 1843. But when the time had passed, then they concluded, at least some of them, that it would come in one hundred years.

Elder J. B. Davis. I think that the wisest course has been taken by the Morning Star—letting it alone—it is not, I think, best to fight it, for then its advocates will cry persecution and make capital out of the notice taken of them. Let the poor old man go off from the stage without disturbance. He will be gone in a little while; and time, that great corrector of error, will soon bring a counteracting influence. Yes, let Millerism alone, and it will soon die of itself, a natural death.

The motion to lay on the table prevailed.

Elder A. K. Moulton offered a resolution against dissenting from, and censuring the unanimous decisions of Churches, Quarterly Meetings, and Yearly Meetings.

Elder M. J. Steere, moved to amend by striking out the words "*dissenting from.*"

Elder Curtis moved another amendment; that the word "disregarding," be inserted in the place of "*dissenting from;*" & plead that there are in every place disorganizing spirits, who will not endure gospel order and discipline, whose hands are often strengthened by the heedless manner in which some real friends of order censure the decisions of religious bodies. He further stated that he had often found this censorious spirit as to the discipline of religious bodies, a very serious evil; that some men become emboldened in self-conceit and self-confidence, as though they themselves were almost infallible, while at the same time, they would censure the concentrated wisdom and counsel of the whole body, as "*human*," "*fallible*," and unworthy of notice.

Elder M. J. Steere. I should like to know how far the words "*disregarding the decisions,*" &c. are to be understood. There are churches, and other religious bodies that make decisions in favor of *slavery.* Is it to be understood that we ought to regard such decisions so as to abide by them in our own conduct, or that we merely consider with due respect their decisions, while we hold ourselves at liberty to reject them as erroneous, governing ourselves by an opposite principle. If the latter be the meaning of the amendment, I have no objection to it, but if the former be its sense, I must vote against it.

Elder D. M. L. Rollin, from N. Y. I have a case in my eye where deep iniquity is to be covered up if possible, through a minister's popularity. The intention of the resolution I approve—it is good; but it should be so expressed as not to condemn one for censuring a decision which is evidently wrong and calculated to corrupt the church.

[*Eld's Rollin, Whittemore, Sinclair, Straight* and *Curtis*, made short and rapid speeches which I could not report justly.]

Elder Steere. If the church of which I am a member should decide that the subject of slavery should not be brought into the pulpit, and the Quarterly and Yearly Meetings with which the church is connected should decide in the same manner, am I to be bound by their decision? Have I not a right,—yes, more, is it not my duty to dissent from, if not even disregard and censure such unholy decisions? Whence has originated all the tyranny over the consciences of men, and all the persecutions which have disgraced the Christian name?

Br. Wm. Burr. The resolution does not pretend that the decisons in question are infallible. It merely strikes at an evil which every person of observation knows to be quite extensive in the church—a hasty, censorious spirit, which despises the concentrated wisdom of the body, tramples on authority, and is, as the scripture says, "Not afraid to speak evil of dignities." Now while the things which the resolution strikes at are admitted by nearly all to be evils, and evils which the peace of Zion absolutely requires to be remedied, cannot those brethren who are afraid that their conscientious liberties will be abridged, take a course which will retain a pure conscience, and yet abide by this resolution? For example. If a church makes an unrighteous decision, instead of putting themselves in the attitude of those who disregard and censure the church, take a regular course of Christian labor in the spirit of meekness. This is the course prescribed by the Treatise, and in my opinion is the best course.

Elder Jonathan Woodman, from Vt. I ask if the principles of that resolution are not true, and essential to the peace and prosperity of Zion? What could suit the great enemy of souls better than to have the church in her most deliberate assemblies, where is concentrated the united wisdom of the body, virtually acknowledge a right to every individual, whose feelings, selfishness, or fancy, might so incline him, to trample with impunity on the very instituted authority of Jesus Christ for the exercise of holy discipline, just as though it were not true that what is loosed on earth is loosed also in heaven! I take cheerfully the responsibility to say, that if members are allowed to disregard and censure the decisions of the church with impunity, it is certain that we cannot retain gospel order. Contentions, disputings, wrangling, and endless confusion, will be the inevitable result. The counteracting of the holy design of the discipline which Christ established in his church to preserve its purity, and to reclaim offenders, is one of the very worst evils which the gospel has to encounter. Those who trample thus on the authority of Christ, instead of being countenanced, should be rebuked sharply.

Elder Marks. That there is a great evil at which the resolution aims must be admitted by every one who believes that the church of God is authorized to exercise discipline on offenders. That we are agreed in our design and purpose by every fair means possible to arrest this evil, I also fully believe. In short, I think all the members of the Conference, are aiming virtually at the same thing. Still, I think the phraseology of the resolution is not sufficiently guarded to express just what we mean, and no more. It is a difficult thing to affix rules and laws that will always bear equally and justly on all cases. Now I presume that there is not a member here that believes that dogma of the Romish Church—the *infallibility of the Church.* Of course we believe that the church may err—may err exceedingly in discipline—may make decisions horribly contrary to the Bible, and contrary to every principle of holiness. Now comes the question—shall we in order to protect and honor the holy and righteous discipline which Christ has commanded in the church, protect and shield also all the ungodly decisions which have been made by various assemblies of the church, from the days of the apostacy to this time? Look at the thousand decisions of the Romish Church, embracing a list of heresies which has made hell strike up a Jubilee. Look also to the thousand sins which by the decisions of various Protestant assemblies have been embosomed and protected in the church. What form of sin, and what kind of error has not at times been protected by the decisions of certain churches? Now I know that my brethren do not wish, under the pretence of sustaining a due respect for gospel discipline, to shut the mouths of God's children, and ministers, and shield the anti-scriptural decisions which have been and still will be made by fallible churches. Yet unqualified and unprefaced as the resolution now is, even with the amendments, I fear it will have this effect. I think the resolution ought to be remodeled, have an introduction, and be guarded so as never to shut the mouth of a minister on the subject of slavery, or on any other evil, merely because a fallible church has given it its sanction and protection. I affirm that in the *usual* acceptation of the words, "*disregard* and censure," I claim it as one of my natural and scriptural rights, both to disregard and even censure some decisions which have been made by different portions of the Protestant, as well as the Romish Church. Yes, further; to retain a conscience void of offence, I intend to disregard and censure certain wicked decisions of certain portions of the professed church in the name of the Lord. I intend to preach boldly against them, and bring all the armory of the gospel in array against them. This course was pursued by Luther, and by all great reformers. It is indeed essential to reform, and we have the examples of Christ and the apostles to justify it.

Conference adjourned without deciding the question.

TUESDAY EVENING, 6 1-2 O'CLOCK, OCT. 8.

Elder S. Curtis. The resolution on the subject of disregarding and censuring the decisions of churches seems to have excited a good deal of feeling—deep feeling and interest. And in order to facilitate the concentration of the views of Conference, I move that we go into committee of the whole.

Elder Marks. I understand that a committee of the whole would leave us disorganized, without a Chairman, or any officers, so that we should have to re-organize, and then we should have in addition to the labor of organizing, precisely the same work to do, which we have now, namely, to form the resolution so as to express what we mean and no more. This I think could be done better by a small committee than by a committee of the whole.

Elder Curtis. I withdraw the motion to go into a committee of the whole.

Elder Woodman. The speech of brother Marks makes it necessary that I should speak again. It is still my opinion that the doctrine of the resolution is correct, and that the practice of speaking evil and of censuring is not essential to the sustaining of truth, nor to the retaining of a good conscience, but originates in a disorganizing spirit; and is, of course, contrary to the gospel of Christ. Brother Marks argued that evil would follow, if the resolution was passed in its present form; and that it implies that the church is infallible. But I do not believe the inference which he draws as to its implying the infallibility of the church. The resolution has no allusion to any churches, except those of our own denomination. And with our known sentiments as to the fallibility of the church, it does not at all strengthen the idea of infallibility. Suppose a church decides wrong on a given point, has the aggrieved member no redress but to disregard and censure his brethren? All know that he has a redress which is peaceable, and will not, like censure, increase contention. He can commence a labor with the church, and if the church is incorrigible it may be expelled. So also in relation to Quarterly and Yearly Meetings. Thus every aggrieved member has a complete remedy, without treating his brethren's decisions with contempt, and without censuring them. Some have thought that the resolution had better be postponed. Should the Conference give it this direction, I conceive that it would be a blow at the very foundation of our Church Polity.

Elder Blackmarr, from N. Y. I am opposed to the resolution as a whole, because it contemplates no *variety* of circumstances. Its phraseology is so loose that its design will not always be understood. It will be taken differently by honest persons, and will be construed to restrict the rights and liberties of conscience, where none of its advocates now dream of its being applied.

Elder Sinclair. It seems to me that our brethren are grieved and alarmed at evils and tyranny which none of the advocates of the resolution would countenance for a moment. Why then should we spend our time here disputing and trying to qualify the resolution, rather than re-commit it to the committee on Church Polity for amendment.

The resolution was now re-committed to the Com. on Ch. Polity for amendment.

THE ARISTOCRACY OF INFLUENCE.—There is no kind of wealth that men covet more than that of influence, and nothing so speedily and effectually inflates them. Few men have sufficient of the spirit of Christ, to prevent a large amount of influence from exalting them above measure. We have seen the young man of humble station and ordinary talent, who by some fortunate circumstance or other, connected himself with such society as soon gave him a large amount of influence. We have known such young men refuse to recognize their former companions, who a few years before were their superiors in almost every respect, and would be still, were they to be thrown upon their own resources. When we have witnessed such inequality, we have thought of the words of Solomon, "I have seen servants on horseback, and princes going on foot." The Lord deliver us from influence which is not founded in merit.

E. N.

MORNING STAR.

WEDNESDAY, JANUARY 15, 1845.

CITIES AND LARGE VILLAGES

Should claim our attention as well as less thickly settled places.

We as a people have almost uniformly proceeded on the principle that we ought not to go into the cities and other large places, but that we should confine our efforts to the more thinly settled portions of the country, that such are more appropriate for us to operate upon. Randall complained of this in his day. Writing to the New Durham Quarterly Meeting, at its August term, 1804, he alludes to this very point, with a manifest design to stir up the brethren to their duty towards such places.—He speaks of Portsmouth, N. H. in particular, and says:—"Our preachers are not right in staying away from Portsmouth as they do." But he did not succeed in correcting the fault then, nor has it been corrected fully since.—Why has it been so? Why have we not turned our attention to populous places as well as to others? We have done only a part of our duty in this respect. Whereas, if we had performed our whole duty, no doubt God would have blessed us still more abundantly, and we should have been of more service in the glorious cause of our Redeemer. Such places offer us very inviting fields for labor.—Many of them have called long and loud, and are still calling with much earnestness upon us to establish meetings of worship with them. The same amount of effort put forth here, will be brought to bear upon many more minds than in thinly settled places. This is an important item. We wish to have as many souls saved as we can. Hence those places where the same labor will tell to the greatest amount on this point, certainly ought not to be wholly neglected. Besides this, such places are centres of extensive and some of them of almost unbounded influence. Only let us have holy, efficient, devoted churches there, and their efforts will be felt far and wide.—They will control a very extensive circle for good. How did Christ and the apostles proceed? Their labors were mostly directed to the populous places. This was especially true of the latter, whose great business was to publish to the world the system of religion which the Messiah had unfolded to them.—Their first aim seemed to be to get churches established in the cities. When this was accomplished, they could easily bring the means of grace to bear upon the surrounding country. On this principle practiced the early Christians. On this principle, too, most of Christian denominations of later days have practiced. Look at the Christians for instance, who started somewhat later than we. Instead of commencing in the back towns, where we were operating, they turned almost their exclusive attention to the larger places. Here they planted themselves. Hardly a place is found on our sea-board, of any note, where they have not a church, and in some instances more than one. In many of these places, they have gone by the name of Freewill Baptists, so that our brethren in some cases, and perhaps in many, on moving into such places have united with them, really thinking them to be regular Freewill Baptists. Look at the course pursued by the Methodists also on this point. They do not by any means pass by the sections where many crowd together.—So also of all the other different denominations. And this is highly commendable in them. Many more souls are thus saved, than if all proceeded as we have. Numbers of our brethren from country churches move into the cities and large villages. For want of a home of their choice, they wander about like sheep with no shepherd or fold, and thus run into a backslidden state, though some unite with other denominations. Whereas if we had chh. here, such brethren would be looked up and saved from falling away. We were glad to see the attention which this subject, among other very highly important points, elicited at the last General Conference. It is high time that we wake up and look around us, to see what good we have the opportunity of doing. The Father of lights surely holds us responsible for the improvement of our opportunities.

But final success in large places, as well as in others, depends very much upon the character of the commencement. If a wild, unstable, erratic sort of a man commences, he will gather a set of kindred spirits around him, who can do no honor to the cause, but will only tend to keep away those of a permanent character, by prejudicing the public mind. Hence what some do, is a great deal worse than if nothing had been done H. Q.

THE AMERICAN SUNDAY SCHOOL UNION is constantly issuing new publications of the most valuable kind. The following are some of the works which it has just published:

"THE SUPPLIANT: or thoughts designed to encourage and aid Private Devotion." 270 pp. 18mo. A valuable assistant for Christians.

"THE MARTYR MISSIONARY of Erromanga; or the life of John Williams," who was murdered and eaten by the savages in one of the South Sea Islands. 270 pp. 18 mo. Useful and interesting.

"FLOWERS BY THE WAY-SIDE," a collection of original pieces in prose and poetry, designed for the young, and embellished with several fine engravings. 188 pp. 18 mo.

"THE ROSE." A gift for little children. A beautiful Miscellany, with a number of engravings, done up in fancy covers. Price 6 1-4 cents.

"THE LILY:" Of square shape, handsomely embellished, and done up like the last —8 cts. each.

"THE BUD:" A very pretty affair, with an abundance of pictures, in similar binding with the above, but of half the size—6 1-4 cents each.

God's Building.

The apostle, addressing his Christian brethren, says, 'Ye are *God's building*;'—and to the Ephesians he writes thus:—'Now ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, 'Jesus Christ himself being the chief corner stone: in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together, for a habitation of God through the spirit.'

This passage contains several interesting ideas, and good practical reflections may present themselves from a careful contemplation of them. Christians are God's building—the household of God—fitly framed together in Christ—growing to an holy temple in the Lord—founded upon Christ as the chief corner stone—a habitation for God.

Solomon's temple, in all its glory, with all its sacrifices and sacred things, was but a faint type of that spiritual temple called here God's building. Solomon's was many years in building; the spiritual temple is indeed much longer in going up, beginning here in time, to be finished in its perfection in eternity, when the last stone, the top-stone, shall be brought on with shoutings of, graee, grace unto it. This building embraces all true Christians in the past, present or future time: the true church washed in the blood of Christ.

This building is now going forward to its ultimate completion, silently indeed, but surely. Its foundation is laid in JESUS CHRIST, and ever since this has been laid in Zion for the hope of the guilty, the glorious temple has been going forward. Christians are the lively stones in this temple, and soon as ever a soul is saved by the washing of regeneration and the renewing of the Holy Ghost, he becomes one of these stones, a part of the spiritual building. We admit the work goes on silently; as in Solomon's so in this temple, the noise of the axe and the hammer is not heard; all silent it may be as the dews of heaven; and the world takes but little notice of the work's advancement—the kingdom of God cometh not with observation or outward pomp; but God's eye is upon it, and the work goes on prosperously in the hands of Jesus Christ. Like the mountain coral reefs, the operations of the Invisible Architect may be but little known, albeit the plan goeth on and doeth valiantly.

The materials of this Building and the fitting of them for their respective places in it, are all a matter worthy of consideration. They are taken in the raw material, and in a shape rude indeed. These lively stones are cut from the vast quarry of this world of sin; and by the grace of the wise master builder they are blocked, hewn, squared, polished, and made every way to just fit the place they are designed to fill in the great temple. Each becomes a 'living' stone, in which God dwells by his spirit. And O, what a change is wrought in the rough material as taken from the quarry till it becomes permanently a part of this building! And what a vast multitude of these lively stones will go in to make up this one vast temple of God's habitation!

The grand design of this glorious spiritual temple, every reader must at once comprehend—It is for God's residence, for God to dwell in, and for the offering up of spiritual sacrifices holy and acceptable to Him. The completion and perfection of it will be glorious beyond all power of human tongue to describe. It is most blessed here, but it is to be fully perfected in heaven, when indeed it will be all over glorious. It should stand for ever and ever an eternal monument of God's love and mercy, and of the glorious victory of the Lord Jesus Christ. And when the last finish is put to it, when the last stone shall be brought on, what shoutings of grace, grace—what hallelujahs to God and the Lamb, will resound over all the heavenly hills.' Forever and ever shall praise ascend from angels and men to Him who sitteth upon the throne, and God walk amid its golden candlesticks and his voice be heard amid the cherubims of glory.

REMARK 1. Christians should be willing that God should take his own method to square and polish and fit them for a place in this building. Sometimes God's method will be one of fiery trials and much affliction, or sickness and disappointments. With so glorious a hope before us, we should not repine at suffering and trials. These may be needful to fit us for our heavenly inheritance; and God will not afflict us but for our good.

REMARK 2. It cannot but be a pity that those who are Christians, cut out from the same quarry of this sinful world, and hoping to be stones together in this one temple above, should be so divided, and so far from each other by denominational and party interests, as too many Christians are in our day. Hearts filled with the love of God run together as two drops of water; and saints both in their joys and hopes being one, should all strive together for the one common interest of God's building; as one man should seek the salvation of souls and the enlargement of the spiritual temple.

REMARK 3. Let us all see to it with faithful self-examination and continued watchfulness, that the work of preparation is constantly going on in our own hearts. It is a great work; we were most of us very crooked sticks, rough blocks, when grace began with us; many things are to be broken off; we need much squaring and polishing, to be fitted for any place in this glorious temple; to be made more holy and to be *living* stones, in order to become a part of this building of God. If we are faithful, God will withhold no good thing from us; but will enable us to be overcomers through the blood of the Lamb and the word of our testimony. P. S. B.

Eld. N. J. ROBINSON'S P. O. Address is Monroe, Me.

A Tornado in Cuba.

The following particulars of a destructive storm which lately visited the island of Cuba, and other portions of the West Indies, were related to us by bro. John Higgins, of Portland, Captain of the brig Henrietta. The Henrietta arrived at Havanna Sept. 19th.

Both before and after the arrival, the weather appeared very singular, the wind blowing from all points of the compass in the course of twenty-four hours, great heavy looking clouds occasionally appearing in sight and tumbling over each other, and the sky sometimes assuming a very brassy appearance. These indications induced Captain H. to remark to the mate, that the weather seemed preparing for a heavy gale and perhaps for a hurricane. The brig had discharged her cargo, and was lying at a single anchor on the Castle Blanco, or east side of the barbor, when the gale commenced, on Friday, Oct. 4th. There were also lying on the same side of the harbor, some 150 or 200 other large vessels; and at the Key, or west side, at least 50 more, besides about 70 Drogers, or small coasting vessels. Those at the Key were lying *head on*, in a position to discharge their cargoes over the bows, as the city is on the west side of the harbor.

After about 12 o'clock, M. on Friday, Oct. 4th, the weather grew thick, and about 4, P. M. the wind commenced blowing E. N. E.—Capt. H. went on board at 5, and having only from 15 to 20 tons ballast, immediately commenced preparations for the gale—let go the sheet anchor, paid out sufficient scope for a common gale, and got down the top-gallant & & royal yards & masts and rigging to the hold. By 7 o'cl'k, the gale had so increased that the whole harbor was in commotion, and all the vessels commenced active preparations for the storm. The wind increased; and at midnight Capt. H. had paid out all his chain, about 90 fathom on each anchor, and clenched one on the foremast and the other on the mainmast, besides the cage anchor with about 70 fathoms of halser. About this time the vessels on the east side, around the Henrietta, began to drift, one after another, directly on to those at the Key, the position of which has been already described; and so terrible was the storm, that as often as a drifting vessel was brought into collision with one of those lying at the Key, one or both were sure to be crushed to a wreck. And still the storm continued to rage with increasing violence;—and the crackling of falling masts, and the loud crashing of vessels as they were dashed furiously against each other in the midst of Egyptian darkness, and the screams of distress, and the shrieks of despair, when they could be distinguished amidst the howling blast, were truly appalling beyond conception! One vessel would break loose and sweep against another, whose chains, already strained to their utmost tension, would snap asunder, and then the two, hurled with tremendous violence against a third, would wrench it from its fastenings, and then the three, with awful impetuosity, would dash upon the land. About 4 o'clock, A. M. Capt. H. succeeded in getting down the top-sail yards and stowed them, together with the provisions and every thing that could be got down the hatchway, in the lower hold, beside the keelson. From this time till 8 o'cl'k, nothing could be heard but the deafening roar of the storm, which Capt. H. compares to the sound of ten thousand cannon discharged without intermission. During this time also, a perfect flood of salt water filled the air; and such was the awful agitation of the deep, and so perfectly astounding was the unabating fury of the tempest, that Capt. H. testifies that he did not know whether the vessel was drifting or riding at anchor; nor could he determine whether she was capsized or whether she continued erect! Meanwhile, probably about 5 o'clock, the wind shifted from E. N. E. to N. W., which again drove the vessels back towards Castle Blanco—soon after which the storm began to abate and day-light appeared, to unfold the astonishing fact that the Henrietta, which was literally surrounded with vessels when the darkness closed around her, was now safely riding alone, no other vessel being within sight, all the others having drifted out of the harbor, dashed upon the shore, or gone to the bottom. The dawn presented a scene upon the west side of the harbor which beggars description—some vessels crushed to a perfect wreck, and thrown in confused heaps upon the shore, others driven into the solid wood-work and masonry of which the Key was composed, in a manner perfectly unaccountable; while the surface of the deep was completely strewed with wood, spars, masts, rigging, sails, casks, and in short every thing which belongs to a vessel. Seventy-two sail were lost, including coasters, and many individuals perished in the angry surf. Many buildings were prostrated in the city and vicinity, and a great number of others were seriously damaged.

We subjoin a few facts, which may serve to afford some more adequate conception of the violence of the storm, which were related by brother Higgins with considerable hesitation, as he frankly confessed he could not have believed them himself, if they had not been attested by the evidence of his own senses.—At the entrance of the harbor, on the east side, is a point of land, usually known as the Moro. This Moro is the termination of a kind of promontory, which constitutes the land on the west or Castle Blanco side of the harbor, and which promontory divides the waters of the harbor from those of the ocean. This promontory rises to a height of several hundred feet, and yet over this immense height the water was carried by the force of the wind in such quantities that it was poured in solid sheets into the harbor! The water also in all the wells to the very interior of the island was so salt after the storm as to be perfectly useless! During the storm also, a small craft which had been lying in the harbor, was

carried to the top of the town, no one knew how, but it was found after the storm abated at a height of twenty or thirty feet above the water of the harbor, resting partly on the top of the wall, and partly upon a plank-walk, which is built inside the wall of the town about four feet below the top of the wall.

I have, says Capt. Higgins, followed the seas from a child, and been in all parts of the world, nearly, but I never before witnessed any thing which could compare with this tempest, nor can I conjecture by what means we rode out the gale with no damage, surrounded with such a mass of vessels, which were driven around us with such fury, unless I attribute it to the providence of God! Brethren, remember the sailor at the throne of grace.

A. K. M.

The Slavers Captured.

It would seem from a paragraph which is rapidly going the rounds of all the papers, that after so many years of hard cruising, the United States ship Decatur has captured two Spanish brigs full of slaves and specie, and sent them to the isle of Ascension. But how is this matter? When the paragraph first appeared it stated that an officer on board the U. S. ship Decatur had written as follows:—"Our ship arrived here to-day from a cruise. Off Loango, spoke H. B. M. Star, on a cruise. having within a few days captured two Spanish brigs full of slaves and a large amount of specie, and sent them to Ascension, which is the English Admiral's rendezvous." All we can understand from this is, that the U. S. ship Decatur has come so near capturing a slaver, that she has actually spoken an English vessel which had captured two! Should this paragraph finally be shown to signify any thing more, we should be glad.

A. K. M.

LITERARY ARISTOCRACY.—A Literary Aristocracy is just as contemptible under a Republican form of Government, as any *other* kind of aristocracy. True, knowledge of a right stamp will never exalt a man in his own estimation, but it is a mistaken notion that it is utterly impossible for a young man to become somewhat puffed up by a literary title. No one can more highly esteem literary Institutions than ourself, or more venerate the man of real knowledge, but when see one set himself up as umpire to distinguish between the precious and the vile in the literary world, and to expect his ipse dixit will be taken as supreme authority, simply because he has been instructed in some literary Institution, we cannot but look upon him with that degree of pity his weakness demands.

We are ever ready to bow to superior *knowledge*, but never while the heart of a Christian throbs in our bosom, will we crouch to a mere empty title, where, for the want of industry or capacity, knowledge is deficient. The *knowledge* he must actually possess in order to secure our respct, and we care not whether he has obtained it in the College, like Dr. Dwight, or in the Printing office, like Benjamin Franklin. We warn all against bringing up to us the sayings of some old miserable slaveholding minister, whose name happens to be dubbed with A. M., D. D., or Prof. We deem it not sacrilege to question his opinions just as we do those of other men, and the mere fact of his having great titles, still retaining the head of a novice or the heart of a Pharaoh, weighs nothing with us at all.

E. N.

A WASHINGTONIAN'S CONFIDENCE IN PRAYER.—A few evenings ago, we attended meeting with a reformed rumseller in Dorchester. As time was short, it was proposed to omit prayer; but the Temperance man objected, saying we could not hope for success in any cause, without the Divine blessing. Such are the men who are sometimes ranked amongst opposers to religion.

E. N.

MISSIONS.—A CALL.—Do any of our friends intend to do any thing towards the maps for bro. Philips' school? As yet we have received scarcely half enough, but the work is begun, and must be accomplished. Let any one who feels for the poor Hindoo orphan, enclose such a sum as his conscience may dictate, and direct it to me, Boston, Mass.

E. NOYES.

LOOK!—The members of the Committee chosen by the Gen. Conference to recommend *Books* for our ministers will please send me a list of such as they would select, as soon as possible, and I will examine each list and make one out to be published in the Star. As we cannot meet, I do not know of any other way of coming at it. If there is, please suggest.

E. NOYES, *Chairman.*

P. S. I have already received bro. Butler's list.

We have quite a number of communications on hand, some of them valuable, besides two or three sermons. They will be attended to as fast as we can find time and room. But our friends who contributed them must be patient, at least till after we get through with publishing the General Conference reports.

We have placed several articles of a good deal of importance in relation to slavery on our last page. Do not pass them by unread.

Religious Intelligence.

BOSTON.—Our meetings are increasingly interesting, seven have recently come forward for prayers. There is every appearance of a revival—meetings well attended—received two at our last church meeting, one by letter, and one as a candidate for baptism.

E. N.

For the Morning Star.

BRIDGTON, Me. Dec. 29, 1844.

Bro. Burr:—It has been a low time in religion in this place for some time past, but of late there seems to be more interest felt in our meetings, and some waking up among the brethren. We hope that the time is not far distant, when the good work of the Lord will be revived again in Bridgton.

EBEN C. WILLEY.

N. B. Will some one give an explanation of Matt. 4:5.

E. C. W.

For the Morning Star.

Bro. Burr:—The Lord has commenced a powerful and glorious work of divine grace about three miles south of our meeting house in Virgil.

We had a Christmas of the right kind, and God gave us two new-born souls to make merry with. A crowd of anxious sinners are enquiring the way to be saved, and a number have found peace in believing. One man, who had been a Universalist declaimer, and quite a *spiter* against "*Partialists*," now expostulates, prays, and agonizes before the throne for sinners, with a fervency and zeal which would convince any one that fears God, that he sincerely believes, "Except a man be born again, he cannot see the kingdom of God." I am convinced it is the work of God, and "*Babylon is falling.*"

"All glory to the dying Lamb,
And never ceasing praise"

L. G. GARDNER.

Dryden, N. Y., Dec. 27, 1844.

For the Morning Star.

ATHENS, Me., Dec. 31, 1844.

Bro. Burr:—I would just say that it is a low time in religion in the section where I reside. We have had Millerism and Come-outism to contend with, and some have fallen thereby, while others remain steadfast. With joy we hail the Morning Star for the decided stand it takes against slavery, and other sins of the day, and I shall use my influence to circulate it. For ten months past, I have not been able to travel so extensively as formerly, on account of sickness. My wife has been confined to her bed the most of that time, with spinal inflammation. But she seems to be recovering, and I hope soon to be able to resume my labors again. We feel to trust in God, and say with one anciently, "Although he slay me, yet will I trust in him;" and we earnestly solicit the prayers of God's children.

STEPHEN RUSSELL.

Quarterly Meetings.

Adams Co. Quarterly Meeting

—Met with the church at Barry, on Friday before the first Sabbath in the present month. Four of the churches only were represented. Good union was reported, though no special revivals existed. It seems that it is with us as a Q. M. as it is with most other religious associations at the present time, we are united in doing but little for the glory of God or the good of the souls of men. When we meet we extend the hand of fellowship and unite in deploring the present state of things. No hard feelings exist among us. Every thing moves on in peace and quietness; but we are not *pulling* with even cords. The wheels of Zion's car do not move; sinners are not turning to God. We are not where David was when he saw the end, the awful end of the wicked.

Our Q. Meetings might and ought to be made more interesting. The churches should make it a settled point always to send at least one delegate and the letter giving an account of the state, prosperity, &c. of the church; and especially our ministering brethren should be there, and in season.

The few that were there felt the "well done."

The business of the meeting was transacted with unanimity of desire, if not exactly of views. The subject of the ministry devoting all the time, if possible, to the work of the Lord was taken up, discussed, and laid over to the next meeting. We need another missionary in our Q. M.

The Q. M. is to hold its next session at Big Neck church, commencing on Friday before the first Sabbath in March.

H. H. LITTLEFIELD, *Clerk.*

Quincy, Ill., Dec. 18, 1845.

Switzerland Quarterly Meeting

—Held its last session with the church in Harmony on the 6th, 7th, and 8th of Dec.—Elder E. F. Stites, Moderator. Union and harmony characterized the meeting, and a deep interest for a revival of the work of God was felt.

Reports from the several churches show that union and steadfastness as a general thing, prevail. Although there is not that interest existing in many places which is desirable, yet there are those who are manfully battling the powers of darkness, and who evince a determination not to give over until the goodly land is possessed. The meetings of worship were peculiarly solemn and interesting.

Elders L. Gould, A. Adkinson, H. Alger, and others were appointed delegates to Ripley Q. M.

Br. A. ALGER received license.

The next term of this Q. M. will be held with the church in Jefferson, on Friday evening, Feb. 28.

CHENEY MUNGER, *Clerk.*

Patriot, Ia., Dec. 27, 1844.

Crawford Quarterly Meeting.

The last session of this Q. M. was held with the church at Plumb, Venango Co. Pa., commencing Dec. 13. The churches were not all represented on account of bad roads. Elder James Williams presided in Conference—Union and fellowship seemed to prevail.

Voted, that we recommend B. F. Henry as agent for the Star, and as suitable for an agent for the Book Concern.

The meetings of worship were solemn, and we think there is some evidence that the Lord has commenced a work of grace in the hearts of the people in this place.

W. Rittenhouse, C. Fails, and B. F. Henry were appointed a committee to appoint the place for the next session.

BENJAMIN F. HENRY, *Clerk.*

Quarterly Meeting and Dedication.

The Owego Q. M. held its last session with the church in Caroline, in Oct. The churches were represented as being in union. On Saturday, the meeting was interesting. Sermon by Elder L. G. Gardner.

On the Sabbath, the new Freewill Baptist meeting house in that place was dedicated in the following manner: 1st. Reading the Scriptures by Eld. Asa Dodge; 2d. Prayer by Eld. J. W. Darling; 3d. An appropriate sermon was delivered by Elder J. W. Darling; 4. Prayer by Eld. L. G. Gardner.

After a short intermission, the death and sufferings of our Lord and Savior were commemorated, in which about one hundred brethren and sisters united. We truly felt to say as Peter did when with his master on the holy mount, "Master, it is good for us to be here."

This Q. M. will hold its next session with the church in Dryden, on the 1st Sabbath and Saturday preceding in Feb. next—Conference on Friday at 2 o'clock, P. M.

ASA DODGE, *Clerk pro tem.*

Waterville Quarterly Meeting

—Held its last session at Norridgewock, on the 18th and 19th of Dec. 1844. Elder S. Whitney presided. Nothing of special interest was received from the churches. The business in conference was done with good feeling and despatch. We were favored with ministering brethren from Farmington, Anson, and Windsor Q. Ms.

In conference the following resolutions were passed:

Resolved, That no church of this Q. M. shall hereafter be allowed to vote itself dissolved without suitable committee from the Q. M. composed in part at least of brethren in the ministry to act with it.

Resolved, That in Q. M. conference of business any person wishing to speak, shall first arise and address the Moderator; and any person wishing to leave the conference, shall first ask permission, that order may be preserved.

Our next session will be at West Waterville, on the first Wednesday and Thursday in March next.

ENOS FOSTER, *Clerk.*

Waterville, Jan. 6, 1845.

Kennebeck Quarterly Meeting

—Held its Nov. term with the East church in Monmouth, on the 12th and 13th of Nov.—Br. Nathaniel Frost, Moderator. Union and harmony characterized the meeting of business.

The most of the churches reported by letter, and from their reports it appears that it is a low time through the Quarterly Meeting, with the exception of the church in Augusta, which is enjoying a good reformation; backsliders reclaimed and sinners converted to God. Our prayer to God is, that we may be able to say in our next report that all our churches are enjoying the same blessing as the church in Augusta.

Our meetings of worship were highly interesting, as the congregation was made up of Methodists, Calvinist Baptists, Congregationalists, and F. W. Baptists, and a brotherly love was manifest which is seldom experienced amongst so many different orders. Freely we could adopt the language of the Psalmist, and say, "Behold, how good and pleasant it is for brethren to dwell together in unity." We were favored with preaching from Elds. P. Weaver, Charles Bean, and C. Small and others, which was interesting and instructive

Chose Eld. A. Files a committee to find a place for the next Q. M. and give notice in the Star.

JAMES WEYMOUTH, *Clerk.*

Sabattus, Me., Jan. 1, 1845.

ORDINATION. Br. FRANCIS P. NEWELL was duly ordained to the work of the gospel ministry at Wendell (South meeting house) Dec. 10, 1844, by a council appointed by the Weare Q. M. The examination took place at the dwelling house of brother Clapp. The candidate passed a perfectly satisfactory examination on piety and all points of doctrine.

The services were conducted as follows: 1. Reading scripture by Eld. I. Peaslee. 2. Introductory prayer by Eld. A. Emery. 3. Sermon by Eld. D. S. Frost. 4. Ordaining prayer by Eld. J. Rowe. 5. Charge by Eld. Wm. Dodge. 6. Right hand of fellowship by Eld. H. Holmes. 7. Concluding prayer by Eld. I. Peaslee. Appropriate singing by the choir, for which it deserves credit.

The whole of the services were solemn, and we felt that God approved of what we were doing, for he blessed us with much of his divine presence.

D. S. FROST, *Clerk of the Council.*

Contocookville, N H. Dec. 24, 1844.

Religious Notices.

Notice.

Wayne Q. Meeting will hold its next term with the church in Perrinton, commencing on Saturday, the 8th of February, 1845, at ten o'clock, A. M.

A. HOPKINS, *Clerk.*

N. B. All subscribers who may wish to make remittances to agents for the Morning Star, will have an opportunity at the Q. M.

A. H.

Notice.

The Jan. session of Rhode Island Quarterly Meeting will be held, by leave of Divine Providence, with the F. W. Baptist church at Pawtucket. The meeting will commence on Wednesday, the 22d at 10 A. M., and be of two days' continuance. Ministers' Conference on Tuesday, at the same hour.

T. H. BACHELER, *Clerk.*

Rockingham Quarterly Meeting.

The next meeting of this body will be held with the church in South Berwick, on Wednesday and Thursday, the 29th and 30th insts. Conference 28th inst., at 2 o'clock, P. M.

E. HUTCHINS, *Clerk pro tem.*

The next Ministers' Conference of the Rockingham Q. M. will be held at Elder John Chaney's, in South Berwick, commencing at six o'clock, Monday evening, 27th inst.

J. G. TUTTLE, *Clerk pro tem.*

Jan 3.

Huntingdon Quarterly Meeting.

The next session of Huntingdon Q. M. will be held with the church in Morristown, on the 15th Feb. next.

I. GRAY, *Com.*

Gorham Quarterly Meeting

—Will hold its next session with the first church in Buxton, at Moderation, Jan. 29th and 30th. Q. M. Conference Wednesday, at 8, A. M. Ministers' Conference Tuesday, at 1 o'clock, P. M. Those churches which are deficient on their Yearly and Quarterly Meeting tax, are requested to forward it to this meeting, as it will be needed to pay the delegates to the Gen. Con. their dues.

C. O. LIBBY, *Clerk.*

Gorham, Me. Jan. 6.

A CARD.—The subscribers would express their acknowledgments to the members of the first F. W. B. church and society in Dover for a donation visit on New Year's Eve, and for the gift of $30,00 in cash, &c.—May the Lord reward them. An agreeable interview was enjoyed, and Christian affection strengthened between pastor and people.

SETH W. PERKINS.
CLARINDA C. PERKINS.

Dover, N. H. Jan. 10, 1845.

General Intelligence.

NEW BANKS. At the recent session of our Legislature, the following new banks were incorporated on the personal liability plan, viz: Manchester, at Manchester; Mechanics and Traders, at Portsmouth; Pemigewasset, at Plymouth; and Piscataqua Exchange, at Portsmouth.

The people of Lowell have decided almost unanimously in favor of a railroad from Andover to Lowell, to be connected with the Maine rail-road, upper route. Application is to be made to the Mass. Legislature for a charter the present session, & the road will probably be built another season.

A project is on foot also to build a railroad from Beverly to Danvers and Lynn, to join the Boston and Maine railroad, which will no doubt be successful.

MARYLAND AND TEXAS. The Legislature of Maryland met on the 1st inst. The Gov., in his Message, speaks in favor of the annexation of Texas; upon which the editor of the Saturday Visiter, a paper neutral in politics, published in Baltimore, makes the following forcible remarks:

"We must be permitted to protest solemnly against the opinion of the Governor, upon the all-absorbing question of the Annexation of Texas to our Union—especially if his opinion is intended to represent the sense of the people of Maryland on this vital question. A large majority of our people are decidedly opposed to this measure of insult and wrong to a weak neighbor-nation, and of outrage against the claims of Humanity. Marylanders have seen too much of the blighting influence of slavery, to desire a larger field for its dissemination, or to place it under circumstances more favorable to its perpetuation—for, stripped of all subterfuges and shams, the *perpetuation* of the slave-system is *the* reason of the movement!"

POSTAGE.—A postage meeting was held in Cincinnati the other day, and Dr. Beecher was present, advocating the most extreme reform with his characteristic energy:—

"I am the representative of a class of persons," said the venerable divine, "who suffer more from this exorbitant tax than most men, as our correspondence is usually great, and our means small. I have paid $4000 during my life upon letters which grew out of my clerical duties, and the burthen was heaviest when I was poorer than I am now. I want to be relieved of this, if practicable, for the rest of my life." Again, he said, "I have given a large family to my country, and it has been so ordered, that whenever I receive a letter from my absent children, the postage has most frequently been twenty-five cents. This is too heavy a tax upon the domestic intercourse of the people."—*N. Y. Mirror.*

A correspondent of the New York Evening Post very justly remarks, that at the present rates of postage, a *majority* of the people of the United States receive no benefit from the mails whatever. And we will add, that this is a class of people who most need the mail service as a means of self-education.

In England, letters are sent to any part of the kingdom for one penny, and papers FREE GRATIS; and yet last year, he surplus revenue of her P. O. Department amounted to about three millions of dollars! Why not try the same plan in this country? If it should be found that the Post Office Department would not support itself at these rates, a few millions, now worse than wasted, might be taken from the Army and Navy Departments, and the people would derive some benefit from it.

"*Very Important from Mexico!—Banishment of Santa Anna!* The Ventura, fourteen days from Vera Cruz, arrived at New Orleans on the 28th ult.

She brings the important intelligence—important to Mexico—that Santa Anna has been banished from that republic.

This news may be considered authentic. His army first deserted him, and then Congress by a decree, formally banished him for his political and financial crimes.

It is thought that his late cabinet has probably met the same fate."

The New Jersey Railroad Company have resolved that they will run no train of cars on the Sabbath, except in connexion with the transportation of the mail, as at present; and that they will run no train on the Sabbath, provided the United States will dispense with the mail service on that day.

Governor's Proclamation.—Gov. Anderson, of Me., has issued a proclamation, bearing date Dec. 23, 1844, which makes known that, from and after thirty days from the date of the same, the act entitled "an act establishing Town Courts," will "take effect and have the force of law" in the county of Waldo, that being the only county in the State that gave a majority of ballots in favor of said act.

Alabama on Repudiation.—On the 17th ult. the House of Representatives of the State of Alabama passed by an almost unanimous vote, a series of resolves, denouncing the repudiation of debts by the States.

Two cents Postage.—A large and respectable meeting has been held in Cincinnati, to move for the abolition of the franking privilege, and the establishment of *Two Cents Postage.* Why is not the country moving? Where are our citizens? Will they not have a meeting to consider the subject?

The cost of Ships of War and of Religion.—The whole amount, says the Puritan, expended in missions to the Sandwich Islands—by which a whole people have been civilized—is not equal to the expense of one year's cruise of a 74!

THE HON. JOSEPH L. TILLINGHAST, of Rhode Island, died suddenly in Providence, on Monday. The Providence Transcript says: 'Mr. Tillinghast was found dead in his bed this morning, in his room at the City Hotel. He appeared to have died without a struggle, and it is supposed that the rupture of a blood vessel must have caused his death.

Strange Accident. We learn that Mr. John Waters, gentleman, 70 years of age, residing at No. 26 Elliot street, arose yesterday morning, and after dressing himself, being in a state of somnolency, or temporarily confused, instead of passing down stairs, went upwards, opened the scuttle, and walked off his house, four stories high, into the street below. He broke the bones of both his ancles and feet, and probably sustained some other injuries.—*Bos. Courier.*

BLACK LAW OF OHIO.—*The cruel and disgraceful statutes which* were past in Ohio a few years ago, at the instance of Kentucky slaveholders, relating to the trial of claimed fugitive slaves, will probably be repealed. A select Committee of the Senate have had the matter before them, and have reported in favor of the repeal of the laws. Tardy justice is better than none at all.

The time for redeeming the bills of the Union Bank, Brunswick, Me., will expire on the first of June next.

It is not so universally known as it should be, that lemon juice, applied to linen or cotton, will entirely remove spots of ink.

CONGRESS.

Saturday, Jan. 4. In the HOUSE, Mr. Phoenix of New York, presented, on leave, a petition from the Society of Friends against the annexation of Texas, and on his suggestion, the petition was read. It was a well digested homily against annexation, because it would increase and perpetuate slavery. And it rehearsed the ancient testimonies of the Society against slavery and the slave trade, as a part of the general testimony they had been called to bear, and which some had sealed with their blood, against all war and violence. It also indicated the inconsistency of slavery with the golden rule, as with the Declaration of Independence, and deplored the danger the country is in by the continuance of slavery, of losing the benefit of its own precedents and principles in favor of liberty. It recognized the obstacles to emancipation, but expressed an assured faith, that if there was once commenced an honest effort for its removal, the Judge of all would provide a way, and carry it on with his outstretched arm; but it this great duty is not performed by us, in mercy, it will be performed by other instrumentalities in judgment, and the Almighty has no attributes that can take sides with us there.

Before the reading was concluded, Mr. Campbell, of South Carolina, arrested it, and pronounced it as rank and violent an anti-slavery document as ever was presented. He did not think the gentleman who offered it (Mr. Phoenix) intended any offence by calling for the reading, but it was offensive, and he therefore moved to lay it on the table. On this question, the yeas and nays were called for, by Mr. E. S. Hamlin, of Ohio, and the result was, yeas 87, nays 87, a tie! The speaker a slaveholder, of course, thereupon gave his casting vote in the affirmative, and it was laid on the table.

The House then went into committee of the whole, Mr. Hopkins in the chair, and took up the subject of Texas. There seemed a great reluctance to take the floor, the opponents of annexation thinking that its friends were bound not only to dilate on the general and theoretical advantages of the measure, but to show the constitutionality and feasibility of some of their plans for effecting the object; and the friends of the measure being plainly desirous of throwing the laboring oar into the hands of those who had to maintain the negative, and thus making the debate turn upon their ability to obviate or neutralize the objections, rather than on the intrinsic merits of the measure itself. While things were thus in suspense, a sudden movement was made by Mr. RHETT, of South Carolina, who appealed to Mr. DOUGLASS to withdraw his preamble, and then he would demand a division of the question, so as to take the vote at once on the first of his resolutions, which merely declares the annexation of Texas, and guaranties the rights of citizenship to the inhabitants. Said he, I have no doubt there is a large majority of the House in favor of annexation: they only differ about the means, and if we can once get them to vote on the question of annexation itself, we shall not be scrupulous about the details, but *have it we will.* For an instant, the House seemed to be taken all aback, and the Chairman actually rose to put the question, and it seemed as if that great measure of slavery was about to be consummated by surprise.

At length, Mr. Joseph R. Ingersoll rose, and said he could not consent to a silent vote being taken on so great a question. He then proceeded to make a forcible argument against annexation. He had hoped, he said, first to hear from the proposers or advocates of some of the numerous schemes now before Congress, some arguments in favor of their several plans. But not a word had been said on that subject. He thought it regular parliamentary, courteous, for the proposers and supporters of a measure to lead in the debate, by giving the sober arguments and reasons in its favor, as to mode and manner, as well as to the general or abstract merits of the measure.

He referred to a most able argument put forth in the Senate, soon after the treaty of commerce with England of 1816, by William Pinckney in which he maintained that nothing of the nature of a contract with a foreign power could be established by action of the legislature. It was contrary to our national character to annex Texas. There was no power to do it by the constitution; the power given to Congress is to *admit* new States not to *create* them. There was no analogy between this case and that of Louisiana. Before that treaty was made, James Ross, of Pennsylvania, had moved in the Senate for a declaration of war against Spain, to recover the right of navigation of the Mississippi, which had been guaranteed by treaty, but prohibited by the Spanish viceroy at New Orleans; when Mr. Jefferson suggested the idea of purchase instead. As to boundaries. Mr. Ingersoll referred to the act of Congress of 1812, seven years before the Florida treaty, in which the boundaries of the Louisiana territory were fixed at the Sabine!

Here, said he, we are precluded by our own act from claiming further, long before the treaty of 1819. President Monroe, in his second inaugural, March 4, 1820, exulted in the settlement of our limits from the St. Croix to the Sabine. Another reason stronger than all others, is, that annexation is war. It cannot be otherwise. We are told that money will answer. But what is there for money to answer, unless annexation is war? Shall we plunge into an ignoble war with our eyes open, and then attempt to buy off with money?

On the score of slavery, he would oppose it, if on no other. It was idle to argue that it will not increase and strengthen slavery. What had been the effect of the Missouri compromise, where the same argument was urged? The middle States that now hold slaves will not free themselves from the evil, but will become, not the workers but the breeders of slaves for this new territory. What do we want of more territory? It is by no means a well settled fact, that it contains such a vast amount of fertile land as is pretented. It is doubtful, also, about the existence of the protective deserts that have been described.

Why should we wish for more land to raise cotton, when it is allowed by all, that there is already a great superabundance of that staple? Not a word, in short, has been said in favor of this measure, only to show that some of the arguments against it have not, perhaps so much weight as some have supposed.—*Cor. Boston Chron.*

MONDAY, Jan. 6.—In the *Senate*, the resolutions of the New Hampshire Legislature, in favor of the Annexation of Texas and in behalf of T. W. Dorr, were received. A memorial from the Vermont and New York Society of Friends, remonstrating against the admission of Texas excited a brief debate; Mr. MERRICK having opposed its reading on account of its abolition tendencies, after a part of it had been read. The objection was overruled, and the memorial was read and quietly referred to the committee on Foreign Affairs.

In the *House*, the several propositions for annexing Texas were taken up. Mr. WINTHROP addressed the committee in a constitutional argument against the measure of annexation. He was succeeded by Mr. DOUGLASS, who went into a revision of the treaties connected with the question, and argued to show that this government was bound in honor and good faith to receive Texas.

THE LEGISLATURE OF MAINE convened at Augusta on the 1st inst. Hon. MANLY B. TOWNSEND was chosen President of the Senate, and JAMES O. L. FOSTER, Secretary. MOSES MCDONALD, Esq. of Limerick, was elected Speaker of the House, and SAMUEL BELCHER, Clerk. The vacancies in the Senate were filled by both Houses in Convention as follows:—In the third Senatorial district, Henry Tallman, Ebenezer Otis, Ezra B. French, and Joseph Berry. In the 11th district, Joseph S. Montroe. In the 12th district, Rufus K. J. Porter, Joseph Bartlett. In the 13th district, Moses Sherburne. The Governor's Message was delivered on Friday. He says the condition of the Treasury is highly satisfactory. The whole amount of receipts from ordinary sources during the year, have amounted to the sum of $366,885, and the expenditures during the same period to $290,558; leaving a balance of receipts over expenditures of $76,327. This balance, added to that appropriated last year to the payment of the debt, and still remaining in the Treasury, will form an aggregate of means, now on hand and needed for no other purpose, of $296,000.

'In addition to these means, there is still a claim upon the General Government, amounting to nearly $200,000, some of which has been already allowed, and all of which is justly due to the State.—From the Agent employed in attending to the examination of these claims before the accounting officers of the Treasury in Washington, I have received no detailed report. I am advised, however, by recent communications from him, that they are progressing with the examination of the different items, and that he hopes to close his labors in season to submit his report before the close of your present session.'

The revenue from the sales of State lands has considerably increased from the amount received during the preceding year. The Agent has paid into the Treasury $107,000; besides paying $5,500 upon roads, $3,000, to the Commissioners employed in locating grants to settlers on the St. John's, and all the expenses of the department, except the salary of the Agent.

The Gov. says the Militia law passed at the last session can be regarded as little less than a virtual abandonment of the whole system, and suggests the importance of providing for the organization of a military force, less inert and impracticable than that under the present law must inevitably prove. The Insane Hospital is judiciously conducted and the humane purposes contemplated by its establishment satisfactorily accomplished. The number of patients is now unusually large. The expenses the past year, with the exception of the salaries of the officers, have been discharged from its own resources. The improvement of the Common School System of the State is recommended. The School Fund which has accrued from the sales of lands, set apart by the Legislature "for the promotion of Education," now amounts to $57,629. The Gov. suggests the investment of this fund and the application of the accruing interest to its future increase. The new State Prison, on the most approved plan is completed, at a cost of about $13,000, $7,000 of which sum has been paid from the public Treasury. The pecuniary affairs of the State Prison are improving, and it is hoped that after the ensuing year, the expense of its support may be chiefly defrayed from its own resources. The Gov. suggests the propriety of furnishing the convicts with some moral and religious or temperance periodical, at the public expense. The Gov. thinks that the acquisition of Texas upon just and honorable terms is desirable, and that the people decided in favor of it at the recent Presidential election. He expresses an opinion also in favor of an alteration or modification of the present tariff, and says that the popular sentiment in the recent election was more decided and unequivocal in relation to this than to the annexation of Texas.

Weekly List of Letters Received.

J. Cook, S. C. Parker, W. W. Young, H. Whitcher and J. M. Woodman, R. Granville, S. Nichols, R. Allen, V. Beebe, S. B. Padden, N. Gammon, A. P. Hoit, D. S. Frost, D. Stone, E. C. Willey, G. K. Nealley, I. Gray, R. Hoag, J. Stevens, E. F. Ring N. A. Jackson, M. Bartlett, J. Tyler, C. Munger, C. M. Sewall, T. C. Hart, J. B. Davis, S. Williamson, H. Purington, T. French, W. P. Chase, J. R. Towle, J. Jewett, N. K. George, E. P. Prescott, P. Conant, S. D. Cole.

From Post Masters.

J. M. Dean, M. Tupper, C. A. Spencer. R. Washburn, W. H. Hatch, E. Dodge, J. S. Deuden, B. Palmer, L. Lawrence, J. H. Tower, W. Harris, N. Douglass, A. S. Thomas, J. M. Harper, A. Hebard, W. C. Stowell, A. H. Clark, A. M. Morrill, I. L. Mitchell, C. E. Johnson.

New Agents.

Elder DANIEL JACKSON, Book Agent for Bowdoin Q. M.

Receipts For Books.

W. C. Byer, by S. Nichols, 1,30. V. Beebe 1,00. I. Gray 9,00. J. Tyler 2,30. B. Stevens, by C. M. Sewall, 3,36. H. Purington 2,93. J. R. Towle 1,00. N. K. George 50.

Subscribers for the Star.

J. Cook 1. W. W. Young 3. J. M. Woodman 1. [R. Granville 1. R. Allen 2. S. B. Padden 5. N. Gammon 3. A. P. Hoit 1. E. C. Willey 2. W. H. Hatch 1. E. F. Ring 1. J. Tyler 1. B. Palmer 1. J. B. Davis 1. D. Storey 1. W. Harris 1. A. Hopkins 1. B. Chatterton 1. B. S. Manson 1. C. E. Johnson 1. E. Flanders 2. N. K. George 1. S. D. Cole 1. S. Keith 2. C. Jackson 1. T. W. Dow 1. A. Bodwell 1. S. Russell 2—41.

Home Mission.

L. Lampson, Waterbury, Vt.,	1,00

Foreign Mission.

S. C. Parker, Peru, Huron Co. Ohio, towards constituting himself a life member,	5,00
M. Tupper, South Casc, Mich.,	40
Susannah Howland, Freeman, Me., 50. Daniel Robbins Phillips, do., 50. P. Robbins, do., 50. Eliza Pratt, do., 50,	2,00
D. Sidney Frost, Contoocookville, towards constituting himself a life member,	4,74
Russel Hoag, Q. M. Clerk and Treas., Cowlesville, N. Y.,	4,38
W. Worthen, North Palermo, Me.,	50
S. S. Jaquith, do., do.,	1,00
F. B. Church, Yorkshire Corners, N. Y.,	50
M. Delano, Guilford, Me.,	50
D. Storey, Underhill, Vt.,	2,00
Anson Q. M.,	57
Timothy and Mary French, Loudon, N. H.,	1,50
Contributed by friends in Loudon, do.,	5,00
E. P. Prescott, Deerfield, to constitute himself and his wife, M. C. Prescott, life members,	15.00
South Berwick F. W. B. church,	8,00
Thomas Perkins, administrator on the estate of Miss Sarah Chapin, deceased, in part for the legacy bequeathed to the Society by said deceased,	250,00
Whole amount	299 09

WM. BURR, *Treasurer.*

Books Forwarded.

One package to John Cook, Compton, West Branch, by mail.

One package to J. B. Towle, care of P. M. Alexandria, N. H.

Monies received for Mrs. Work.

M. Cheney, Olneyville, R. I., 50. S. Franklin do., 1,00. N. Bowen do., 1 00. J. Canliff do., 50. J. Proctor do., 1,00. I. Randall do., 1,00. S. D. Cole, Providence, 50. S. A. Pearce do., 50. Collection at Olneyville for the benefit of the slave, 5 00, 11 00
R. P. Devereux, Olneyville, 25, a friend do., 25, 50
Juvenile Anti-Slavery Society, Newport, R. I., 5,00
Individuals in Newport, 1,00
J. Monath, Newport, 50. Mrs. Ashley, Providence, 50. Mrs. Gould 25. E. Burley 25. Mrs. Watson 12½. C. A. Rollins 1,00. R. Watson 25. P. Wilkham 25. P. King 1,00. E. Mason 25. S. Little 50, 4,87½
Total 22,37½

MARRIED

In this town, Jan. 1, by Eld. M. Clark, Mr. Thomas C. Clark, of Wakefield, and Miss Elizabeth Kent, of Durham.

In Brookfield, Vt. Sept. 22d, by Elder Ira Gray, Mr. Ezra B. Fuller, of Stow, and Miss Mahala D. Carlton, of B. Same time and place, Mr. Kershy W. Hale, and Miss Sabrina C. Watts, both of S.

In Waterbury, Vt. Dec. 1843, by Rev. Geo. Whitby, Mr. Emory Town and Miss Emily Holmes, of Stow.

In Waldo Plantation, Me. by Cotton Ward, Esq., Mr. Levi Irish to Miss Lydia Calderwood, both of W. P.

In Union, Broome Co. N. York, by Eld. A. Dodge, Mr. Orange T. Moulton and Miss Julia A. Pulsifer, Dec. 18, Eld. CALVIN DODGE and Miss CHARLOTTE A. ALLEN, all of U.

In Dryden, Oct. 10th, by Elder L. G. Gardner, Mr. Justus E. Smith, and Miss Nancy Hall. Dec. 4th, in Virgil, Mr. Bishop B. Hu[illegible]ell and Miss Sarah [illegible]kins. Dec. 15, Mr. Christian Shevelter and Miss Jo[illegible] Wo[illegible]

Boston Wholesale Prices Current.

Corrected with great care weekly.

SEEDS. Herds Grass, $1,37 a 1,50 per bushel. Red Top 50 to 60 cents. Clover—Northern, 9 to 11c.—Southern, 7 to 9c. Flax Seed, $1,50 per bushel. Lucerne, 33c. per lb. Canary Seed, $1,37 a 1,75 per bushel.

GRAIN. The heavy supplies received since the last weekly report, together with previous large arrivals, has caused a further reduction in prices. The transactions in Rye have been to a very limited extent.

Corn—Northern, new, bushel 00 a 00—Southern, round yellow, 50 a 52—Southern flat yellow, 45 a 48—do. do. white 45 a 47—do New Orleans, 00 a 00—Barley 00 a 00—Rye, Northern, 00 a 00—do. Southern, 62 a 70—Oats, Southern, 31 a 32—Northern do. 00 a 34—Beans, per bushel 1,50 a 1,75.—Shorts, per double bush. 25 a 30—Bran, 21 a 23.

FLOUR. The market has exhibited much less animation, since our last review, than we have had occasion to notice for several weeks past, transactions being almost entirely confined to the usual demand for the retail trade.

Baltimore, Howard St, 4 mos. cr. new $4 81 a 4,87—do wharf, $4,75 a 0,00—do. free of garlic, $0 00 a 0,00—Philadelphia do. 4 mos. $4,67 a 4,75—Fredericksburg, low l'd new $4,67 a 4,75—Alexandria, wharf do. 4 67 a 4 75,—Georgetown, $4 75 a 4 87. Ex. do. 0,00 a 5 00.—Richmond Canal, $4 75 a 4 81—do. City, 5 50 a 0 00—Petersburgh, city, $5 00 a 5 50—do. Country $4,68 a 4 75—Gen. common, cash, $4 87 a 4 94—do fancy brands $5 00 a 5 37—Ohio via Canal, $0 00 a 0 00—do New Orleans, cash $4,62 a 4,75. Rye, 0,00 a 0,00—Indian Meal in bbls. $2,62 a 2,67.

PROVISIONS. To render prices more firm some holders are asking higher rates than our present quotations. Purchasers rather hold back, and only operate to supply their immediate wants. There has been a good deal doing in Butter and Cheese, and prices have acquired more firmness.

Beef—Mess 4 mo. new bbl. $8,50 a 9,00—Navy—$7 50 a 8,00.—No. 1, 6,50 a 7,00—do Prime $5,50 a 6,00—Pork—Extra clear 4 mo. bbl $11,50 a 12,00—do. Clear $10 00 a 11,00 do. Mess, 9 50 a 10 00—do Prime $7,50 a 8,00—do Mess from other States,— a — —do Prime do do $0 00 a 0 00 do. Cargo do. 0 a 0 00— —Clear do do $00 00 a 00 00—Butter, shipping, 10 a 13—do store, uninspected, 11 a 12—do dairy, 14 cts. a 17—Lard, No. 1, Boston ins. 0 a 0—do South & Western, 6 1-4 a 6 3-4—Hams, Boston, 7 a 0—Southern and Western, 6 a 6 3-4—Cheese, Ship'g and 4 meal, 3½ a 5—do new milk, 5 a 6.

WOOL. Duty. The value whereof at the place of exportation shall not exceed 7 c. per pound, 5 per cent. ad val. All whereof the value exceeds 7 cts. per pound, 40 per ct. ad. val. and 3 cts. per pound.

The importations for the spring trade, it is believed, will be light. The stock in the hands of dealers and growers is less than it was at the commencement of the year 1844, but is considered sufficient to meet the demand for the present.

Prime or Sax

POETRY.

DWELLING WITH CHRIST.

The following lines were written on the tenth of March 1820, by the late Divie Bethune, after hearing the late Dr. Romeyn preach from Philippians i. 25, "Having a desire to depart and be with Christ, which is far better."—*N. York Messenger.*

To be with Christ! Oh hope divine!
Where ransom'd souls in glory shine,
And robes of truth and righteousness,
Adorn them with a heavenly dress.

To be with Christ! to see the blaze
Of glory sparkling in his rays;
His human nature is a veil
That cannot Deity conceal.

To be with Christ! amazing grace!
To see my heavenly Father's face,
Array'd for me in blissful smiles—
The purchase of my Savior's toils.

To be with Christ! with power to see
Heaven's holy, high Divinity—
The fullness of the Godhead shine
In Jesus' person all divine.

To be with Christ! and feel my soul
Receive the Spirit's full control!
Thus holy, blissful, strengthened, free,
To serve my God eternally.

To be with Christ! to see his cross,
And think on all his pain and loss,
When suffering in a world of wo,
That I might to his glory go.

To be with Christ! to look, to gaze,
To speak his love, to sing his praise;
To sweep the harp through all its strings,
In honor of the King of kings.

To be with Christ! enthroned above,
To look into his heart of love;
Oh! that 's a depth we ne'er can see,
The glorious, blissful mystery.

To be with Christ! O let me go!
What should detain me here below?
'Tis better far for me to fly,
And be with Christ in worlds on high.

WHO IS MY NEIGHBOR?

Thy neighbor? It is he whom thou
Hast power to aid and bless.
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door—
Go thou and succor him.

Thy neighbor? 'Tis that weary man,
Whose years are at their brim,
Bent low with sickness, cares, and pain—
Go thou and comfort him.

Thy neighbor? 'Tis the heart bereft
Of every earthly gem:
Widow and orphan, helpless left—
Go thou and shelter them.

Thy neighbor? Yonder toiling slave,
Fettered in thought and limb,
Whose hopes are all beyond the grave—
Go thou and ransom him.

Whene'er thou meet'st a human form
Less favor'd than thine own,
Remember 'tis thy neighbor worm,
Thy brother, or thy son.

Oh, pass not, pass not heedless by;
Perhaps thou canst redeem
The breaking heart from misery—
Go share thy lot with him.

COMMUNICATIONS.

For the Morning Star.

The Prayer Meeting.

The utility of the prayer meeting does not appear to be duly understood and appreciated by many professors of religion. The duties connected with it are too often regarded as irksome, and very frequently the most frivolous excuses are made for non-attendance. In this way, duty after duty is neglected, until all relish is lost for meetings of every kind, and the poor backslider finds himself a lonely, cheerless wanderer in a strange land; or actively engaged in the follies and vanities of a sinful world. Therefore, instead of neglecting the Prayer Meeting, professed Christians should, under ordinary circumstances, consider it an imperative duty to attend; and further, it should be regarded as a peculiar means of grace. The apostle Paul, being duly impressed with the importance of such a measure, and having a clear view of the spiritual advantages resulting from it, exhorts his brethren "not to forsake the assembling of themselves together as the manner of some is." Of the truth of this proposition too, every devoted Christian finds abundant evidence in his own experience. It is with a heart filled with love and gratitude to God, that he calls to mind the many times in which he has been signally blessed while assembled with his brethren. The Christian, in the faithful discharge of his duties in the Prayer Meeting, finds that his sense of duty becomes quickened, and he feels better prepared to warn sinners of their danger and to tell them of a dying Savior's love. And further, in listening to each other's trials and temptations, joys and sorrows, we feel a deeper interest in the spiritual welfare of our brethren, and become more firmly knit together in the bonds of union and love. Under all these circumstances, it becomes us to look well to our goings, and bear constantly in mind, that if we would obtain a heavenly crown, we *must be faithful* in the discharge of *all* the duties that devolve upon us as followers of Christ.

H——, Dec. 25th, 1844. L. M.

For the Morning Star.

Fair Weather Christians.

It is presumed the reader will readily understand what is meant by the above appellation; and therefore a minute definition of the phrase will not be necessary. Suffice it to say, we mean by it, what we suppose all others mean when they use it, viz. those whose zeal in the cause of religion—or whose devotion to the ordinances of public worship—are always governed by the weather; whose presence or absence at church on Sabbath, as readily determines what the weather is, as does the best barometer; whose devotional mercury always fluctuates in the neighborhood of what is vulgarly called convenience or comfort, and invariably sinks as low as zero, if not lower, whenever the days happen to be a few minutes too short or too long, a few degrees too hot or too cold, or a trifle too wet or too dry. Now we have all kinds of Christians, such as orthodox, heterodox, old school and new, perfect and imperfect, liberal and bigoted; but put them all together, they are not so numerous as the fair weather Christians. They are always in the majority, and never in the minority. On a pleasant day—other things convenient—they will go to the meeting "as doves to their windows." But let it be a little wet under foot, or let there be a few clouds in the sky, and they will stay in the chimney corner, unless they go abroad on business or visits. We should like to be informed, for we are personally very little acquainted with this class, whether their modus operandi is previously agreed on, or whether they act or neglect to act from mere instinct. What method we shall take to become more intimately acquainted with them and learn the secret, we at present are not able to decide.

J. R.

Freedom, Nov. 12.

MISCELLANY.

Texas.

The Legislature of Mass. met at Boston on the 1st inst. In his message to the Legislature, the Gov. presents the following able arguments against the annexation of Texas. There is no disguising the matter, the only reason why the slaveholders wish the annexation of Texas, is, to *strengthen and perpetuate slavery.*

In his recent annual Message to Congress, the president of the United States again brings forward the proposition to annex Texas to the Union, and recommends it with great earnestness.

A high public functionary of the general government most evidently presses the immediate adoption of the measure, from the apprehension that a delay may result, in some way or other, in the abolition of slavery in Texas. This idea is manifest in several of his official communications. It is too obvious to require argument, that slavery, with the considerations connected with it, is the leading motive which impels the movement for the hasty consummation of this important measure. In the letter of Mr. Murphy, the representative of the United States to Texas, of the 23d September, 1843, to Mr. Upshur, Secretary of State, he says, "England is anxious to get rid of the constitution of Texas, because it secures in the most nervous and clear language, the *rights of the master to his slave, &c.* Now all the United States has to do is to aid the people of Texas in sustaining their constitution; that constitution, which, while it effectually *secures the rights of the master,* secures to the people the blessings of civil, political, and religious liberty. Say *nothing therefore which can offend even our fanatical brethren of the North;* let the United States at once espouse the cause of civil, political, and religious liberty in this hemisphere. *This will be found to be the safest issue to go before the world with.* On this issue we can defy the world, and the decision in our favor gains all we want to gain." In his letter of the 24th September, to Mr. Upshur, Mr. Murphy says, "Take this position on the side of the constitution and the laws, and the civil, political and religious liberties of the people of Texas, secured thereby *(saying nothing about abolition)* and all the world will be with you."—The annexation of Texas will open an extensive and profitable market for the surplus slaves of the South, and increase the political power of that portion of the Union by bringing into it new slave States. The territory is extensive enough to make five States of the largest class, or a much greater number of smaller ones. If there was no such question as slavery involved in the project, and it was free from constitutional objections, the danger arising from the extension of our territory, already large enough, would seem to me to outweigh all the arguments in its favor.

But in the aspect which the subject now actually presents, ought the free States of this Union to give their consent to it? In the apportionment of representatives in the Congress of the United States, among the several States, the constitution gives to five slaves the same power as to three freemen. The practical effect of that provision is, at this time, to give to the property of the slaveholding States twenty-two representatives in the popular branch of the federal legislature. The 2,487,355 slaves, the property of the southern States under the present apportionment, are the basis of a representation, equal to 1,492,112 freemen in the non-slaveholding States. To compensate for this great advantage to the slave States, the constitution directs that representatives and direct taxes must be apportioned among the States in the same way. So far as it relates to direct taxes, it is known that this article in the constitution is a dead letter. Thus all the benefit has resulted to one party to the compromise.

Massachusetts as a State ever has maintained, and ever will maintain, the whole of the Constitution of the United States. All her people love and respect it. Hard and unequal as she considers this feature of that honored instrument, she will bow to it with reverence so long as it remains the supreme law of the land. She regards all the guarantees of the constitution, whether they relate to the institutions of the North or the South, as equally binding upon every member of the Union. She will stand by the Union and the constitution as they were formed, let them be assailed from what quarter they may, and with inviolable fidelity, perform all her obligations towards them.

The statesmen from the free States, in the convention which made the constitution, and many, if not most of those from the planting States, looked to the early termination of slavery in the States where it existed, from the action of the States themselves. In this they have been disappointed. Since that time thirteen new States have been admitted into the Union. Seven of those thirteen are slave States, and three of those seven have been formed out of territory, purchased by the common treasure of the Union, since the adoption of the constitution. The free States are now called upon to forge new fetters for themselves, and to confer additional power and influence upon the slave States, by the annexation of a foreign government, with territory enough out of which to form new States sufficient to give that portion of the confederacy an entire control, at least in one branch of the government, in the political affairs of the Union. Having failed to accomplish the object by the treaty making power, it is now proposed to be done by the passage of a joint resolution. The lowest price named to be paid for this acquisition is $10,000,000. If the act is done, no one can estimate the amount of money it will cost this republic. And there is too much reason to fear that war, with all its horrors, will be one of its consequences.

This bold proposition comes from men who are strong advocates of a strict construction of the constitution of the United States. In what part of that instrument is found the power, for any or all the departments of the federal government, by treaty, law or resolution, to annex a foreign State or territory to this Union? The constitution confers the power to Congress to "admit *new*" but not *foreign* "States into the Union." "Congress has the power to dispose of, and make all needful rules and regulations respecting the territory or other property belonging to the United States," but not to purchase or annex foreign territory.

The situation of the States and territories of the Union, at the adoption of the constitution, and the language of the whole paragraph from which I have quoted, repel the idea of the power claimed by the advocates of annexation. When the territory of Louisiana was purchased, Mr. Jefferson, under whose administration it took place, expressly declared there was no constitutional warrant for the act. That act has no authority as a precedent for the constitutional power claimed in this case.

The friends of the measure tell us that its success would open a new and valuable market for northern manufactures. This argument is put forth by the stout supporters of the doctrine of free-trade, which, if carried out, would throw open the present markets of our own country to the competition of the manufactures of the whole world. And if Texas is admitted, it is to bring into the Union, States whose opinions are expected to harmonize with those who resist the protection of American labor in every form. But looking beyond the benefits to our own country, the measure is urged because it is necessary to spread the blessings of a liberal government over the people of that territory, and "to extend the area of human freedom." It is proposed to extend the area of human freedom, by enlarging the limits, and "rendering secure and permanent," the institution of human slavery. It is difficult to say of this argument, which is the most striking, its humanity or its logic.

But where is this passion for extending the boundaries of the republic to stop? All history instructs us, that that spirit of acquisition, which is another name for ambition, whether it exhibits itself by the conquests of armies, or in the arts of diplomacy, when it should possess itself of Texas, would look to the provinces and territories beyond it. These lovers of liberty and the race, who see such glories in uniting Texas to the United States, would still burn with the desire to extend the area of freedom, by acquiring new territory, and be impatient to give the blessings of liberty to the city and country of Montezuma, by planting there the institution of negro slavery. If any doubt that this would be the case, let them remember the purchase of Louisiana and Florida, and look at the present movement for the annexation of Texas. If this spirit is not checked and controlled, we may read in the fate of former republics the destiny of our own. That thirst for conquest and for glory, which carried the arms of Rome to the ends of the earth, at last brought the haughty barbarian to the gate of the Eternal City, and humbled the proud Roman at his feet.

Of the injustice, unconstitutionality and inadmissibility of the annexation of Texas to the United States, "under any circumstances whatever," the people of Massachusetts, by the united voice of two successive legislatures, have expressed their opinion in the most solemn and impressive manner. For the honor of her name, and the justice of the cause, it is hoped she will remain firm and immoveable in her position.

Florida.

More Slave Territory knocking for Admission.

We have before us Document No. 208 of the House of Representatives of the 25th Congress, reprinted by order of the House during the present session. It purports to be the Memorial of the people of Florida for admission into the Union, accompanied by a copy of the Constitution of the State of Florida, adopted at St. Joseph, on the 11th January, 1839.

The first thing that strikes us in the latter document is the new definition of human rights in their preamble. Instead of reiterating, with the Constitutions of every one of the original States, the old doctrine of the Declaration of Independence, "ALL MEN are created EQUAL," the Florida slaveholders very judiciously, with a due and decent regard to consistency, say: "All *free* men, when they form a social compact, are equal, and have certain inherent and indefeasible rights."

This is honest, and above board. It is the true slaveholding doctrine. Human rights the result of a social compact!—not God-given, and growing out of man's intrinsic nature, as being accountable to his Creator! Men are not "endowed by their Creator with rights," but simply have them, by virtue of law, when they form a social compact! It being, however, always understood and provided for, that even under these circumstances "free white men" only have the benefit of these rights—slaves and black men, inasmuch as they cannot "form a social compact," having no rights at all!

In the apportionment of representation, these slaveholding legislators, being, as they say, opposed to "all monopolies and exclusive or hereditary privileges," provide that to the whole number of white inhabitants shall be added three-fifths of the whole number of slaves, and that the members of the Legislature shall be apportioned according to this enumeration! According to this plan, Columbia county, with a free white population of 2,486, is entitled to two representatives, and Gadsden, with only 2,113, is entitled to *four!* This is a specimen of the "equal rights" of even "free white men" who do not happen to hold slaves in Florida.

Article 16th deals with the "peculiar institution," and provides

"1. That the Legislature shall have NO POWER TO PASS LAWS FOR THE EMANCIPATION OF THE SLAVES.

"2. They shall have no power to prevent emigrants to this State from bringing with them such persons as may be deemed slaves by the laws of any one of the United States: provided, they shall have power to enact laws to prevent the introduction of any slaves who may have committed crimes in other States.

"3. The General Assembly shall have power to pass laws to prevent free negroes, mulattoes, and other persons of color, from emigrating to this State, or from being discharged from on board any vessel in any ports of Florida."

No power for good, but power only for evil; the great end of government, in a slaveholding State being the extension and perpetuation of injustice and tyranny.

Such is the Constitution which Florida has sent up to Congress, as an evidence of her fitness to enter the republican sisterhood. It is undoubtedly a "republican form of government," for it rests without disguise or shame, on slavery, which, Gov. McDuffie tells us, is "the corner-stone of the republican edifice." Without the requisite population for a representative in Congress, Florida thrusts her slavery-blackened charter before Congress, and demands admission into the Union as a sovereign State, with a representation in the Senate equal to that of New York. Her entire white population at this moment does not exceed that of the city of Lowell. For this handful of slaveholders, forty millions of dollars have been expended in the expulsion of the Seminoles—a class of people infinitely better fitted for true republican government than themselves, judging by their "Constitution" before us. Tiger-tail, Oseola, and their red companions, seated in council on the hammocks of the Everglades, would have made a more humane and christian "compact." Self-burdened with the load of eternal slavery, they come knocking impudently for admission into the confederacy, presenting this bloody and wicked document, which makes slavery perpetual, and rewards the oppressor with political power in proportion to the number of his victims, as a sample and foretaste of their future action in Congress in making laws for the whole country.

Just God!—is there to be no end to all this? Are we to go on year after year strengthening the stakes, and lengthening the cords of slavery? Is there no limit to slaveholding aggression and northern servility? Have we no man in Congress to rise up with this infamous Constitution in his hand, and speak out in plain terse Saxon the honest truth about it? No man to rise up and tell the House or the Senate that slavery in Florida exists by the authority of Congress alone—that all the monstrous and brutal laws of the territory are sustained by the same authority—that the red-hot branding iron which sunk hissing into the flesh of Jonathan Walker was held by the arm of the General Government? Is there no one to demand in the name of God and humanity the repeal of these laws, and the instant withdrawal of the support and sanction of the General Government from Florida slavery?—*Middlesex Standard.*

MISS DELIA A. WEBSTER.—This lady, now imprisoned in the penitentiary of Ky. on a charge of aiding runaway slaves, has written a letter to her former pastor, Rev. Harvey F. Leavitt, of Vergennes, Vt. She avers that she is entirely innocent of the charge—and that she was never an abolitionist, but a friend of the colonization scheme.

For thirteen months prior to the 29th of September last, Miss Webster had been Principal of the Female Academy in Lexington. She is said to be a woman of excellent character, and superior intellectual endowments. The circumstances of her arrest are thus stated in her letter:

"A Methodist clergyman, named Fairbank, a friend of mine from New York, was in this country on business; such as to render it important for him to see other ministers, members of the Conference; and frequently to ride into other counties. By request of Mrs. Glass, our landlady, I invited him what time he spent in the city to make a home with us, which invitation was accepted; not however, without his paying in advance for his board. When the Sabbath came, after church bell rang, he was invited to preach in the first Presbyterian church in this city, of which I am a member. He did so, though without preparation, and was very much eulogized. Indeed, I have heard several citizens remark that there was never so good a sermon delivered in Lexington. Two weeks from that day morning, there were three valuable servants missing. A boy named Lewis, aged about twenty-six, with his wife and child. Handbills were *immediately* printed and issued in every direction. Runners were hastily despatched on every road, and three hundred dollars reward offered for their apprehension. The Sabbath and Monday were spent in vain. Not a trace could be found, not a breath heard of them. Till at length they began to leave off caring for the property, and only cared to get hold of whoever it might be that had aided them. By the by, Northern and Western persons are always looked upon here with a jealous and suspicious eye, and on Monday evening, between six and seven o'clock, Mr. Fairbank was arrested on suspicion and committed to jail. Whether he said or did any thing that gave them just grounds for suspicion I cannot say, but have good reason to believe *he did not.*

At eleven o'clock the same night, we were aroused by persons desiring to see all letters and papers in the possession of Miss Webster. I frankly and cheerfully delivered every thing of the kind into their hands; and moreover, gave them my trunks for inspection, and offered them the key of my room.—They, however, did not examine any thing that night. But *you know* the maxim, 'The more one *has*, the more he *wants*;' and near midnight I was escorted to this room, whence I have not egressed since that memorable hour. Next day I took the liberty to inquire on what authority I was arrested; and was answered, you have been seen in the company of an abolitionist.' Oh! *what a dark stain* upon my character! *My reputation was now* DOWN. My flourishing school *scattered to the four winds*—and I not thrown upon the wide world but rudely *thrown into prison.*

Some said, what a mortification it must be to your friends!' Others, 'What a pity you ever saw that man!'—and others still, 'What a heavy blow it will be to your mother.' Some contrasted my present unfortunate, degraded condition, with what it had been for the last two years. While others portrayed in living colors the horrors of a life in the penitentiary.

And thus, dear sir, my comforters so kindly me consoled,
As strongly to remind me of the friends of Job of old.

In the course of the day, (Tuesday,) a letter was found among papers in my possession, addressed to me, written, as is supposed, by an abolitionist. It is on account of this letter that I am retained in custody; and for which together with being in the company of said minister, I am informed the grand jury of Fayette county court have found a true bill against me; and am now under four indictments, each of which, if found guilty, may sentence me to the penitentiary for the space of twenty years."

The jury who sat upon the case of Miss Webster and brought in a verdict of guilty, unanimously petitioned Gov. Ousley to pardon her, but this he has peremptorily refused to do. So this innocent and accomplished lady must suffer an imprisonment of two long years among the felons of Ky. How long will the people of the Free States suffer themselves to be ruled by the 250,000 slave-drivers of this republic, and endure the indignities which they are constantly imposing upon them? O how long?

Surgical Operation Under the Influence of Magnetism.

The editor of the Cleveland Plain Dealer, states that he witnessed on the 25th ult., a most difficult surgical operation, performed by Professor Ackley, assisted by Professors Delamater, Kirtland and others, before a class of students at the Cleveland Medical College.—The patient was Dr. Shriever, from Columbiana county, Ohio, quite an elderly man. It was an operation for tumor, situated under the lower jaw, and partly in the neck, near the right ear. In reference to the proceedings of the operator, the Plain Dealer has the following statement:

"We happened in, just as the professor was putting knife to the skin. He made two or three frightful gashes, seemingly cutting the throat, and not a muscle of the old man was observed to move. We were astonished, and we think the whole medical class, and even the faculty were not less so than ourselves. The secret was, the patient was in a magnetic sleep. This fact of course was known by the professors, but not by the spectators generally. There stood by the bleeding patient, (not sufferer,) the magnetizer, who, with the magic of Mesmer, had thrown his subject into pleasant dreams; and now while the knife of the bold surgeon was dashing away at his vitals, and dripping with gore at his throat, he could say to the trembling nerves "be still," and all was quiet! What a triumph of mind over matter was there! The will of the Magnetiser striking dumb even the living being and making even his body the insensible subject of dissection! No agonizing groans were heard, as is usual from the conscious patient, to alarm and terrify the operator; but he went quietly on, without haste, and consequently with better effect. It lasted some fifteen minutes, during which time there were frequent consultations among the professors, as it proved to be a malignant case. It caused a frightful wound and a profusion of blood. The patient was removed to another room, still unconscious of pain and the operation; and when we left, he was assuring the magnetizer that he felt quite happy.

Remember!

—That this Christian nation have inflicted the following barbarous penalty upon a humane and Christian man for assisting his fellow-disciples to escape from oppression, "one hour of which," in the language of Thomas Jefferson, "is fraught with more misery than ages of that which we rose in rebellion to oppose."

SENTENCE OF JONATHAN WALKER, UNDER UNITED STATES LAWS, FOR ASSISTING MEN FROM SLAVERY!

1. *TO BE BRANDED IN THE RIGHT HAND WITH THE LETTERS*
'S. S.'
2. TO STAND IN THE PILLORY ONE HOUR!
3. TO BE IMPRISONED FIFTEEN DAYS.
4. *To pay a fine of one hundred and fifty dollars and costs of court.*

FUGITIVE SLAVES IN CANADA. Dr. Davis, the representative of the Baptists in British North America, at the anniversary meeting of that respectable denomination in London, April, 1844, said,

In Canada there is a very large body of Baptists, and there are many churches not connected with the Association. Six churches consist of colored people. There are many slaves from the United States in Canada. In my own house I have more than once had the happiness of sheltering some of these runaways. They are said to amount to 16,000; but I think this is too large a number. Among them are formed six Baptist churches. One or two of them are of great importance. One in the City of Toronto, and its pastor is WASHINGTON CHRISTIAN, who (as has been stated elsewhere,) went to Jamaica for his chapel debt, and was kindly assisted by the Baptist churches there.

IMPORTANT FACT.—The Boston Chronicle has a long letter from Rev. J. S. Green, of the Sandwich Islands. Mr. Green left the service of the American Board partly on account of its connection with slavery, throwing himself on the providence of God for support. The people of a neighboring island invited him to make his home with them, promising all the aid in their power to afford. That church and people now support him better than he has ever been supported since being a missionary, and besides that they have contributed *forty dollars* for the benefit of colored people in Canada! They can *feel* and *give* for the oppressed people of a christian land, to whom the Bible society refuses the scriptures, and for whom no missionary, tract, or Sunday school society make provision. Is not this the stones crying out?—*Liberty Standard.*

A correspondent of Zion's Advocate has recently visited Louisiana. He gives the following as his first impressions of slavery.

"My first impressions of slavery, from real life, were received on visiting New Orleans. Passing up the river, I had seen at a distance, slaves at work upon the sugar and rice plantations. On arriving, an opportunity was afforded me of mingling with the slaves and slave owners. In Louisiana, and especially among the French planters, slavery shows its worst features. Never will the impressions be effaced from my mind, which were produced while passing a *slave market,* on the first Sabbath morning I spent in the city, on my way to church. Before me were men and women, well dressed, standing by the side of a large open building, for the same purpose that merchants expose their goods at the doors and windows of their stores. Clerks were engaged, soliciting passers by to purchase some of their goods. The thought occurred to me, can it be possible that here they deal in human flesh and blood? Can man be so lost to all that is good and kind? Is this one of the ways to obtain wealth? Ah! this *is* slavery. Many of these poor creatures have been torn from families and friends, and are now doomed to spend their days in servitude, they know not where. Afterwards I saw several such places, and always with painful sensations."

Mexico.—By an arrival in New York, bringing news from Mexico to the 12th ult., it appears that Santa Anna is in trouble. The Mexican Congress has declared against him—a new provincial government is formed, and Gen. Herera is temporarily appointed the supreme executive. This blow at the centre, will strengthen the revolt under Paredes, which was very formidable before. Every thing now depends with Santa Anna upon securing the favor of the troops. But his chance is thought to be doubtful. If he succeeds, he may become the military dictator of the country. If he fails, there is an end of him.

The Journal of Commerce, edited by a Massachusetts man, and educated for the Ministry at Andover, justifies Slavery, and the right of Southern Slaveholders to property in man, from the Bible!—It virtually calls C. T. Torrey, another Massachusetts man and a minister, *a thief and a robber,* for aiding the escape of Slaves to freedom! Horrible!

Heart-Rending Calamity.—At Walton (N. Y.), on Saturday last, the 8th ult., the farm-house of Seymour F. Benedict, caught fire about one o'clock in the morning. Mr. Benedict, almost suffocated by the smoke, rushed from the house, followed by his wife and one of his children, and found that the upper story of the building was in flames, where *five of his children* slept. The eldest girl of fourteen, escaped from the window with her father's aid; Mrs. Benedict went into the house again with the hope of saving her children, followed by her little child, when the roof fell in, burying in the ruins *the mother and five* children, all of whom perished. The young girl who escaped, died on the evening of the same day, from the effects of her burns, and Mr. Benedict, the father, has become totally deranged by the dreadful fate of his family. We have never been called upon to record a more terrible instance of calamity.—*N. Y. Tribune.*

The editor of the Warsaw Signal is indicted for being accessory to the murder of Jo Smith.

BLACK INIQUITY. In six months, 36 vessels, under American colors, have been brought into Rio Janerio, with average cargoes of 500 slaves each—making in all eighteen thousand.

Ex-Governor Seward, riding on the outside of the stage coach from Hudson to Albany, fell 15 feet upon the frozen ground, on Thursday; his shoulder was dislocated, and he was much bruised, but no bone was broken.

At the close of the Revolutionary war, the valuation of Massachusetts with Maine, united, was $20,000,000. Now the valuation of Massachusetts alone is $300,000,000, of which the city of Boston owns $120,000,000.

South Carolina dares not imprison colored seamen of foreign countries. Their *laws* only apply to the free States of this Union. The colored freemen of the North seek and find shelter from the prisons of South Carolina, *under the British flag!* The "chivalry" dare not insult the lion of England.

Is this Right?—Few of our readers, perhaps, know that the American Congress pays a bounty of three cents per gallon on rum, manufactured from foreign molasses, and exported from this country. In four months of the present year, the people of the United States have in this way paid $7,231,14 as a bounty on the manufacture of rum. Friends of temperance, have you not a hand in this?—*N. Y. Com. Adv.*

The late Baptist Convention in Cincinnati estimated the number of Baptist church members in slavery, in the United States, to be 100,000. So says Zion's Advocate.

In one of Dr. Bailey's letters from Virginia to the Cincinnati Herald, he says, the slaveholders are fast leaving the state. Some lands sell for 75 cents an acre: the average price is two dollars; for choice tracts, five dollars!

A ROMAN CATHOLIC PAPER assures its readers that the Bible in the schools will have to be laid in the tomb of the capulets, with millerism, magnetism, clairvoyance, phrenology, &c. Shall it be so? will protestants permit it?

A Virginia paper says the proceedings of the South Carolina Legislature in the case of Mr. Hoar are "injurious to all the slave-holding States."

A HINT TO MEMBERS OF CONGRESS. President Witherspoon is said to have given the following advice to his students. It would be happy for reporters and the press, if full-fledged orators and members of Congress would always attend to it:

"In the first place, take care that ye never begin to speak till ye ha' something to say; and secondly, be sure to leave off as soon as ye ha' done."

MORAVIAN MISSIONS.—These missions comprise at the present time, sixty-one stations, supplied by 260 missionaries, and contain 61,000 converts, gathered from among the Negro, Hottentot, American Indian, and Greenland tribes. There exists, it is stated, in the collections of the present year, a deficiency of about $6,000, for the support of the mission.

The Brooklyn Advertiser states, that a gentleman in Henry street, whose bell had been mischievously rang, affixed the wire of a small galvanic battery to the knob. A boy who had been in the habit of perpetrating this piece of mischief, came again at night, as usual, and was prostrated by the shock.

Beware of one dollar bills on the Shawmut Bank, Boston, altered to fives; the ends of the figure one are cut off, and a figure five inserted in their place. The words "one dollar" in the centre of the bill are obliterated by some chemical process, and "five dollars" substituted. The deception can be easily detected by holding the bill to the light. [Post.

Winslow Parker, of Providence, was choaked to death on Wednesday, in attempting to swallow a beef-steak.

The Minutes of the Methodist General Conference show the number of colored members of the Methodist church to be 137,000 in the slaveholding States, and 8,345 in the non-slave-holding States.

The Russian government, in the kingdom of Poland, has issued an order, by which all males, without distinction, are henceforth prohibited from contracting marriages till they have completed the thirtieth year of their age.

REDUCTION OF POSTAGE. A letter in the Journal of Commerce, from a member of Congress, says that the Post Office Committee have reported a bill reducing the rates of postage to 5 cents for 500 miles and ten cents for any greater distance; and greatly reducing the postage on newspapers and periodicals. The Treasury is to pay $750,000 annually, for five years, as an equivalent for the transportation of the public correspondence; after which it is to pay the same postage as private letters. I think the bill will pass the House without any difficulty. It adopts the penal bill of last session.

☞ An inhabitant of St. Denis, Canada East, who was evidently insane, lately committed suicide in a singular manner. He had for some time employed himself in endeavoring to imitate an egg with pasteboard. He took his egg, filled it with gunpowder, put it into his mouth, and then with a match which he had got from his wife, as if to light a cigar, touched the powder, and with the explosion blew his brains out.—*Montreal Herald, 13th ult.*

OBITUARIES.

In Ossipee, Nov. 3, sister LOVINA, wife of Br. Peter Keys, and daughter of Mr. Joseph P. Burrows, of Lebanon, Me. in the 29th year of her age. The deceased was a lovely woman. When about 16 she experienced religion, and joined the Methodist church at Great Falls. She subsequently left them and united with the F. W. Baptists. About 7 years ago she was married, and moved here, and some 2 years ago she united with the church in this place, of which she remained a beloved member till death. Two weeks before her death she was attacked with a fever, was thought to be recovering, but was taken with an organic affection of the heart, and died instantaneously, to the astonishment of her physician and all her friends. By this affliction, our Br. is bereaved of a beloved companion, with whom he had lived in the utmost harmony for 7 years, 4 children (one an infant of 4 weeks old) of a faithful mother, and aged parents of a kind daughter-in-law; but death to her was gain. Her funeral was attended on the 5th. Sermon by the writer. Text 1 Thess. 4: 13, 14.

J. CHICK.

Died in Sutton, Vt. Nov. 22, 1844, Dea. JACOB BROWN, in the 78th year of his age. Br. Brown was born in Poplin, N. H. At the age of about 23, he was married to Hannah Dow, and settled in Newhampton, N. H. Forty five years ago, in the time of a revival under the improvement of Eld. Young, Bro. Brown was revived in his mind, went forward in the ordinance of baptism, and joined the Freewill Baptist church in that place, and was appointed Deacon, and remained in the church until the year 1818, when he removed to Sutton, Vt., where he joined the church and remained with them until the church was divided; after that he never united with any church. Br. Brown was a man of a persevering mind, and always endeavored to maintain the cause of religion. About two years before his death, his health became poor, and as his bodily strength failed his spiritual strength increased. The writer often conversed with him in his sickness, and he often said that death had lost its terrors to him, and that heaven was a desired place. He remained in a low state of health, but was able to walk out until about three days before his death, when he was seized with severe pain, and deprived of his speech most of the time, but manifested by signs to the writer that the Savior was precious in death. He left an aged widow, with whom he had lived fifty five years, and five children, to mourn their loss, which we believe to be his gain. His earthly remains were conveyed to the grave on the 25th. A sermon was delivered at the funeral to an attentive congregation by Eld. J. Woodman.

DAVID CROSS.

Sutton, Dec. 25th, 1844.

Died in Lee, 30th ult. Mr. JOHN WATSON, aged 79 years. His coffin was made of boards he had kept on hand for that purpose 29 years. He was an industrious citizen, and able to work most of the time till a few years before his death. May the Lord sustain the lonely widow in her sore bereavement, and sanctify the event to the good of the surviving children, brother, sister, and other relatives. COM.

Died in Woolwich, Me. Oct. 6th, Mrs. CATHARINE BROOKINGS, wife of Mr. Samuel Brookings, aged 47 years. The disorder of which she died was the dropsy, from which she suffered much for about one year previous to her decease. Sister B. experienced religion some twenty years ago, and had been a member of the F. B. church in Woolwich 13 years. She appeared to have an evidence of her acceptance with God the most of the time during her sickness, although at times she complained of being dark in her mind, and not feeling all that resignation to the will of her Heavenly Father that she should. But for a few days before she died she enjoyed the constant smiles of her Savior, and met death with composure. A discourse was preached at her funeral by Eld. C. Phinney. E. G. PAGE.

Died in Bridgton, Me. on the 22d ult. MARY C. KNIGHT, daughter of James W. and Nancy C. Knight, aged 15 years, 11 months and 3 days. The subject of this notice was upright in her walk, regular in her morals, affectionate in her manners, and friendly to all. She was very much beloved by all who knew her; but like too many put off seeking religion until her last sickness. The writer had the opportunity of visiting her during her sickness, which was the quick consumption. She had a strong desire to get well at first, but as all medical aid was baffled, on the 19th inst. she put her trust in the great physician, cried to him for deliverance, and obtained mercy. She then desired to see me, and I repaired to the house, prayed with her, found her happy in the Lord, and well reconciled. On the night of the 21st, I stayed with the family, and it was truly affecting to hear Mary exhort her parents to be faithful, and her brothers, sisters and friends to prepare to meet her in heaven. She often praised the Lord, saying how good religion is. She then wanted me to pray that she might have an easy passage through the dark valley of the shadow of death. At 5 in the morning she commenced disposing of her clothing and some other articles, with a small amount of money which she had accumulated through her industry. This done she closed the scene without a struggle or a groan. I could but say, truly the righteous have hope in their death. Her funeral was attended on the 24th at the Freewill Baptist meeting house in this place, and a discourse delivered by the writer from Isaiah 42: 23, to a solemn congregation. By this dispensation a father and mother are called to mourn the loss of an affectionate daughter, brothers and sisters and other relatives, of one who was beloved by them; and all around feel the shock. My prayer is that her young friends may suitably lay it to heart. EBEN C. WILLEY.

Religious Society in Portsmouth.

NOTICE is hereby given that we, Spencer Holmes, Isaac Wallace, Joseph Knowlton, Dennis Libby, and our associates, have formed ourselves into a religious society, under the name of the First Freewill Baptist Society in Portsmouth, according to an act of the Legislature of New-Hampshire.

JOSEPH H. VINCENT, *Sec'y.*

Portsmouth, Dec. 28, 1844. [3w38

STRAYED OR STOLEN

FROM the enclosure of the subscriber in Rochester, in Oct. last, five EWE SHEEP, marked with a swallow's tail in the right ear, and a hole in the left. If any one will return said sheep to the subscriber, or give information where they may be found, he shall be suitably rewarded. NATHANIEL L. SHOREY.

Rochester, N. H. Jan. 1, 1845. 3w38

Boston & Maine Rail Road.

UPPER ROUTE—BOSTON TO PORTLAND

WINTER ARRANGEMENT, 1844.

ON and after MONDAY, Oct. 21st, 1844, Passenger Trains will run daily (Sundays excepted, as follows, viz:

Leave Boston for Portland, at 7¼ A. M. and 1½ P. M.
Leave Boston for Somersworth at 7¼ and 4½ P. M. and 3¾ P. M.
Leave Portland for Boston at 7½ A. M. and 3 P. M.
Leave Somersworth for Boston at 4¾ A. M. 9¼ and 4¼ P. M.

The Depot in Boston is at the foot of Lowell st.

☞ Passengers are not allowed to carry baggage beyond $50 in value, unless notice is given, and an extra amount paid, at the rate of the price of a ticket, for every $500 additional value.

CHARLES MINOT, *Sup't.*

Dr. B. KEITH,

THOMSONIAN PHYSICIAN AND

INFIRMARY,

NO. 2, PLEASANT STREET, DOVER, N. H.

Patients attended at their houses at all hours, by day or night.

Nov. 27, 1844.

☞ WANTED, as above, 1000 lbs. American Valerian Root, for which cash will be paid. 32